Greek Language.
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A NEW METHOD

Of learning with FACILITY the

GREEK TONGUE:

Containing RULES for the

DECLENSIONS,	QUANTITY,
CONJUGATIONS,	ACCENTS,
RESOLUTION OF VERBS,	DIALECTS, and
SYNTAX,	POETIC LICENCE.

Digeſted in the cleareſt and conciſeſt Order.

WITH

Variety of SOLID REMARKS,

Neceſſary for the attaining

A complete Knowledge of this LANGUAGE,

AND

For underſtanding the GREEK WRITERS.

Tranſlated from the French of the Meſſieurs DE PORT ROYAL,

By Mr. NUGENT.

The THIRD EDITION, carefully reviſed and corrected.

LONDON,
Printed for J. NOURSE, in the Strand, Bookſeller to HIS MAJESTY.

M.DCC.LXXVII.

A NEW

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OF LEARNING WITH FACILITY THE

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Conjugations,	Accents,
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Digested in the clearest and simplest Order.

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M.DCC.LXVII.

THE

TRANSLATOR's

PREFACE.

TO illuſtrate the grammatical art, was the favourite employment of many of the greateſt men of ancient and modern times; but none deſerves a higher commendation than the author of the following performance. This was the learned Claude Lancelot, member of the celebrated ſociety of Port Royal, in the neighbourhood of Paris. He was born in that capital in 1613, and educated from the age of twelve in the ſeminary of St. Nicholas du Chardonnier, where he entered himſelf in the year 1627. After he had finiſhed his ſtudies, he retired to Port Royal, and was employed in the education of youth. This province he executed with the utmoſt diligence, and made ſuch im-

provements in the art of teaching, as to draw up thoſe excellent methods of learning the Latin, Greek, Italian, and Spaniſh tongues, generally called *The Port Royal Grammars*. He is likewiſe ſaid to have written the *Jardin des racines Grecques*, and, laſt of all, *The General and Rational Grammar*.

But of all our author's performances, the preſent work is generally reckoned to deſerve the preference. The order and perſpicuity that ſhine through the whole, and the profound knowledge of the principles and analyſis of the Greek language, are not to be matched in any other writer. He had made an excellent uſe of the grammarians that went before him; and by his method he far outſtripped them all. This conſiſts in drawing up his inſtructions in vulgar idiom, as more eaſy than Latin to young beginners; in diſtinguiſhing neceſſary rules from others, by way of text and annotations; in retrenching ſuperfluities, by reducing the ten declenſions of former grammarians to three, and the thirteen conjugations to two; in diſpoſing the tenſes in ſuch a manner, as to render it eaſier to aſcend to the theme of the verb; in ſubjoining the dialects in their proper places; in comprehending the reſolution of verbs within a few rules; in rectifying and methodizing the rules of ſyntax, and obſerving ſimilar conſtructions between the Latin and the Greek; and laſtly, in treating the ſubject in a rational and critical manner, ſo as not to proceed merely on the foot of authority, but to appeal likewiſe to the reaſon and judgment of the ſcholar.

It

It is now about a dozen years, ſince I undertook to tranſlate this work, at the deſire of ſeveral members of our two learned univerſities. The many editions of the original abroad, and the ſeveral extracts and abridgments of it in moſt parts of Europe, were an encouragement to the undertaking. The ſucceſs has anſwered, and I may juſtly ſay, exceeded my expectation; when I conſider that the tranſlation was printed at a time that I was in Germany, and incapable of ſuperintending the preſs. It is true a perſon, known in the literary world, was employed for that purpoſe; but either through want of being acquainted with my hand-writing, or through diſuſe of Greek literature, or through ſome other cauſe which I cannot divine, he ſuffered the work to go abroad, too incorrect, I muſt own, for the uſe it was intended to ſerve. However, as the public have been ſo indulgent, as to accept it with all its faults, I muſt return them my thanks; and I hope I have made ſome amends, by the extraordinary care beſtowed upon this ſecond edition. The whole copy hath been carefully reviſed and compared with the original; the ſeveral errors have been corrected, and many paſſages altered and retouched, eſpecially the preface, which may be ſaid to be a new tranſlation. The quotations from the claſſics have been alſo compared and corrected in a multitude of places. A ſtrict adherence to the original has been obſerved throughout; except the rendering the rules into metre: for this not being an elementary introduction, but a complete ſyſtem, if ſo I may expreſs myſelf, of the Greek language, ſuch puerile verſification hath been judged improper.

With the reviſal of this work I finiſh my tranſlations of all the grammatical pieces of Meſſieurs de Port Royal*; a taſk, I own, of more labour than reputation: yet if my labour hath been of ſervice to our Britiſh youth; and if in this toilſome province, I may be alſo ſaid to have deſerved well of this moſt uſeful art, my ambition is ſatisfied.

* Except the Spaniſh Grammar: they are all printed for J. Nourſe in the Strand.

PREFACE,

CONCERNING THE RESTORATION OF

GREEK LEARNING

IN EUROPE,

AND THOSE WHO CONTRIBUTED MOST THERETO.

WITH

Some General Directions relating to the Method of Teaching and Learning properly the Greek Tongue;

AND

A Critical Account of the moſt celebrated Authors, whether ſacred or profane, who have written in this Language.

I. *Of the ancients, that have treated of the Greek tongue; and of the difference between learning a living and a dead language.*

I PRESENT thee at length, dear reader, with my New Method of learning Greek, which, though demanded hitherto with importunity, ſtill (as I was deſirous of rendering it at leaſt as ſerviceable as that of the Latin tongue) I could have hardly been induced to publiſh ſo ſoon, if the repeated entreaties of my friends had not obliged me to it. The arduouſneſs of the undertaking, and the conſciouſneſs of my incapacity, would have deterred me even from attempting it, had I not been engaged by ſuperior authority. I ſhould have been entirely ſilent, in order to make room for ſo many learned men, who have been, and are ſtill employed on the ſame ſubject: but I was perſuaded, that this work, though inferior in merit to ſeveral others, would

be perhaps attended with ſome utility, as it is digeſted in a method entirely new, and has been allowed by ſome gentlemen, who have uſed it within theſe few years, to have been of very great ſervice to them.

The Greek language has been always in ſuch high repute, that there never have been wanting men of abilities, who have employed their time and ſtudy in illuſtrating it. This advantage it has above all others, that there is not one, which has been ſo variouſly and copiouſly handled, having had maſters, who taught it regularly, and wrote grammars on it, a conſiderable time before the Hebrew, which is, notwithſtanding, the moſt ancient of all languages, and from whence the Greek itſelf derives its origin. Suidas has tranſmitted to us a very honourable character of ſeveral of thoſe authors, the greateſt part of whoſe writings hath periſhed, through the injuries of time. Among thoſe that have come down to us, we may reckon particularly Apollonius of Alexandria, ſurnamed the Difficult, who flouriſhed under Marcus Aurelius, about fifteen hundred years ago, and Herodian his ſon*, ſuppoſed to be the very ſame whoſe hiſtory is extant. To theſe we may add Tryphon, who is thought to be the perſon, that lived in the reign of Auguſtus; as alſo Theodoſius, Dionyſius, Cheroboſcus, and ſome others.

But notwithſtanding that thoſe authors are valuable for their erudition, and conſidered as ſtreams that flow by ſo much the purer, as they were nearer to the fountain-head; having written at a time, when the language ſubſiſted in its full vigour: ſtill, we may venture to affirm, that they are defective in ſeveral points, with regard to order and method. There is a very wide difference between the manner of handling a living, and that of teaching a dead language: and never are grammars leſs perfect, than when the language is moſt ſo; becauſe, in this caſe, uſe ſupplies every deficiency of art.

Thus we ſee, that the Romans had no better method of perfecting themſelves in this language, than that of ſending their children to ſtudy at Athens, in

* Geſner in Bibl.

order

order to learn it there, in its full purity: a practice which ſtill obtained long after the ruin of their republic. But no ſooner was the imperial ſeat transferred to Conſtantinople, than the Greek tongue began conſiderably to decline from its purity, becauſe of the mixture of Romans who flocked to that capital, and not only preſerved all their own particular names of offices and dignities, but even introduced ſeveral other words. At length, when through the inundation of Barbarians, ignorance had ſpread itſelf over all Europe, without ſparing even Greece, which was always conſidered as the ſeat of learning; this language came to be ſo disfigured, as hardly to retain the leaſt features, by which it could be known to foreigners, or even to the Greeks themſelves, among whom, though it be not quite extinct, yet the ruins are very imperfect.

II. *Reſtoration of the Greek tongue in Europe, and particularly in France and Italy.*

The fatal deſtruction of the Eaſtern empire was attended with this advantage to us, that it forced the few men of letters in that celebrated monarchy, to fly for refuge into the Weſt, where they contributed to the reſtoration of learning.

Hiſtory remarks, among others, Emanuel Chryſoloras, who having been ſent into Europe by John Palæologus, emperor of Conſtantinople, to implore the aſſiſtance of Chriſtian princes, and having diſcharged his embaſſy with great fidelity and diligence, ſettled afterwards in Italy, and taught at Venice, Florence, Rome, and Pavia. He left behind him ſeveral very eminent pupils, ſuch as Philelphus, Gregory of Tifernum, Leonard of Arezzo, Poggius, and others: at length he went to Conſtance, and died there, at the time of holding the council, which ended in the year 1418.

Argyropylus of Conſtantinople held a profeſſorſhip alſo at Florence, ſome time after Chryſoloras, and was preceptor to Peter of Medicis, and to his ſon Laurence. Chalcondylas ſucceeded him; but having been

been obliged to withdraw himſelf from the perſecution of his enemy Politianus, he retired to Milan, whither he had been invited by Lewis Sforza, and was appointed public profeſſor in that city.

Gaza of Theſſalonica came into Italy, after his country had been wreſted from the Venetians, which happened in the year 1444. He flouriſhed at the ſame time with George of Trebiſond, to whom Pope Eugene the Fourth committed the direction of one of the colleges at Rome. And Gaza had a benefice in Calabria, where he reſided the greateſt part of his time.

France, ever productive of men of genius, had, much about this time, the pleaſure of ſeeing this language revived, after having loſt all knowledge of it ſuch a vaſt number of years; and for this ſhe was indebted to ſeveral great men, who reſorted thither to ſhew their literature. Gregory, native of Tifernum in Italy, one of the diſciples of Chryſoloras, was the firſt who paved the way. He repaired to Paris ſo early as the commencement of the reign of Lewis XI. There he met with a favourable reception, from the rector, and the univerſity, and was admitted a public profeſſor. This kind treatment was the means of drawing thither, a ſhort time after, Jerom of Sparta, who ſucceeded him, and had Reuchlinus or Capnion, and Budæus for his auditors: Tranquillus of Andronica came afterwards, and was the laſt of thoſe, who viſited France in that king's reign.

John Laſcaris, poſſeſſed of all the qualities of a man illuſtrious for birth and abilities, left Italy likewiſe to reſide in this kingdom. But this did not happen till after the death of Laurence of Medicis, who had entertained him very honourably, and employed him in collecting the famous library of Florence: for which purpoſe he made a voyage to Africa, and to the Levant, and inriched it with the ſcarceſt manuſcripts he could find. He was beloved by two of our kings, Charles VIII. and Lewis XII: the latter employed him as agent, to treat with the Venetians.

Under him, Budæus perfected himſelf in this language, to ſuch a degree, as to be looked upon as the

wonder of the age he lived in; having cleared up the obſcureſt paſſages of all Greek antiquity. He was in very great favour with Francis I. who honoured him with the office of maſter of Requeſts, at a time when there were only four: at his deſire the ſame prince collected the royal library, which has been always conſidered as one of the firſt in Europe; and he alſo founded the profeſſorſhips for languages and the mathematics, ſo early as the year 1530, to which the reſt have been added ſince.

Then it was that the Greek tongue began to be eſteemed and cultivated all over Europe. The univerſity of Paris, ever fertile of great men, was one of thoſe that contributed moſtly to this progreſs of Greek literature. It is ſhe that gave the firſt encouragement to Jerom Alexander. After he had taught the Greek language for ſome time in her ſchools, ſhe judged him worthy of the direction of one of her colleges: this made him known to Leo X. by whom he was ſent nuntio into Germany; afterwards he was made biſhop of Brindiſi by Clement VII. and at length, Paul III. created him cardinal. It is ſhe that trained up the Capnions, the Eraſmus's, the Geſners, who diffuſed the rays of learning through Germany and the Netherlands. It is ſhe that formed Budæus and Henry Stephens, the chief promoters of Greek literature; the firſt by his Commentaries, and the ſecond by his Theſaurus: from whence all thoſe, who afterwards handled the ſame ſubject, have borrowed the beſt part of their ſtock. It is ſhe, in fine, that in guiſe of an univerſal nurſery, produced in former times, and ſtill continues to produce men not leſs valuable for the knowledge of this tongue, than for their ſkill in all other arts and ſciences.

III. *Of thoſe who have written on the Greek grammar in theſe latter ages, whether in Greek or Latin.*

But to trace things a little higher, and to return to the natives of Greece, whom I had quitted.

Chryſoloras was the firſt, that attempted to publiſh any abridgment of the Greek grammar in Italy, from

from whence this language had been exiled upwards of ſeven hundred years, as is atteſted by Leonardus Aretinus, his diſciple, one of the moſt learned men of his time, and who has written his life.

After him, Gaza obtained the applauſe of all the learned, by his grammar, which he divided into four books. But Chalchondylas finding him obſcure and difficult, endeavoured to lay down eaſier rules for beginners.

And, finally, Conſtantine Laſcaris having had the advantage of coming after them, ſtrove to render himſelf more copious and intelligible in ſeveral things, reſtoring part of the ancient glory of Athens at Meſſina, where he was profeſſor in the year 1470.

Since that time, Europe has never been without writers on this ſubject. Several, in imitation of the native Greeks, who have left us precepts on their own language, began to publiſh inſtructions alſo in Latin; among whom, the moſt eſteemed, are Urbanus, preceptor of Leo X. and Caninius, profeſſor in the univerſity of Paris.

Clenardus likewiſe acquired great reputation, by his ſmall abridgment of grammar, which he publiſhed in Flanders, in the year 1536: but he had not time to reviſe it; for very ſoon after he went to Spain, where he was preceptor to the king of Portugal's brother. From thence he croſſed over into Barbary, to learn Arabic, into which tongue he was deſirous of tranſlating the Scripture, with a real Chriſtian view of promoting the converſion of the Mahometans: at length he returned to Spain, where he died, towards the year 1542.

But ſoon after him ſucceeded Ramus, a man in whom the univerſity of Paris may really glory; ſince he is conſidered in great meaſure as the reſtorer of all human ſcience. He endeavoured, therefore, to illuſtrate this, as he had done all other arts; and purſuant to this deſign, he wrote his grammar, which was publiſhed at Paris in the year 1557, and afterwards in Germany, where it was immediately embraced by almoſt every ſchool; whilſt his enemies endeavoured

to

to decry him at Paris, and at laſt murdered him in the year 1572. We find that ſeveral learned men have purſued his method ſince, as, among others, Henry Cranzius and Sylburgius; to whom we may join Alſtedius and Sanctius, though they have turned a little out of the path that had been beaten by their predeceſſors.

Juſtly may we therefore ſay, that if Ramus did not make a full diſcovery of the right method of teaching this and other arts; he was at leaſt, one of the firſt that began the inquiry, and that excited others, by his example: inſomuch, that the glory is intirely due to the univerſity of Paris, the parent of ſo celebrated a genius.

It is to her I conſecrate theſe poor endeavours, from whence if any utility may chance to ariſe, it will be all owing to *Alma mater*. For having made a declaration of advancing nothing of my own head, but only of collecting ſuch obſervations, whether ancient or modern, as I thought moſt curious, I may acknowledge myſelf chiefly indebted to Caninius, who was bred at this univerſity, and to Sylburgius and Sanctius, whom we muſt conſider as the diſciples of Ramus.

Not but that I have alſo made a proper uſe of others, and particularly of Voſſius. But as the greateſt part of what he has added to Clenardus, in order to form the grammar which goes by his name, is almoſt intirely borrowed from Sylburgius and Caninius; I ſhould rob thoſe two learned men of their due praiſe, did I not bear witneſs to their ability, and acknowledge the aſſiſtance they have afforded me. Some help I have likewiſe received from Cruſius, Tſchonder, Gualtper, Surcin, Enoc, Gretſer, Golius, Huldric, Alſtedius, and ſeveral others: not to mention the great etymologiſt Euſtathius, Heſychius, Phavorinus, Budæus, H. Stephen, Geſner, Conſtantine, Scapula, and other old or new dictionaries, ſcholiaſts, commentators, and authors, whom I have either carefully peruſed, or occaſionally conſulted.

The

IV. *The motive of undertaking this new grammar, and drawing it up in French.*

Now if any body ſhould be ſurprized at ſeeing me propoſe a new method of learning the Greek tongue, after I had acknowledged that ſo many grammarians have already treated of this ſubject; it is eaſy to anſwer, that, although the language continues always the ſame, yet the art of teaching it may be new. Deriving the ſame materials from the ſame ſource, we may infinitely diverſify the manner of handling them, wherein we give a further opportunity to admire the beauty of this language, and the fertility of this art, the key and entrance to all others.

But I ſhall likewiſe add, that Clenardus, who has hitherto obtained pretty much in the ſchools, has never been judged ſufficient. The Greek language, as Conſtantine Laſcaris very juſtly remarks, is like unto a wide ocean; and in vain would you pretend to circumſcribe the knowledge of it within the limits of a ſimple abridgment. I am not ignorant that ſeveral have attempted to illuſtrate or enlarge the above author. Bur my endeavours towards facilitating a thorough acquirement of this language, ought to be ſo much the more acceptable, as it ſeemeth proper, after ſo many books, upon this ſubject written in Greek and Latin, that there ſhould be one alſo in our native idiom, for the honour of this great kingdom. No body, as I know of, has yet undertaken it, ſo as to include all the rules neceſſary for the knowledge of this tongue; though it is unqueſtionable, that this is the beſt way to comprehend them more readily, and to recollect them with greater eaſe.

V. *Order and diviſion of this whole work.*

The œconomy I purſue is alſo quite new: for having found by experience, that Clenardus's method was not the moſt uſeful, and that of Ramus was ſomewhat intricate and incommodious, which Sylburgius had in part taken notice of, and Sanctius had a mind

mind to remedy, by following another path: I have therefore made ſuch uſe of all thoſe authors, as to pick out what I judged moſt worthy of notice, without entering into things that ſeemed too intricate and remote from the common method now received in France.

This work I have divided into nine books: the firſt treats of the analogy of letters, of their pronunciation, and of the changes and relations they bear to each other; which is the foundation of what follows: the ſecond treats of declenſions, nouns, and pronouns: the third of the conjugation of verbs in ω: the fourth of the conjugation of verbs in μι: the fifth of defective verbs, and the inveſtigation of the theme: the ſixth of indeclinable participles; with a very uſeful treatiſe on the derivation and compoſition of nouns: the ſeventh of ſyntax: the eighth of curious remarks on all the parts of ſpeech: and the ninth of quantity and accents; with a review of the dialects, and of poetic licence.

I reduce all the declenſions to two; one pariſyllabic, and the other impariſyllabic: but I ſubdivide the pariſyllabic again into two; one following the feminine article, and entirely analogous to the firſt of the Latins: the other following the maſculine article, and analogous to their ſecond declenſion; as the impariſyllabic is to the third, and the contracts to the other two, which are properly no more than a branch of the third.

I likewiſe reduce all the conjugations to two; one of verbs in ω, and the other of verbs in μι: but I divide alſo thoſe verbs in ω into two ſorts, viz. one of barytonous verbs, and the other of circumflexed; which I have cauſed to be printed in two different colours, that the different manner of conjugating them may immediately ſtrike the eye, without any danger of confuſion.

The diſpoſition of the tenſes, and their formation, are alſo new. For having obſerved, that the preterit and the aoriſt depend in many things on the future, I thought it would be proper to place the latter tenſe before

before the other two: and having found, by experience, as well as Ramus, Sylburgius, Cranzius, Sanctius, and ſeveral others, that this long genealogy of tenſes, whereby they are made to deſcend ſucceſſively the one from the other, is as inconvenient in practice, as it ſeems plauſible to thoſe that have not well examined it; becauſe it fatigues the mind in ſo tedious a circuit, and hinders it from finding the theme of the verb ſo readily as one could wiſh: I have therefore given a method of reducing them all immediately to the future active, which is as well known as the preſent.

Thus, in whatſoever tenſe or mood I find myſelf, whether active, paſſive, or middle, I aſcend commonly to the theme of the verb in two ſteps, which is not ſometimes compaſſed in ſix or ſeven in the ordinary method.

In each place I have given all the dialects, together with obſervations proper for every ſort of nouns and pronouns, or particular to each tenſe of verbs; knowing, by experience, how troubleſome it is to be obliged to look out for what relates to the ſame ſubject in two or three different places. But I have diſtinguiſhed theſe, in ſuch a manner, by the difference of the type, that there is no danger of their incommoding thoſe who chooſe to overlook them.

As to what regards the nouns and pronouns, having given at firſt the manner of declining them according to the common tongue, I have afterwards exhibited tables, which include the terminations, with all the different dialects; inſomuch that every thing that is neceſſary may be ſeen at one view.

And concerning the verbs, I give at firſt a table for conjugating, either the active, or paſſive voice, chooſing, with Sanctius, τίω, for an example of the barytonous verbs, as one of the moſt ſimple, and to which the reſt may be eaſier reduced. Afterwards I treat of each tenſe in particular, leaving τύπτω, for a paradigm, in favour of thoſe who are uſed to it: and putting the common form in a large letter, I ſubjoin the dialects to each perſon in a ſmaller character; and then I give a ſhort

a ſhort account of thoſe ſaid dialects, to explain their analogy, and render them more eaſy to retain. For which reaſon I have not judged it neceſſary to mention them all in the rules, but have contented myſelf with including thoſe that were moſt neceſſary, or might eaſieſt eſcape the memory.

But having conſidered how uſeful it is for beginners to have a knowledge of the *inveſtigation of the theme*, I have compriſed the whole of it in very eaſy rules; though, among thoſe who have endeavoured to digeſt the Greek grammar into Latin verſe, I know not one that has ever attempted it.

With regard to the ſyntax, I have reduced it to a very ſmall, but ſufficient number of principles; ſuppoſing the learner to be ſomewhat acquainted with the Latin ſyntax. If there is any thing particular, I have reſerved it either for the annotations that are in a ſmall letter at the end of each rule; or for the eighth book, which conſiſts intirely of curious and ſolid remarks; and I have pointed out the reaſon of each government, in order to be better prepared for the reading of authors, which ought to be our chief aim in this ſtudy.

VI. *Three things neceſſary for learning a language.*

I AM of opinion, that it will not be improper to obſerve three things, which will particularly contribute towards forwarding this deſign. The firſt is a competent knowledge of grammar; the ſecond the knowledge of words; and the third, to be acquainted with the phraſeology; without which qualifications it is impoſſible ever to attain to a thorough knowledge of any language.

If the Greek is ſomewhat more difficult than the Latin, with regard to the two firſt articles, it has at leaſt this advantage, that it is much eaſier with reſpect to the laſt, which contains almoſt inconceivable difficulties in the Latin. The Latin idiom is much wider from ours than the Greek. Having fewer terms, it is obliged to give a greater extent to the ſame expreſſion; and to vary the phraſe, and manner of connect-

ing words and ſentences. On the contrary, the Greek very often conveys by one particular word, or by a compound term of ſeveral roots, all that can be deſired.

In regard to the grammar, it will be perhaps a difficult matter to acquire an exact knowledge of it, in leſs time, than by this new method. I had diſcovered long ago, that this was what chiefly prevented the progreſs of the Greek language; becauſe the abridgments, as I have already obſerved, are inſufficient, and the univerſal grammars of Scotus and Anteſignanus, though fraught with erudition, are ill digeſted, without order or principles, and ſtuffed with ſo many uſeleſs or embarraſſing articles, that a perſon muſt have a great deal of reſolution to read them through. Hence, I have endeavoured to draw up this work with the utmoſt regularity and order; not only by the diviſion of the books and chapters; by the running titles, which point out the ſubject-matter in every page; and by the rules, which compriſe in a few words, and eaſily imprint in the memory juſt ſo much as is neceſſary for beginners: but moreover, by reducing every thing, as much as poſſible, to general principles, as well with regard to the analogy of nouns, verbs, and dialects, as to the ſyntax, accents, and every thing elſe.

For we muſt always make a diſtinction between two ſorts of perſons, that apply themſelves to the ſtudy of languages, viz. children, and thoſe who are capable of reflexion and judgment. It is chiefly to ſerve the former, I have drawn up theſe rules in ſo few lines; and for the ſecond I have ſettled things by reaſons founded on analogy: not but that the one and the other may make uſe of every thing indiſcriminately, as inclination and occaſion ſhall lead them.

And not to mention any thing here, but what is known to many, and has been confirmed by long experience, we have ſeen boys of a middling capacity, go through all their rules tolerably well in leſs than two or three months, with the help of this method. Some, even in leſs than ſix weeks, have got over all the general principles, and entered directly upon the practice of authors.

But

But having afterwards remarked, that the knowledge of grammar would be of very little ſervice, if not followed by ſome method of ſtocking the memory with *words*; I have thought proper to publiſh at the ſame time a leſſer work, not leſs uſeful than the preſent; namely, *The Greek Roots*; drawn up in French verſe, with their principal derivatives underneath. It is the eaſieſt method I could find, after long inquiry, for learning the words of this language; concerning which I refer the reader to what has been ſaid in the preface to that book.

With reſpect to the *phraſeology*, I fancy that moſt of the difficulties on this head are pretty well explained in the ſeventh and eighth books, which contain the ſyntax and the remarks; and that nothing can contribute more to ſolve all doubts of conſtruction, than the general maxims, which I have there laid down, and endeavoured to eſtabliſh by variety of examples, rendered into our own language, for the greater eaſe and advantage of beginners. If there ſhould be any thing further wanting, either for the underſtanding the phraſeology, or for the explication of certain terms, I ſhall endeavour, with God's aſſiſtance, to remedy that inconvenience in another work, which will be ſo much eaſier to retain, as it is to conſiſt entirely of a chain of etymologies, written in our language.

VII. *Two things that obſtruct the ſtudy of the Greek tongue. The firſt, its not being referred immediately to one's native language.*

One of the chief obſtructions to the learning of Greek, is, in my opinion, our not accuſtoming ourſelves ſufficiently to compare it immediately to our mother tongue, but making a long circuit to convey our ſentiment in a Latin tranſlation. Hence the ſame thing happeneth here, as was mentioned above with regard to the formation of tenſes: the mind is embarraſſed with ſuch a multiplicity of things, which it muſt have all preſent at the ſame time, in ſo tedious a circuit.

But, if after the publication of a Greek grammar in our own language, ſuch as the preſent, together with

a treatiſe on the roots and etymologies, which I promiſe hereafter, ſome ſkilful hand would favour us with an edition of Greek books, and a vulgar tranſlation on the oppoſite page: I would venture to affirm, that this language would become not only more eaſy and agreeable, but, moreover, more common by half, than it is at preſent, throughout the kingdom.

VIII. *The ſecond, by not following the right pronunciation.*

I MUST mention here another thing, which would be no leſs conducive to ſo good an end, and that is to be a little more attached, than we generally are, to the true and ancient pronunciation of this language. I have therefore carefully aſcertained it in the firſt book, though in few words, by reaſon that there are ſeveral who have writ whole treatiſes on this ſubject; and, I do not pretend to preſcribe laws to others, but only to repreſent a pure matter of fact, which I ſubmit to every free and impartial judge. Hence I have taken particular care not to inſert any thing in the rules, that might prevent this method from being no leſs ſerviceable to thoſe who reject, than to thoſe who embrace this pronunciation.

For which reaſon, I cannot think that any man will refuſe to acknowledge its utility, when he conſiders how inconvenient it is, not to underſtand a word of Greek, but by the aſſiſtance of the eye; and to be under a continual neceſſity of aſking whether, what one hears, be writ with ſuch and ſuch a letter, and the like: which embarraſſeth even the reader, who muſt be very well verſed in the language, before he will be able to diſtinguiſh a great number of words, that are pronounced exactly alike. Thoſe on the contrary, who uſe themſelves to ſpeak as they write, find it an eaſy matter to diſtinguiſh the words; becauſe they are directed both by the eye and the ear, which is having two maſters inſtead of one.

And, indeed, it ſeems very extraordinary, that, whereas the Greek tongue is far more difficult, as we have obſerved, than the Latin, with regard to the words, ſtill there ſhould be ſo little care taken to leſſen this inconveniency in the manner the Greeks themſelves have

have done, by means of ſeveral marks, which help to diſtinguiſh the terms, and to fix the pronunciation; ſuch as long and ſhort vowels, rough and ſmooth conſonants, breathings and accents, that have been wiſely, and by a very rational analogy, introduced into this language: whereas, if they are neglected in ſpeaking, they can be conſidered only as an uſeleſs incumbrance in writing.

Had there been any arguments of weight to refute this ancient pronunciation, I ſhould be the leſs ſurpriſed at the difficulty of its reception. But there is ſcarce any body, that will not acknowledge its uſe. Without it, ſays a learned man of the paſt century, the dialects become a labyrinth, proſe grows flat, and verſe itſelf loſes all its dignity and grace. It is therefore quite abſurd to forego this advantage, under pretence of being afraid to offend, perhaps, the ear of ſome prejudiced perſon; becauſe, in caſe you had a mind to avoid this inconveniency, it would be much more eligible to humour him upon this occaſion, and at other times conform to the right pronunciation, than, for ſo trifling a reaſon, to deprive yourſelf of ſo conſiderable a benefit.

IX. *That the falſe pronunciation is owing to the modern Greeks; and that the learned have conſtantly recommended the ancient.*

CERTAIN it is, that this propoſition cannot incur the cenſure of novelty; ſince it only recalls the language to its origin, and to the time of its full perfection. For it is obſervable, that the Greeks, who fled for refuge to France and Italy about two hundred years ago, were the firſt that introduced this corrupt mode of uttering: finding no traces of this tongue in the Weſt, they gave us the pronunciation, which Barbarians had introduced into their country; and Gaza himſelf acknowledges, in ſome parts of his work, that it is not the right one.

And indeed ever ſince that time there have not been wanting men of learning, who have ſhewn the advantages of this ancient pronunciation, maintained it in

their writings, and endeavoured to ſpread it throughout Europe.

Antony, ſurnamed Nebriſſenſis, from the place of his nativity in Andaluſia, was one of the firſt, who, in promoting the reſtoration of letters in Spain, ſo early as the end of the fourteenth century, uſed all his intereſt to introduce this pronunciation.

Above a hundred years ago Eraſmus, being then at Lovain, compoſed a whole book to this purpoſe, where we find he has aſcertained this very point.

Ceratinus did the ſame thing in Holland, in a treatiſe dedicated to Eraſmus; and this practice has ſince univerſally obtained throughout that country.

Sir John Cheke, profeſſor of Greek at Cambridge, and preceptor to young king Edward, did his country the very ſame ſervice, notwithſtanding the oppoſition he met with from the biſhop of Wincheſter, chancellor at that time of the ſaid univerſity: and now this pronunciation is generally received by the Engliſh.

Vergara, one of the moſt able grammarians of the laſt century, who was profeſſor in Spain in the year 1555, exactly a hundred years ago, has condemned this new mode of utterance as ſpurious, and recommended the ancient as genuine.

Aldus Manucius, a Roman, has made the ſame remark in the Παρεργον, at the end of his Latin grammar.

Lipſius profeſſeth the ſame doctrine in his treatiſe of pronunciation.

Erycius Puteanus, who ſucceeded him in his profeſſorſhip at Lovain, and had taught publicly before at Milan, and ſeveral other cities of Italy, always conformed to this ſame way of ſpeaking, and adviſed every body to embrace it, as one of the moſt effectual means towards making a progreſs in the Greek language: all which may be ſeen in his oration on this ſubject, delivered at Milan, the ſixth among his works.

Sanctius, a Greek profeſſor, and head of a college in the celebrated univerſity of Salamanca in Spain, has eſtabliſhed it likewiſe in his Greek grammar, and in divers other parts of his works.

Meckerchus

Meckerchus has endeavoured to promote the ſame deſign in Flanders; as alſo Sylburgius in Germany; and Andrew Hoi, the king's profeſſor, in the Netherlands, at the requeſt of the learned and pious Eſtius, who was eager for having this pronunciation prevail, being ſenſible of its utility; and before him Peter Tiare, profeſſor at Doway, who introduced it into that univerſity, upon its firſt foundation. To theſe I might add Glareanus, Pierius, Camerarius, Scapula, Conſtantine, Voſſius, Alſtedius, and others, who have all unanimouſly extolled this ancient manner of ſpeaking, and mentioned the great advantages ariſing from it: ſome of them have even left us very learned and curious treatiſes on this ſubject.

Neither has France been without learned men, who have conſtantly promoted the ſame deſign.

Budæus was one of the firſt who laid the foundation of it in ſundry parts of his works.

Poſtellus approves of this ſame pronunciation, when in his book of Origins he ſhews, that the names of the Greek letters are borrowed from the Hebrew.

It is full an hundred years ago, ſince Caninius, a native of Milan, and profeſſor in the college of Cambray at Paris in the year 1555, wrote a treatiſe on Helleniſms, which may be juſtly called one of the moſt learned performances, that has ever appeared on the principles of the Greek tongue: and in this treatiſe he gives the ſaid pronunciation the preference.

Robert Stephen has done the ſame in his Greek alphabet, printed at Paris in the year 1554.

His ſon Henry Stephen, to whom this language is indebted for the famous Theſaurus, has likewiſe eſtabliſhed this point.

Ramus has followed his example, not only in his grammar, but alſo in the third book of his ſchools.

The young Meſſieurs Huraut de l'Hoſpital maintained the ſame doctrine, in a particular treatiſe intitled Philapappus: this they wrote under the direction of their preceptor Peter Chabot, a learned profeſſor of the univerſity of Paris, and preſented it to their grand-father, the chancellor de l'Hoſpital, one of the wiſeſt magiſtrates that ever was in France: and the-

chancellor approved of this pronunciation, as may be ſeen at the end of this book, in the Paris edition of the year 1580, and afterwards in the Baſil edition of the year 1587.

The learned Lambinus alſo, profeſſor in the ſame univerſity, recommended it in his time, as we learn from Meckerchus at the end of his treatiſe on pronunciation.

Simon, doctor of phyſic, embraced it likewiſe, in his *Methodical hiſtory of the Greek tongue*, dedicated to cardinal du Perron, and applauded by the moſt learned men of that time. And Robinet, alſo doctor of phyſic, who wrote the advertiſement to the reader prefixed to this book, juſtly complains of thoſe, who, notwithſtanding the practice of antiquity, and the advantages that ariſe from it, would fain have the French nation ſtill inglorioufly ſubmit to a barbarous pronunciation, which all other countries have exploded.

Finally, we have obſerved in our days, that the famous M. Valens, the king's profeſſor, has conſtantly inculcated the ſame practice. Which ſhews, that the ancient pronunciation was never condemned in this, nor in any other, learned univerſity.

And ſo true it is, that the ſpreading of this corrupt pronunciation is to be attributed to the modern Greeks, that Meckerchus aſſures us, he ſaw a Pſalter of the Septuagint, written in the year MCV, in a beautiful Latin character, where the right mode of utterance was perfectly expreſſed, as *Eccleſia*, *Baſileus*, *Aggelos*, *panta*, *uranu*, *autu*, *kyrios*, &c. (where it is to be obſerved, that the Latin *u* is ſounded like the French *ou*, and *y* like the French *u*.) And that at the end of the ſame Pſalter there was a Greek alphabet, with the power of the letters thus marked, *alpha*, *beta*, *gamma*, *delta*, *e brevis*, *zeta*, *eta*, *theta*, *iota*, *cappa*, *lamda*, *my*, *ny*, *xi*, *o brevis*, *pi*, *rho*, *ſigma*, *tau*, *y*, *phi*, *chi*, *pſi*, *o longa*; which is exactly the ſound the learned maintain they ought to have, and the greateſt part of Europe has now adopted.

We likewiſe ſee in the works of pope Innocent the third, who lived towards the cloſe of the twelfth century, and the commencement of the thirteenth, that in

his

his time they pronounced *Kyrie eleeſon, Chriſte eleeſon*; and that S. Gregory commanded the clergy to chant *Kyrie eleeſon*, which was ſung by the whole congregation in the Greek church. We find alſo in the life of S. Gertrude of the order of S. Benedict, written in part by herſelf, who lived about three hundred years ago, that upon citing theſe very ſame words of the maſs, ſhe writes *eleeſon* with an *e*, and not *eleiſon*. Moreover we ſee, that the Ἀμήν of the Septuagint, which is the Amen of the Hebrews, has been preſerved down to our time, notwithſtanding the corrupt pronunciation of the modern Greeks, who read *Amin* with an *i* inſtead of *Amen*.

X. *That it is neceſſary to proceed from the grammar to the uſe of authors: and whether it is proper to learn Greek before Latin.*

But I have dwelt too long on ſo clear a point, which I ſhould have treated with greater brevity, had I not thought it neceſſary to produce ſuch a number of authorities, in order to remove all further difficulty. I ſhall only add, that if a perſon will be at the pains of accuſtoming himſelf betimes to this pronunciation, and of following the formation of tenſes, which I have marked out, together with the reſt of this method, I do not queſtion, but he will be quickly ſenſible of the great advantages thereof; provided he does not neglect, at the ſame time, to exerciſe himſelf in the uſe of authors. For theory and practice ſhould go hand in hand, the latter being generally looked upon as the chief foundation of languages.

Quintilian long ſince declared it to be his opinion, that children ſhould begin with learning Greek, becauſe the Latin tongue being more common, it is attained with greater eaſe, and, as it were, of itſelf: which reaſon will, perhaps, hold good with us, as well as with the Romans; for our language is an appendix, and ſort of dialect of the Latin.

Not that I think Quintilian's advice ought to be followed literally. For, ſince we are to proceed by a gradual aſcent, it is very proper to learn a little Latin (the greateſt part of our words being derived from that language)

language) before we enter upon the Greek, from whence the Latin is deſcended. Beſides, it is certain, that the rudiments of the Latin tongue, the declenſions, conjugations, and other principles, are much eaſier, and more adapted to the capacity of youth, than thoſe of the Greek: not to mention, that there are ſeveral who only want to learn a little Latin, without ever troubling their heads about the other language.

But I believe, that Quintilian's advice ought to be more carefully weighed; and upon inquiry we ſhall often find, either that children are not ſeriouſly initiated, or not ſufficiently advanced in the ſtudy of the Greek. For as the difficulty of this language conſiſts particularly in the words, as it is eaſier than Latin with regard to the phraſeology, and as the uſe and neceſſity of it is generally confined to the underſtanding of authors, there being ſcarce ever any occaſion to ſpeak or write it; nothing ſeems more natural, than that children ſhould be taught it very early. As ſoon as they have been initiated in the Latin tongue, they ſhould immediately proceed to the Greek, and make a conſiderable progreſs in it, whilſt they have more memory than judgment. In the mean time it will be juſt ſufficient to keep up their Latin; and we may defer to a riper age, the forming them to a more graceful manner of writing and ſpeaking, or to the ſublimer rules of eloquence.

With regard to entering upon this practice; my opinion is, that after they have at leaſt gone through the abridgment of this Grammar, which abridgment containeth all that is neceſſary for declining and conjugating, and will be publiſhed very ſhortly; they may begin to read ſome book or other, accompanied with Scholia, ſuch as Æſop's Fables, or Lucian's Dialogues, in order to ſee their rules exemplified, whilſt they endeavour at the ſame time to get thoroughly grounded in the remainder of this method.

I muſt only obſerve, that, as for interlineary verſions, it is much better to have but little to do with them. Nothing is more apt to render us ſupine and indolent, and to hinder the mind from ever reaching the genuine

ſenſe

ſenſe of the author. I ſhould, therefore, be againſt recommending them, even to young people, unleſs it be at the very beginning, when they are to learn ſomething by heart. Care muſt be taken afterwards to make them enter gradually of themſelves, by diligent reading, into the force of words, and the ſignification of the phraſe. A collateral tranſlation may be of more ſervice to them, ſuppoſing it clear and faithful: but, they ſhould endeavour to do even without this, as ſoon as poſſible.

In order to arrive at ſuch a pitch, nothing can be of greater uſe in the beginning, than to read the ſame thing, either entire, or by parts, over and over again, repeating it as often, as either the memory, or capacity of the ſcholar requireth, in order to be as familiar and perfect in it, as if it was written in our own language. One page ſtudied in this manner, is worth ten hurried over with precipitation, not only becauſe more benefit is reaped from it at preſent, but, moreover, there is a better foundation laid for future advantages. And if to this a proper care be added, in collecting a ſufficient ſtock of new words, in reducing them to their roots, and in committing to memory ſuch paſſages, as are moſt curious in their ſubject, or moſt elegant in their expreſſion; it is almoſt incredible how expeditious a progreſs may be made in this language.

XI. *Of the choice of authors; and of the principles that are to be obſerved, in purſuing this deſign.*

To what has been ſaid, we may further add, how uſeful it is, to obſerve ſome order in the choice of books, proper to be read by young people, in proportion to their progreſs in this ſtudy. I am very ſenſible it is a difficult taſk, to give advice upon this article, ſo as to pleaſe every body; for there is no ſubject whatever, concerning which there is a greater diverſity of opinions, than that of the cenſure and judgment of authors. However, I think, we may ſafely adhere to three principles, which ought to be inviolably obſerved in the inſtruction of youth: theſe are, to begin with the moſt eaſy; to pitch upon ſome books of entertainment, in order to render this ſtudy more diverting;

diverting; and to join as much as poſſible the utility of the ſubject to that of the language: by which means they will form their judgment, while they ſtock their memory; and even their memory will be helped by annexing words to things, as theſe make a greater impreſſion on the mind, than bare words.

Lucian is an author, in whom thoſe three qualities ſhine in high perfection, and who has this advantage, which Quintilian obſerved in Cicero, that he may be of ſervice to beginners, and not unuſeful even to thoſe who are far advanced. His language is pure, his phraſe elegant, his wit agreeable, his ſtyle perſpicuous, his narrative ſurpriſing, and his copiouſneſs ſufficient to ſupply the moſt barren capacities.

He handles mythology in a very entertaining manner, ſo as to imprint the fable in the memory, which contributes not a little towards the better underſtanding of the poets. In ſeveral places he draws an admirable picture of the miſery of human life, of the vanity of mankind, of the arrogance of the learned, and of the pride of philoſophers. In fine, he ridicules the avarice of the rich, the inſolence of the great, and the whole ſyſtem of Pagan religion: which contributes not a little towards raiſing the mind to the only and ſovereign good.

Yet choice and diſcernment are requiſite, even in reading this author. For not to mention, that there are ſeveral paſſages very dangerous to youth, and entirely unworthy, not only of Chriſtian purity, but even of Pagan modeſty; there are, moreover, ſeveral uſeleſs treatiſes. And perhaps, in general, his manner of writing may be hurtful to perſons of a wrong turn of mind, who are of themſelves inclinable to profaneneſs, and buffoonry.

The collection formerly made, and which is ſtill in the hands of children, might be of ſervice, were it not full of errors in the late impreſſions; beſides, I cannot conceive why the editor has retrenched ſome things which are leſs hurtful; and, at the ſame time, left others, that ſeem far more dangerous.

But

But a great many uſeful pieces might be added to that collection, ſuch as *the dream, the trial of the vowels, the ſale of the life of philoſophers, the fiſhermen, or the men raiſed to life; the men of learning, that enter into the ſervice of the great; Hermotimus, or the ſects; Herodotus, or Ebion; Zeuxis and Antiochus; the tyrant-ſlayer; the diſinherited; the tragical Jupiter; Alexander, or the falſe prophet; the maſter of the rhetoricians; of thoſe, who have been long-lived; a diſcourſe againſt Herodotus*; and *the death of the pilgrim* (whether it be his or no); and ſome others, provided, as I obſerved, that care be taken to expunge every thing that can be offenſive to modeſty, which, indeed, ſhould be done in all books whatſoever, that are deſigned for the inſtruction of youth.

Next to Lucian there is nothing more pleaſing, nor more uſeful than hiſtory. Polyænus, who lived under M. Aurelius, towards the cloſe of the ſecond century, has left us a large collection of ſtratagems, of the greateſt men of antiquity, written with extraordinary eaſe, clearneſs, and purity.

The hiſtories of Ælian, who flouriſhed under Adrian, towards the commencement of that ſame century, are very entertaining: his expreſſion is copious, and his ſtyle extremely pure, particularly in his hiſtory of animals, where he has inſerted a great number of precepts, moſt uſeful in the conduct of human life. His various hiſtories are leſs poliſhed; and in ſeveral places, they ſeem to be rather a collection of detached papers, than a finiſhed piece; though they may be read with ſome utility.

Herodian is proper for beginners, becauſe of the ſmallneſs of the volume, and the beauty of the Latin verſion, together with the Greek elegance of his ſtyle, which Photius, patriarch of Conſtantinople, affirms to be clear, pure, and agreeable; ever uniform, but neither mean, nor affected: in ſhort, he looks upon him as inferior to few hiſtorians. His hiſtory commences at the death of the emperor M. Aurelius, near the cloſe of the ſecond century, and terminates in Gordianus the younger, towards the middle of the third. It is eſteemed

eſteemed for its truth, as the author ſcarce wrote any thing, but what he had been an eye-witneſs of; excepting what regards Alexander and Maximinus, where his veracity is ſuſpected. He is ſomewhat more difficult with regard to the phraſeology, than the foregoing, and ſeems even to have been corrupted in ſeveral places. But, perhaps, we ſhall give a new edition of him very ſoon, compared with ancient copies, and accompanied with ſhort notes, which may be of ſervice to thoſe who deſire to make uſe of this author.

After theſe you may proceed to ſome of Plutarch's writings, though he is more obſcure than any hitherto mentioned. However, there is one particular advantage in him, that he alone is worth a multitude of authors, each life being a ſeparate work; and there is ſo great a variety, as to admit of choice: beſides they contain the beſt, and moſt remarkable part of the Greek and Roman hiſtories. His moral pieces are likewiſe incomparable, though ſome treatiſes might be left out, which are either obſcure, or leſs uſeful, or even dangerous in regard to morals. But his *diſcourſes on the education of children* (though there is ſome room to queſtion, whether this be his); *on the reading of poems*; *on hearing*; *on the difference between a flatterer and a friend*; *on the benefit that may accrue from enemies*; *on vice and virtue*; *his conſolation to Apollonius*; *his treatiſes of ſuperſtition*; *of paſſion*; *of the tranquillity of the mind*; *of brotherly friendſhip*; *of evil ſhame*; *that vice is ſufficient to make men unhappy*; *which paſſions are moſt dangerous, thoſe of the mind, or thoſe of the body*; *of garrulity*; *of the love of riches*; *concerning ſuch as God is ſlow to puniſh*; *of uſury*; *againſt ignorant princes*; *political precepts*; *whether old men ſhould concern themſelves with ſtate affairs*; *his apophthegms*; *of the fortune of the Romans*; *of the ſucceſs of Alexander*; *Roman queſtions*; *which are the moſt crafty, water animals, or thoſe that breed upon land*; and, perhaps, ſome others, are all maſter-pieces in their kind, and of immenſe value, both for the utility of the ſubject, and the beauty of the figures, the copiouſneſs of expreſſion, beſide the great variety of excellent reflexions, and examples of

human conduct, ſcattered through the whole. Which made Gaza ſay, that if he was to be confined only to one book, he ſhould chooſe the works of Plutarch. Hence he was in ſo great eſteem among the ancients, as to be careſſed by three emperors ſucceſſively; one of whom, viz. Trajan, who lived at the beginning of the ſecond century, raiſed him to the conſular dignity.

XII. *Order to be obſerved by thoſe who are willing to peruſe authors, according to the ſeries of time. Judgment on the hiſtorians.*

Those, who are maſters of this author, may ſafely venture afterwards upon all the reſt, and go through them gradually, according to the order of time, as Joſephus, Herodotus, Diodorus, Thucydides, Xenophon, Dionyſius Halicarnaſſenſis, Polybius, Appian, Dion, and others.

Joſephus, who lived toward the cloſe of the firſt century, wrote the hiſtory of the Old Teſtament, and that of the war of the Jews. He preſented the latter, which he had divided into ſeven books, to Veſpaſian, and his ſon Titus: it not only met with the general applauſe, but was ſo greatly eſteemed at Rome, that they erected a ſtatue to the author. He wrote his antiquities ſome time later, for they were not finiſhed till the thirteenth year of the reign of Domitian. They are compriſed in twenty books, beginning with the creation, and ending at the twelfth year of Nero. His diction is pure, ſays Photius, and proper to convey a diſtinct and clear image, of the nobleſt and moſt elevated ſubjects. He is eloquent and perſuaſive in his harangues, as ſententious as moſt authors, artful and inſinuating, a ſtrong reaſoner, and a thorough maſter in exciting the paſſions. Which made St. Jerom call him the Greek Livy.

Herodotus flouriſhed toward the eighty-third Olympiad, viz. upwards of four hundred and forty years before the birth of Chriſt, under the reign of Xerxes and Artaxerxes, kings of Perſia. He is looked upon as *the father of hiſtory*, a title given him by Cicero in his

his ſecond book of laws; and to him we are particularly indebted for the hiſtory of the Perſians. He wrote in the Ionic dialect; yet he is very eaſy and pure. He is clear, agreeable, and fluent, according to Quintilian: and Cicero ſays, he glides with all the majeſty of a great river, ſmooth and uniform. Athenæus calls him, ὁ θαυμασιώτατος καὶ μελίγηρυς, *moſt admirable and ſweet as honey.* His books were in ſo great repute, as to be called the *Nine Muſes.* They begin with Crœſus and the empire of Cyrus, by whom Crœſus was defeated, and are continued down to Xerxes, the fourth Perſian king after Cyrus.

Diodorus is uſeful, by reaſon of his Univerſal Hiſtory, wherein he treats of the Egyptians, Aſſyrians, Medes, Perſians, Greeks, Romans, Carthaginians, and others. He has borrowed a great many things from Beroſus, Theopompus, Ephorus, Philiſtes, Calliſthenes, Timæus, and other authors, who have periſhed through the injuries of time, which has alſo been the fate of ſome of Diodorus's books. For they were originally forty, and compriſed the Univerſal Hiſtory down to Julius Cæſar, under whom this author flouriſhed, having died very old, towards the middle of the reign of Auguſtus: but there are only fifteen remaining; which come down to the year of Rome four hundred and fifty-two. Photius ſays, his language is clear, and unaffected; his ſtyle middling, and proper enough for hiſtory.

Thucydides flouriſhed at the ſame time as Herodotus, and was induced to write his hiſtory, by having heard that author repeat his works with ſuch high applauſe at Athens, during the feaſt of Minerva. He has only given us the firſt twenty years of the Peloponneſian war, though he takes his ſubject from a higher date. But he is eſteemed for his veracity, and has conformed ſo ſcrupulouſly to the laws of hiſtory, that ſeveral look upon him as a pattern in that kind of writing.

He is one of the moſt difficult authors, and ſo very obſcure, particularly in his harangues, that Tully, in his book of illuſtrious orators, ſays, he is ſometimes unintelligible: nevertheleſs, in his ſecond book De Oratore, he commends him extremely, and affirms that he ſurpaſſes

paſſes all others in his art; that almoſt every word is a ſentence; that he is ſo accurate and expreſſive, as to render it difficult to determine, whether his words ſet off the things, more than the things his words. Demoſthenes had ſo great an eſteem for this hiſtory, that he tranſcribed it eight times himſelf, in order to be thoroughly acquainted with it: and in theſe latter ages, the emperor Charles the Vth is reported to have reſpected Thucydides as his maſter in the art of war, and to have made him the conſtant companion of all his enterpriſes. But it requires a good deal of application to underſtand him well; and the German edition, with the Scholia, and Commentaries of Portus, will contribute very much to this end.

Xenophon, to whom we are obliged for the works of Thucydides, becauſe it was he that publiſhed them, flouriſhed a little after him, viz. according to Euſebius, in the ninety-fifth Olympiad. His turn of writing is quite different from that of the laſt author. He is clear, pure, and familiar in his ſtyle, but elegant withal, and pretty much reſembling Cæſar, except that Cæſar is ſometimes more grave, and Xenophon more fluent. His language is ſo ſmooth, that Quintilian ſays, it ſeems to have been formed by the Graces. Tully affirms he is ſweeter than honey, and that the Muſes ſpoke, as it were, through his mouth: hence, according to Laertius, he was called the *Attic muſe*, or, according to others, the *Attic bee*. Dion Chryſoſtom recommends this author very much, aſſuring us, that he is ſufficient, not only to form his reader to a pure elegant ſtyle, but, moreover, to inſtruct him in ſound policy.

The learned are divided in regard to the Cyropædia, viz. this author's book concerning the education, and great exploits of Cyrus. Tully ſays, he wrote, *non ad hiſtoriæ fidem, ſed ad effigiem veri imperii*, an expreſſion which ſeveral have wreſted to a wrong ſenſe: and Joſeph Scaliger has ventured ſo far as to ſay, that he found nothing true in the Cyropædia, except the ſiege of Babylon. For my part, I am of opinion, that the ſtory is really true, and that it is very difficult to fill up properly the ancient chronology, without taking ſeveral

things, as Uſher has done, from this work. It is at the ſame time probable, that Xenophon has endeavoured to embelliſh it; which was the reaſon of Cicero's giving the above judgment. Thus we ſee he is no more reſerved in the taking of Babylon, than any where elſe; for there he paints his hero as a prince of extraordinary clemency, whereas the Scripture gives us a moſt terrible idea of the deſtruction of this city. Be that as it may, the Cyropædia is a very entertaining treatiſe. Hence it might, perhaps, be ranked among thoſe writings, which we mentioned as a proper introduction for beginners, before they enter upon a promiſcuous uſe of Greek authors.

Dionyſius Halicarnaſſenſis, who, as Strabo and Photius obſerve, lived in the reign of Auguſtus, has traced the Roman hiſtory to its earlieſt period, and brought it down in the twenty books, ſtill extant, to the year three hundred and twelve, of the foundation of Rome: thoſe which are loſt, continued it to the year four hundred and ninety, where Polybius begins. Photius calls him καινοπρεπῆς, as much as to ſay, *endowed with a ſingular beauty of ſtyle*; and he ſays, that beſides entering into a full detail in his narratives, and being judicious in his digreſſions, he has an elegance that ſoftens any roughneſs that may happen to be in his language, or tediouſneſs in his hiſtory.

Out of forty books, which Polybius wrote, there are only five extant compleat, with ſome of the reſt abridged, which compriſed the Roman hiſtory, from the commencement of the ſecond Punic war, down to the ſubverſion of the Macedonian empire. This writer was an intimate acquaintance of Scipio Africanus the younger, whom he accompanied into Afric: and Brutus had ſo great an eſteem for his writings, that they afforded conſolation to him in all his troubles; though he writes like a ſoldier, and his ſtyle is ſomewhat unpoliſhed. He died in the year of Rome, ſix hundred and thirty-one; before Chriſt, one hundred and twenty.

To theſe we may add Appian, eſpecially the five books of the civil wars, where he is much eſteemed for his veracity. He was a native of Alexandria, but went to live at Rome, where he followed for ſome time the profeſſion

of

of an advocate: he alſo wrote his hiſtory in that city, under Antoninus Pius, towards the beginning of the ſecond century.

Dion Caſſius flouriſhed toward the cloſe of that ſame century, under the reign of Commodus, when he was honoured with the dignity of ſenator, and lived to be promoted to the conſulate by Alexander Severus. To this period he carried down his hiſtory, in fourſcore books, beginning with the coming of Æneas into Italy. But the firſt thirty-four are loſt, and the greateſt part of the thirty-fifth. The following five and twenty, which are extant, begin with the wars of Lucullus, and come down to the death of the emperor Claudius; the reſt are all loſt. Photius thinks his ſtyle majeſtic, and that he riſes in proportion to the dignity of his ſubject. His phraſe is a little antique, and very much reſembles that of Thucydides, though he is more clear and intelligible. His hiſtory is faithful and entertaining, except that he is a little too prolix in his harangues, and ſpeaks leſs reſpectfully, than becomes him, of ſome great men, ſuch as Cicero, Brutus, and a few others.

XIII. *Judgment of the poets, philoſophers, orators, and others.*

If we would attain to a perfect knowledge of this language, we ought not to neglect the poets, but particularly Homer, who has been ever conſidered as the ſtandard of Greek literature. For, notwithſtanding that ſeveral do not find in him all the beauties, which the ancients remarked in his writings; and that many join with Scaliger, in preferring Virgil to Homer; ſtill there is no doubt, but it is abſolutely neceſſary to be acquainted with this poet, not only becauſe he alone contains all the words and dialects, but, moreover, the Greek authors abound with quotations from him, and alluſions to his poems, ſo that it is difficult to underſtand them thoroughly, without being verſed in his writings.

Ariſtophanes might alſo be rendered very uſeful, if he was properly purged of obſcenities: for he abounds in witty ſayings, in ſprightly ſallies, and in *Attic urbanity*, that is, thoſe ingenious turns, wherein Quintilian allows the Greeks to have far ſurpaſſed the Latins.

Euripides is full of beautiful ſentences, which made Cicero ſay, that his verſes are ſo many rules and maxims.

Finally, perſons of better capacities may afterwards proceed to the writings of philoſophers, orators, phyſicians, or ſuch as treat of that particular art or ſcience, in which they intend to excel.

The ſublimity of human reaſon is found in Plato, together with all the beauty of language.

The eloquence of Demoſthenes is admirable, though our being unacquainted with the forms of the bar at Athens, is the cauſe of his being ſomewhat obſcure, and leſs agreeable.

Iſocrates excells in the harmony of his periods, and the perſpicuity of his language: but his firſt diſcourſes eſpecially are worthy of being read, for the beauty of the ſentences, and the moral inſtructions.

XIV. *Of the inſpired writings; and of the fathers.*

I HAVE omitted mentioning the ſacred writings, or the works of the fathers, becauſe I can hardly agree with thoſe, who recommend the ſacred text for learning a language, which is frequently conſidered only as a branch of profane literature: yet ſome part of it may be read on particular days and hours, according to the progreſs of the learner in years and piety.

And with regard to the fathers, though their writings are very beautiful and eloquent, I do not think them proper for young people, till after having gone through the profane authors. A few pieces, indeed, may be ſingled out, only by way of religious exerciſe on certain days; but as to peruſing them for any continuance, this muſt be reſerved for a riper age, when it is more likely to be attended with real advantage.

However, if ſome religious perſons, who have no great need of profane literature, ſhould be deſirous of attaining to a knowledge of this language by reading the fathers, we might conduct them with the ſame eaſe in this new road, as in introducing them to the profane authors.

The edition of St. Chryſoſtom, for example, is eaſy even for beginners; and he has writ with ſuch purity and eloquence, as hath been admired by all ages.

St.

St. Baſil is ſomewhat cloſer: but his ſtyle is pure, and, in the judgment of Budæus, inferior to none of the ancient Greeks.

St. Gregory of Nazianzum is ſtill more elaborate: his thoughts are refined, and abound with points: his diction is pure, his ſtyle elegant; his eloquence more ſtriking than that of Demoſthenes; his verſification beautiful; and his ſubject far more majeſtic and ſublime, than that of Homer.

In ſhort, the Greek has this advantage of the Latin, that the great men of the church have preſerved its purity with as much care as the profane writers, and have greatly ennobled it by the ſublimity of the myſteries, and the dignity of the ſubjects, explained in their eloquent writings. It is, therefore, proper to reſerve them for the very laſt, and to initiate boys into the profane authors, before we offer to ſupply them with ſuch ſubſtantial nouriſhment.

XV. *Of the labour and time neceſſary for the perfect attainment of a language: objection againſt tranſlations.*

I CAN ſafely affirm, without advancing any thing but what I have experienced myſelf, that it is not difficult to make young people acquainted with a good many of the authors above mentioned: eſpecially conſidering, as I have obſerved, that this language ought to be their principal object for three or four years, when their minds are not yet ſuſceptible of the manly beauties of eloquence.

For it is, in my humble opinion, a great miſtake, which ſeveral are guilty of, to imagine, that a perſon may acquire a thorough knowledge of the Greek tongue, only by giving it an hour's ſtudy every day, or five or ſix months conſtant application. Languages are learnt by long practice, and aſſiduity, if we would poſſeſs them in any degree of perfection. And, as it is no longer in our power to converſe with Greeks, that ſpeak this tongue in its purity, we muſt confine our acquaintance to books, and be long converſant with thoſe illuſtrious deceaſed, in order to obſerve the purity

of their ſtyle, their beautiful turn of expreſſion, and dignity of ſentiment.

It is true, that ſome helps are expected from the principles of grammar, and that a great deal of time and trouble may be ſaved to young beginners; which I have endeavoured to do, to the utmoſt of my abilities, in the new method of learning Latin, and in this of learning the Greek tongue: but to attain a language in its full degree of purity and perfection (a thing not ſo eaſy as ſome people imagine) long practice and labour are requiſite.

But I am apt to think there are not many, who would refuſe to be at ſome pains to learn Greek, when they come to reflect on the great benefit of poſſeſſing a language, that may ſtrictly be called the ſource from whence all arts and ſciences are extracted: eſpecially if we would trace things to their origin, and have a fundamental knowledge of an infinite variety of terms that lie ſcattered in ſo wide a field. Beſides, the Greek may be ſaid to have the advantage of all other languages, in perſpicuity, energy, and harmony; and it may be ſtyled *holy*, ſince it contains a great part of the inſpired writings, and of the learning and doctrine of the church.

I muſt only obſerve, that it is a very weak pretence, to exempt one's ſelf from the trifling labour, requiſite for ſo uſeful and glorious a deſign, by ſaying, that moſt of the Greek writers are tranſlated into Latin. For, not to mention that the art of interpreting in another language was very little known in former times, and that tranſlators ſeldom took ſuch pains with their copies, as to animate them with the beauty and elegance of thoſe noble originals; we may, moreover, venture to affirm that very frequently they do not even underſtand their author; ſo that, inſtead of being a true guide to us, they only lead us into error. And the reaſon of this, as the learned Geſner well obſerves, is becauſe the ancients were ſo curious in regard to this language, and ſo fond of contemplating its beauties at the fountain-head, that they expreſſed an utter contempt for all tranſlations, which afterwards became the employment of low capacities, utterly diſqualified for ſo arduous an undertaking.

Not

Not that I intend to diſparage all Latin verſions, or to defraud ſome worthy perſons, who have carefully performed this taſk, of their merited applauſe: but I think it may ſafely be affirmed, that there are very few tranſlations, which can be deemed perfect; and, as I obſerved before, it would be of ſingular ſervice to this language, as well as to this kingdom, if thoſe incomparable originals were accompanied with a tranſlation into our own language, which would be an exacter copy, and might give us a more adequate idea of their exquiſite beauties.

XVI. *Concluſion of this preface.*

But I perceive, though too late, that I have drawn out this preface to too great a length, by attempting to write concerning grammar, and Greek authors; and at the ſame time to treat of the proper method of ſtudying this language. Yet I hope, that this diſcourſe contains ſome things, which will not prove altogether uſeleſs, nor meet with a general diſlike. What remains now, my dear reader, is to beg you will excuſe ſuch miſtakes, as you may happen to meet with in the courſe of this work, and that you will aſſiſt me with your prayers, ſince the only aim of my labour has been to ſhorten yours. And if it be true, that this is chiefly effected by conſulting the eaſe of beginners, I am convinced, you will receive ſome help from this new book, and from the abridgment thereof, which you ſhall have very ſhortly; where I have inſerted only what is neceſſary for beginners; ſo that it will ſerve, in ſome meaſure, for a plan of this undertaking, and will plainly ſhew the advantages that may be reaſonably expected from this *new method*.

Auguſt, 1655.

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A NEW AND EASY METHOD OF LEARNING THE GREEK TONGUE.

BOOK I.

Of LETTERS and SYLLABLES.

CHAP. I.

General diviſion of this work.

THIS new method containeth an eaſy manner of learning the principles of the Greek tongue and grammar.

The Greek grammar is the art of ſpeaking and writing this language correctly.

This language is either to be conſidered generally, according to the practice of the ſeveral nations that ſpoke it; which is called the common tongue: or particularly, according to the manner of ſpeaking in uſe among particular people, which manner we call DIALECTS.

Theſe dialects are principally four; viz. the ATTIC, the IONIC, the DORIC, and the ÆOLIC; to which we may reduce ſome others leſs known, as the Bœotian, the Cyprian, and ſuch like; adding thereto the poetical licences, as we ſhall more particularly obſerve in the ninth book.

Of theſe four the ATTIC is the moſt conſiderable, as the moſt elegant, and moſt diffuſed through the common tongue; which laſt makes no diſtinct dialect, but is compounded principally of the Attic, with a mixture of the reſt.

The parts of the Greek grammar, whether conſidered in general with regard to the common tongue, or in particular according to its ſeveral dialects, are two, viz. etymology and ſyntax.

Etymology treats of ſeparate words; and ſyntax conſiders their connexion and ſtructure in diſcourſe.

Words are compounded of letters and ſyllables.

Letters are the ſmalleſt parts of words. The Greeks call them στοιχεῖα, viz. *elementa*, or γράμματα, *litteræ*, whence cometh the word grammar; as from *littera* the Latins have ſometimes alſo called it *litteratura*, as may be ſeen in Quintilian, and in St. Auguſtin in his ſecond book of order, chap. 12.

In letters, we are to conſider their number, figure, name, power, pronunciation, and diviſion: which includes the interchanging of theſe letters, according to the relation they bear to each other.

CHAP.

CHAP. II.

Of letters in general.

THE Greeks have 24 letters, whoſe figure, name, and power are as follow.

Figure.	*Name.*		*Power.*
1. Α α	ἄλφα	Alpha	a.
2. Β β ϐ	βῆτα	Bêta	b.
3. Γ γ ϝ	γάμμα	Gamma	g.
4. Δ δ	δέλτα	Delta	d.
5. Ε ε	ἒ ψιλὸν	E parvum	e *ſhort.*
6. Ζ ζ ʒ	ζῆτα	Zêta	z *ds.*
7. Η η	ἦτα	Eta	e *long.*
8. Θ ϑ θ	θῆτα	Thêta	th.
9. Ι ι	ἰῶτα	Iôta	i *vowel.*
10. Κ κ	κάππα	Cappa	k, c.
11. Λ λ	λάμβδα	Lambda	l.
12. Μ μ	μῦ	Mu	m.
13. Ν ν	νῦ	Nu	n.
14. Ξ ξ	ξῖ	Xi	x.
15. Ο ο	ὀ μικρὸν	O parvum	o *ſhort.*
16. Π ϖ π	πῖ	Pi	p.
17. Ρ ϱ ρ	ῥῶ	Rho	r.
18. Σ σ ς	σῖγμα	Sigma	ſ.
19. Τ τ ϯ	ταῦ	Tau	t.
20. Υ υ	ὐ ψιλὸν	Υ parvum	u.
21. Φ φ	φῖ	Phi	ph.
22. Χ χ	χῖ	Chi	ch.
23. Ψ ψ	ψῖ	Pſi	ps.
24. Ω ω	ὠ μέγα	O magnum	o *long.*

ANNOTATION.

Of theſe letters Cadmus introduced 16, from Phœnicia into Greece, where he ſettled as early as the time of the firſt judges of Iſrael: and theſe letters are,

Α, Β, Γ, Δ, Ε, Ι, Κ, Λ, Μ, Ν, Ο, Π, Ρ, Σ, Τ, Υ;

which alone are ſufficient to expreſs all the different ſounds of the Greek language: the other eight were invented afterwards more for conveniency than neceſſity.

Of theſe eight Palamedes invented four at the ſiege of Troy, viz. in the year of the world 2800, according to Petavius, and

upwards of 250 years after the arrival of Cadmus, viz. Ξ, and the three aſpirates, Θ, Φ, Χ; though ſome aſcribe Θ and Χ to Epicharmus.

Simonides, whom Euſebius placeth in the 61ſt Olympiad, which is near 650 years after the Trojan war, invented the remaining four, viz. Η, Ω, and Ζ, Ψ: but the addition of theſe letters ſhall hereafter be better accounted for.

CHAP. III.

Of the diviſion and change of letters.

LEtters may be conſidered either alphabetically or arithmetically.

Letters taken alphabetically are divided into vowels and conſonants; into φωνήεντα (ſup. γράμματα) and σύμφωνα: which is done by certain claſſes, according to which theſe letters are eaſily changed, one for the other.

Vowels are thoſe which form a ſound of themſelves: and theſe may be conſidered either ſeparately, or conjunctively. Vowels taken ſeparately are divided into long, ſhort, and doubtful.

RULE I.

Of vowels long, ſhort, and doubtful.

The long vowels are η, ω.
The ſhort are ε, ο.
The doubtful α, ι, *and* υ.

EXAMPLES.

The Greeks reckon ſeven vowels, viz.

2 long, μακρὰ η ω } which correſpond, and are often
2 ſhort, βραχία ε ο } changed one for the other.

3 common, κοιναὶ α ι υ. Theſe laſt are ſo called, not only becauſe they are ſometimes long in particular words, and ſhort in others; but becauſe they are ſometimes doubtful, ſince they may be either long or ſhort in the ſame word.

ANNOTATION.

The Greeks had formerly but five vowels as in Latin, viz. A, E, I, O, U: the η and ω were afterwards added to mark the difference in quantity.

This is eaſily proved from Plato in his Cratylus, where having ſaid, that the ancients wrote ἰμέρα for ἡμέρα; he adjoins, οὐ γ[illegible]
ἢ ἰμ[illegible]

ἢ ἐχρώμεθα, ἀλλὰ ε τοπαλαιὸν. *For heretofore we did not make uſe of η, but only of ε.* The ſame is further evinced from Plutarch in his book of ει. And on the Farneſian columns brought to Rome from the *Via Appia*, we ſtill find E for η, ΔΕΜΕΤΡΟΣ for Δήμητρος, ΚΟΡΕΣ for Κόρης, and ſuch like. As alſo ο for ω, ΔΟΙΟΝ for λώιον, ΘΕΟΝ for θεῶν, and the like.

Terentianus has very clearly expreſſed the nature of theſe two vowels η and ω in the following verſes,

Litteram namque E videmus eſſe ad ἦτα proximam,
Sicut ο & ω videntur eſſe vicinæ ſibi:
Temporum momenta diſtant, non ſoni nativitas.

He ſays that they differ only in quantity, and not in the natural and eſſential ſound, though the long ones are pronounced fuller than the ſhort.

Pronunciation of ἦτα.

Ἦτα being a long E ought to be pronounced full, as *e* in the French words *bête*, *fête*, &c. whereas ἐψιλὸν ſhould be ſhort and cloſe, as *e* final in the French word *netteté*. But ἦτα ought to have a middle ſound betwixt ε and α, as there is a relation between it and theſe two vowels, which we ſhall often have occaſion to obſerve.

Thus Euſtathius, who lived towards the cloſe of the twelfth century, ſays that βῆ, βῆ, is a ſound made in imitation of the bleating of ſheep, and quotes to this purpoſe the following verſe of an ancient writer called Cratinus;

Ὁ δ' ἠλίθιος, ὥσπερ πρόβατον, βῆ, βῆ λέγων βαδίζει;
Is fatuus perinde ac ovis bê, bê, *dicens incedit.*

And the ſame is atteſted by Varro.

St. Auguſtin, in his ſecond book of the Chriſtian doctrine, ſays that BETA, *with the ſame ſound and pronunciation, ſignifieth a letter amongſt the Greeks, and an herb among the Latins.*

And it is thus alſo that Juvenal hath called this letter:

Hoc diſcunt omnes ante ALPHA & BETA *puellæ.*

This is ſtill further demonſtrated by the term ALPHABET, which is uſed to this very day in almoſt all vulgar languages. And theſe authorities are ſufficient to aſcertain not only the pronunciation of η, but alſo that of β. As they are both yet further proved from antiquity by the word *Beel*, which is the ſame as Βῆλος, *Belus*, father of Ninus king of the Aſſyrians, who had divine honours paid him by the Babylonians.

Pronunciation of ω.

Ὦμέγα ought alſo to be diſtinguiſhed from ὀμικρὸν in the pronunciation: this laſt being pronounced on the extremity of the lips; and the other in the hollow of the mouth, as being of a fuller ſound. Caninius and Sylburgius are both of this opinion: and Terentianus, who lived before St. Auguſtin, teacheth expreſsly the ſame in theſe verſes:

Ω *Grajugenûm longior, altera eſt figura,*
Alter ſonus, temporumque nota variata.

Igitur ſonitum reddere, cum voles, minori,
Retrorsùs adactam modicè teneto linguam,
Rictu neque magno, ſat erit patere labra.
At longior alto tragicum ſub oris antro
Mollita rotundis acuit ſonum labellis.

This difference of ο long and ſhort is alſo found in the French tongue, where *il ſaute*, (ſaltat) is pronounced differently from *une ſotte* (ſtulta:) *coſte* (coſta) from *une cotte*, &c.

Pronunciation of υ.

Ὑψιλὸν was heretofore pronounced like a French *u*, whereas the Latin *U* was ſounded like a French *ou*, as has been ſhewn in the new method of learning the Latin tongue: for the Greek Υ, according to Capella, Terentianus, and Priſcian, had a middle ſound betwixt ου and ἰῶτα. Whence Capella ſaith, that it was pronounced by breathing ſoftly, and at the ſame time cloſing the lips. And Ariſtophanes in his Plautus deſigning to expreſs the ſound a man makes at a particular ſmell, while at the ſame time he draws his breath very faſt, puts ὒ, ὒ, ὒ, ὒ, ὒ, &c.

Hence it appears that the pronunciation of this letter was different from that of ι. And thoſe who pronounce it in this manner, and conſequently give the ſame ſound to five or ſix other vowels or diphthongs, viz. ι, υ, η, οι, ει, υι, introduce a ſtrange confuſion into the Greek tongue; as there are a great many words, which it would be then impoſſible to diſtinguiſh by the ſound.

CHAP. IV.

Of diphthongs.

DIphthongs are formed of vowels joined together: the word is entirely Greek, δίφθογγοι, *double ſounding*. They are generally reckoned twelve, which are divided into two claſſes; ſix proper, and ſix improper.

RULE II.

Of diphthongs proper and improper.

1. *Proper diphthongs are* αϊ, αϋ, εϊ, εϋ, οϊ, οϋ.
2. *Improper* ᾳ, ῃ, ῳ, ηϋ, ωϋ, υϊ.
3. *Theſe diphthongs are often changed, reſolved, or cut off.*

EXAM-

EXAMPLES.

The ſix proper are,		The ſix improper,	
αι Μαῖα	*Maia.*	ᾳ Θρᾷσσα	*Thraſſa.*
ει εἶα	*Eia.*	ῃ Θρῄσσα	*Threſſa.*
οι Τροῖα	*Troia.*	ῳ Ἡρῴδης	*Herodes.*
αυ αὖρα	*Aura.*	ηυ ἠὺς	*bonus.*
ευ εὖγε	*Euge.*	ωυ ὠυτὸς, for ὁ αὐτὸς,	*ipſe.*
ου οὖρον	*urina.*	υι Ἅρπυια	*Harpuia.*

All diphthongs end with a ι or a υ: hence theſe two vowels are called *ſubjunctive*, or following, and the others *prepoſitive*.

1. The proper diphthongs are formed of α or of the two ſhort vowels ε and ο, joined each with ι and afterwards with υ. The Greeks call them εὔφωνοι, *benè ſonantes*, becauſe they give the diſtinct ſound of the two vowels.

2. The improper are derived from the proper, as may be ſeen in the examples above: but there are two ſorts; the one ſilent, ἄφωνοι, viz. the three ſubſcribed, ᾳ, ῃ, ῳ, which have a ἰῶτα written under them, only to ſhew, that, according to the received opinion of the learned, it was no longer pronounced; for which reaſon ſome have neglected alſo to ſubſcribe it. They uſed however frequently to place it on the ſide of capital letters, as Αι, Ηι, Ωι, though afterwards the cuſtom prevailed of ſubſcribing it to theſe, as well as to the ſmaller letters.

The others are called *malè ſonantes*, κακόφωνοι, being more difficult to pronounce, eſpecially ηυ and ωυ, by reaſon of the long vowel before υ.+ For as to the laſt diphthong υι, it ſeems to have been placed in this claſs, only to make an equality in the diviſion; ſince it may well paſs for a proper diphthong, as Ramus, Crantzius, and ſeveral others have ranked it. But it is never uſed except before a vowel, as Herodian the grammarian has obſerved.

3. Theſe diphthongs are oftentimes changed, either the proper into improper, or vice verſa, according to the relation they bear to each other: or in ſome

other particular way, of which we ſhall have occaſion to ſpeak hereafter. They are often alſo reſolved, whether the ſubjunctive, being marked with two points over it, makes a ſeparate ſyllable, as παΐς for παῖς, *puer*; Λητοΐ for Λητοῖ, *Latonæ*; which is called diæreſis, or diviſion: or whether the diphthong is changed into two ſimple vowels according to its value, as η into ει, or into εα, and the like.

They are alſo cut off; either in part, loſing their prepoſitive, as λείπω, *linquo*, ἔλιπον; φεύγω, *fugio*, ἔφυγον; or their ſubjunctive, as κλαίω, κλάω, *fleo*; χροιά, χρόα, *color*: or altogether, as ἀγείρω, ἄγρω, Att. *congrego*. Which is ſufficient to remark in general, in order to refer hereto what we ſhall hereafter more particularly obſerve.

Pronunciation of proper diphthongs.

The pronunciation of theſe diphthongs is almoſt ſufficiently expreſſed in the examples added to the rule. They muſt have a double ſound, ſo as to make the ear diſtinguiſh two vowels, otherwiſe they are no longer diphthongs: but this ſhould be all with the ſame breath, and without dividing the voice; otherwiſe they would be two ſeparate vowels.

All the vulgar languages have their diphthongs, where the double ſound is heard in the ſame ſyllable, without offending the ear, as in French *payens*, *ciel*, *cieux*, *beau*, &c. Hence the Greek tongue ought not to be deprived of thoſe which are peculiar to it.

Of αι.

The diphthong αι therefore requires both theſe letters to be ſounded, and not an open ε, which would confound it with η.

The Romans, according to Quintilian, formerly pronounced this diphthong by an α and ι, in the ſame manner as the Greeks. The ſame is likewiſe atteſted by Scaurus an ancient grammarian, who ſays, that the Latins having borrowed this diphthong of the Greeks, and having afterwards changed it for æ, they ſtill pronounced it in ſuch a manner, as to diſtinguiſh the two vowels. The authority of the poets, who divided αϊ into two ſyllables, as Virgil in theſe genitives *auläi*, *pictäi*, &c. is ſufficient to prove, that the ſound of thoſe two letters was diſtinguiſhed in the diphthong, otherwiſe they could never have found an α and an ι in the ſound of a ſimple ε.

The interjection αἰ, αἰ, being uſed as an expreſſion of pain among the Greeks, as may be ſeen in Ariſtophanes, Sophocles, Lucian, and others, has alſo the ſame ſignification in French, having retained the ſame ſound.

Therefore

Therefore the right pronunciation of this diphthong is that which has ſtill remained in *Maia*, *Graius*, *Naiades*; and which is pretty near the ſame as in theſe French words, *fayance*, *Mayence*, *payen*, *ayant*, &c. with this exception, that in French we hear ſomething like a ſilent *e* after this diphthong, for which reaſon it never precedes a conſonant, but has always after it another vowel; whereas in Greek it is uſed indiſcriminately, as well before vowels, as diphthongs, becauſe the ι paſſeth more nimbly, not in the leaſt partaking of the ſound of the French ſilent *e*: ſo that to pronounce it exactly, it is requiſite to ſuſtain the α, and finiſh ſhort upon the ι, to the end that both letters may have their diſtinct ſound, as Quintilian obſerves, while they make but one ſyllable.

Of ει.

Ει was alſo pronounced by two vowels, and had a fuller ſound than ἰῶτα.

Hermogenes, treating of the final cadence of periods, ſaith, *that diphthongs and vowels are generally graceful at the end of words; though to this rule ει was an exception: but if they ended with a ſingle ι, as that vowel rather cloſes the mouth than fills it, the ſentence then has nothing ſonorous or ſublime.* Whereby he manifeſtly ſhews, that though the ſound of ει be leſs full than that of other diphthongs, it is ſtill however different from that of a ſingle ι, ſince he makes ſo particular a diſtinction between them.

Of αυ *and* ευ.

The other diphthongs are eaſy; αυ was pronounced as in *aurum*, *autem*, only giving it a little more of the *a*, as is practiſed in ſeveral provinces in France.

Ariſtophanes, to expreſs the barking of a dog, makes him ſay αὖ, αὖ: and this pronunciation ſhould be obſerved in Παῦλος, as well as in *Paulus*, ſince the Greek word is borrowed of the Latin.

Ευ is pronounced as in *euge*, *euchariſtia*, where the *e* is always ſounded a little.

The opinion of thoſe who pronounce ευ as *ef*, αυ as *af*, is almoſt univerſally exploded, not only becauſe there never was a diphthong compounded of a vowel and a conſonant, but alſo becauſe there never was ſuch a letter as *f* in the Greek alphabet. Beſides, if the foregoing pronunciation were to ſtand, we ſhould ſay *of* inſtead of ου; which would be quite ridiculous.

Of οι *and* ου.

Οι ought to be pronounced as in *Oileus*; *hoi* for *hei* in Terence; *quoi* for *cui* in old authors; *proinde*, of two ſyllables in Virgil, and ſuch like. Ramus, who has been followed by ſeveral, ſays, that it ought to be pronounced as the French words *moy*, *toy*, *ſoy*. But the other pronunciation ſeems ſofter, and more natural, and is more generally received.

As for ου moſt people ſeem to pronounce it tolerably well; only the ο ſhould be ſuſtained a little to produce the double ſound: otherwiſe

otherwiſe it would have only the force of the Latin *u*, which was pronounced like *ου* with a ſimple ſound. This diphthong cannot be better repreſented to the ear than by the noiſe of things falling to the ground, *pou*.

CHAP. V.

Of conſonants.

CONſonants are letters that cannot form a ſound, unleſs they be joined to vowels. They are divided into mutes, (ἄφωνα) liquids or immutables, (ὑγρὰ ἀμετάβολα) and double conſonants, (διπλᾶ); to which we may add *σ*, of which the double are compounded.

RULE III.

Of the diviſion of mutes.

1. *There are three ſmooth mutes,* — — — *π, κ, τ.*
Three intermediate, — — — — *β, γ, δ.*
And three rough, — — — — — *φ, χ, ϑ.*

2. *Theſe according to their rank are eaſily exchanged for one another.*

EXAMPLES.

1. The mutes are nine, { 3 ſmooth, ψιλὰ, 3 intermediate, μέσα, 3 rough, δασέα,

1	2	3
π	κ	τ
β	γ	δ
φ	χ	ϑ

2. Theſe mutes ought to be conſidered in their rank perpendicularly; according to which thoſe of the firſt rank, for example, are eaſily changed one for the other; in like manner thoſe of the ſecond and third; for inſtance, χιτὼν, κιτὼν, *tunica*; ἀκάνθιον, ἀχάντιον, *ſpinæ genus*, &c.

This change is made very naturally; for the intermediate become inſenſibly ſmooth, when they are pronounced ſomewhat too ſoftly; as on the contrary they become aſpirates, when they are ſounded with a little more force.

Pronunciation of aſpirates.

This difference ſhould not be neglected in the pronunciation, ſince even in French we diſtinguiſh the aſpirated H, there being a wide difference in the pronunciation between *hauteur* and *auteur*, *hache* and *ache*, a ſort of herb, *&c.*

Φ therefore ought not to be pronounced like a ſimple *f*, becauſe *f* has no aſpiration. Quintilian remarks, that Cicero rallied a Greek, who uſed to pronounce *Fundanius* like *Φundanius*; viz. *Pfhundanius* according to Lipſius, or rather *Fhundanius* according to Sylburgius.

Pronunciation of β.

The pronunciation of β, which was formerly controverted, ſeveral ſaying *vita* inſtead of *beta*, ſeems now to be univerſally agreed to; and what has been already mentioned concerning *n*, is ſufficient to eſtabliſh it.

The old Syrians called it alſo *beta*, whereas the Hebrews gave it the name of *beth*. And the ancient Greeks uſed to write *bita* with an *i*, whence the Latins have taken only the firſt ſyllable *be*. Which made Auſonius ſay:

Dividium betæ, monoſyllabum Italicum B.

Therefore if the Greeks had pronounced *vita*, or even *bita* with an *i*, the Romans in all appearance would have been to blame not to follow the ſame denomination of this letter.

Nor will it avail to object, that they have ſometimes uſed β inſtead of *v* conſonant, as Σεβῆρος for *Severus*; for this is no proof that β was pronounced like *v* conſonant, but only ſheweth that the Greeks had no character to expreſs the Latin *v* conſonant; becauſe the Æolic digamma, which ſupplied its room, was never univerſally adopted by the Greeks, and was even but of a very ſhort duration among the Æolics. Hence it is that we oftner find Σευῆρος than Σεβῆρος; the firſt being upwards of a dozen times in Goltzius's medals, whereas the other is not there above thrice. They uſed alſo to write ὀυῆρος, ὀυάρων, ὀυιεργίλιος, ὀυισπασιανὸς, &c. as may be ſeen in Suidas, and other authors.

Gaza tranſlating this paſſage of Tully on old age, *Turpione Ambivio magis delectabatur*, has put, ἐπὶ Τυρπίωνι Ἀμβιβίῳ ἥδετο. Where having uſed β promiſcuouſly for *b* and *v*, it is evident, that the latter was put there merely through neceſſity, ſince its natural pronunciation appears ſufficiently in the former. Plutarch writes ſometimes Σίξτιος, and other times Σερόυιος.

They have alſo made uſe of ϒ to expreſs this ſame V conſonant, as CEϒHPOC, *Severus*, ϒECΠASIANOS, *Veſpaſianus*, (where another ſort of ſigma is uſed, of which we ſhall give an account preſently.) Hence it is, that *David* in ſome editions of Scripture is written with a β, Δαβὶδ, and in others with a *v*, Δαυὶδ.

Pronunciation of γ.

Γ retains every where the ſame pronunciation, as the French give to *g* before *a*, *o*, and *u*, as *galant*, *fagot*, *aigu*. It is therefore wrong

wrong to ſay ἄγγιλος, with a ſoft pronunciation in the middle, as in the French word *ange*, or in *j'ay*, *j'auray*, and the like words with an *j* conſonant.

RULE IV.

Of liquids or immutables.

Liquids or immutables are Λ, Ρ, Μ, *and* Ν.

EXAMPLES.

Theſe four letters are called LIQUIDS, becauſe they paſs nimbly in the pronunciation; and IMMUTABLES, becauſe they are not eaſily changed. Hence it is, that when they are in the nominative of a noun, they continue in the other caſes; and when they are in the preſent tenſe of a verb, they remain in the future, and oftentimes in the preterit.

Nevertheleſs they are ſometimes changed in words, one for the other, eſpecially as we have marſhalled them, viz. λ for ρ, and μ for ν, or vice verſa.

Pronunciation of the other conſonants.

The pronunciation of all the other conſonants is eaſy, each being ſounded according to its power: for the opinion of thoſe, who maintain that ν is to be pronounced like a μ before β, π, μ, for inſtance, *tom bion*, for τὸν βίον, is ſufficiently condemned by Quintilian, when he ſays that no Greek word ends with a μ; becauſe it is certain, that *tom* would then end with a μ.

True it is, that as ν is changed into γ before κ, γ, χ, this γ aſſumes a new ſound ſomewhat like that of a French *n*, ἄγγιλος being pronounced in the firſt ſyllable as *angelus*, *angel*: and ſo in ἐγχρίω, *ungere*, *inungere*, πίφαγκα, *apparui*, and ἔγχος, *haſta*. But then it does not ſo much ſupply the place of a γ, as of a new character, neceſſary to expreſs this ſound, which is neither that of a *gamma*, nor of a Greek ν, as the reader may ſee in the treatiſe of letters in the new method of learning the Latin tongue.

It is moreover to be obſerved, that ν is changed into μ in compoſition before the firſt rank of mutes, π, β, φ, as alſo before μ, as for inſtance συμφλέγω, *comburo*, from σὺν, *with*, and φλέγω, *to burn*: but then it is no longer a ν final, becauſe the particle unites into one word: nor is it a ν pronounced like a μ, but a real μ; though produced by the change of ν, which cannot remain in the ſame word before theſe letters: concerning which ſee what is further obſerved in the fifth book, chap. 2.

RULE V.

Of double letters, and the letter σ.

The double letters are ψ, ξ, ζ,
Which are reſolved by σ.

EXAM-

EXAMPLES.

The double letters are three, all of which include the letter σ with one of the mutes to which they bear a relation, according as we have marked them in the rule, thus:

ψ,	ξ,	ζ.
πσ	κσ	δσ
βσ	γσ	
φσ	χσ	

ANNOTATION.

The double letters are nothing more than abbreviations in writing for the letters which we see they contain. The utility of this observation will appear as well in the formation of the genitive of the imparisyllabic declension, as in the formation of the future tense of verbs.

ζ is equivalent to δσ, whence the Dorics by transposition have taken their σδ, saying σδιὺς for ζεὺς, σδυγὸς for ζυγὸς.

This letter seems even to have had formerly some sort of relation to γ: in regard to which see the treatise of letters in the method of learning the Latin tongue.

Of σῖγμα.

Though σ be alone in the division of letters, we may join it nevertheless with the double letters, not only because it constitutes a part of them, but also because they have all a hissing sound.

This letter should be taken notice of, as having a particular relation to the last rank of mutes, τ, δ, θ, which is the reason, that nouns ending in σ, and increasing in the genitive, do form their cases by one of these three consonants; and that verbs, which have for their characteristic one of these three letters, take a single σ in their future, as we shall see hereafter in the second and third book.

Σ had formerly the figure of a Latin *c*, as Terentianus has observed;

I similiter ἰῶτα credi, & C potest quod sigma sit.

We find it also thus shaped in ancient inscriptions, ΔΙΟCΚΟΡΟC, *Dioscores*; CΑΡΑΠΙΔΟC, *Sarapidos*; ΦΛΑΥΙΟC, *Flavios*, &c.

Thence it is, that the name of *sigma* did sometimes denote whatever was in the shape of a crescent or half moon, as in the description of Constantinople, *Porticum semirotundum, quæ ex similitudine fabricæ* SIGMA *Græcorum vocabulo nuncupatur.* And we have still a sort of C a good deal in this form.

Pronunciation of σ.

The pronunciation of σ ought to be firm and intire, as well between two vowels, as in any other place. Wherefore it is to be pronounced in Χρύσης in the same manner as in σῆς, *tuæ*: though in French we pronounce *chryses* differently from *ses*.

CHAP.

CHAP. VI.

Of letters considered arithmetically.

LEtters are taken arithmetically, when they are used to express numbers: which may be considered in two different manners, one natural, the other artificial.

The natural manner is, when the letters mark the numbers according to the alphabetical order; so that A signifies 1; B 2; and Ω 24; as we see in the order of books in the Iliad, and elsewhere.

The artificial manner is twofold: one by all the letters divided according to their classes; the other by some particular letters.

The division of letters by classes is threefold. The first is of the digit number or of units: this is done by the eight first letters with this other character ϛ, which is put in the sixth place to signify 6, and is called ἐπίσημον Ϝαυ, or ἐπίσημον only.

The second is of tens, which is done by the eight following letters with this character ϙ or ϟ, which is put in the ninth place to signify 90, and is called κόππα.

The third class is of hundreds, containing the eight last letters with this other figure ϡ, which they put also in the ninth place to signify 900; and they called it *sanpi*, because it is made of a *sigma* inverted with a π in the middle.

These numerical figures may be represented thus according to their classes.

I. *Units.*			II. *Tens.*			III. *Hundreds.*		
Α	α′	1.	Ι	ι′	10.	Ρ	ρ′	100.
Β	β′	2.	Κ	κ′	20.	Σ	σ′	200.
Γ	γ′	3.	Λ	λ′	30.	Τ	τ′	300.
Δ	δ′	4.	Μ	μ′	40.	Υ	υ′	400.
Ε	ε′	5.	Ν	ν′	50.	Φ	φ′	500.
ϛ		6.	Ξ	ξ′	60.	Χ	χ′	600.
Ζ	ζ′	7.	Ο	ο′	70.	Ψ	ψ′	700.
Η	η′	8.	Π	π′	80.	Ω	ω′	800.
Θ	θ′	9.	ϙ	ϟ′	90.	ϡ		900.

These letters are all marked with a short stroke over them: but to signify a thousand, and so on, the stroke is put underneath: so that α signifies a thousand, β two thousand; ι in like manner signifieth ten thousand; ρ a hundred thousand, and so on.

As for the combination of these numbers, there is no difficulty in it: for instance, if you put ια, this makes 11: κβ′, 22: λγ′, 33: ρδ′, 104, &c. And if you put αι, with a stroke under the first letter, and another over the last, this makes 1005, &c. Thus ᾱχῑ́ makes the year 1655. But it will not be amiss to give here a particular table of the combination of numbers.

Table

Table of the combination of numbers.

	ά	β′	γ′	δ′	έ	ϛ′	ζ′	ή	θ′
	1	2	3	4	5	6	7	8	9
ί	ιά	ιβ′	ιγ′	ιδ′	ιέ	ιϛ′	ιζ′	ιή	ιθ′
10	11	12	13	14	15	16	17	18	19
κ′	κά	κβ′	κγ′	κδ′	κέ	κϛ′	κζ′	κή	κθ′
20	21	22	23	24	25	26	27	28	29
λ′	λά	λβ′	λγ′	λδ′	λέ	λϛ′	λζ′	λή	λθ′
30	31	32	33	34	35	36	37	38	39
μ′	μά	μβ′	μγ′	μδ′	μέ	μϛ′	μζ′	μή	μθ′
40	41	42	43	44	45	46	47	48	49
ν′	νά	νβ′	νγ′	νδ′	νέ	νϛ′	νζ′	νή	νθ′
50	51	52	53	54	55	56	57	58	59
ξ′	ξά	ξβ′	ξγ′	ξδ′	ξέ	ξϛ′	ξζ′	ξή	ξθ′
60	61	62	63	64	65	66	67	68	69
ό	οά	οβ′	ογ′	οδ′	οέ	οϛ′	οζ′	οή	οθ′
70	71	72	73	74	75	76	77	78	79
π′	πά	πβ′	πγ′	πδ′	πέ	πϛ′	πζ′	πή	πθ′
80	81	82	83	84	85	86	87	88	89
ϟ′	ϟά	ϟβ′	ϟγ′	ϟδ′	ϟέ	ϟϛ′	ϟζ′	ϟή	ϟθ′
90	91	92	93	94	95	96	97	98	99

100.	200.	300.	400.	500.	600.	700.	800.	900.	1000.
ρ′	σ′	τ′	υ′	φ′	χ′	ψ′	ω′	ϡ′	͵α.

The manner of computing by particular letters, is done by these six capitals, I, Π, Δ, H, X, M, each denoting the number of which it forms the initial letter.

Thus I signifies one, because it is taken from ἷα, which was used for *μία*, *una*.

Π signifies five, because it comes from *πέντε*, *quinque*.

Δ stands for ten, as coming from *δέκα*, *decem*.

H denotes a hundred, because as it stood formerly for an aspiration, it was the initial letter of the word HEKATON, *centum*.

X denotes a thousand by reason of *χίλια*, *mille*.

M signifies ten thousand, because of *μύρια*, *decies mille*.

And all these letters may be four times doubled (excepting ϖ, which is never doubled) or multiplied with the rest to form all numbers whatever; as II, 2. III, 3. IIII, 4. ΔΔ, 20. ΔΔΔ, 30. ΔΔΔΔ, 40. Thus ΔI, 11. ΔΔI, 21. ΔII, 6. ΔΠ, 15, &c.

But if these very letters are inclosed in a great Π (excepting I, which is never inclosed, because an unit cannot be multiplied) this denotes that the number of the letter inclosed, is to be repeated five times. Thus ⌈ΔI⌉ is five times ten, viz. 50. ⌈HI⌉ five times a hundred,

hundred, viz. 500. ⊢I⊣ five times a thouſand, viz. 5000, &c. And in the ſame manner to combine ⊢Δ⊣I, 51. ⊢Δ⊣Π, 55. ⊢Δ⊣Δ, 60. and ſo on.

CHAP. VII.

Of ſyllables in general.

AFTER having treated of letters, we proceed now to ſyllables.

The word *ſyllable* comes from the Greek συλλαβεῖν, *to aſſemble* or *put together*: conſequently it is a junction of two or more letters. Nevertheleſs there are not only ſyllables, but even intire words of a ſingle letter, as in Latin *i*, go, the imperative of *eo*; and in Greek, ὁ, *hic*, the maſculine article, *&c.*

Syllables therefore may be divided into ſimple and compound: the ſimple is that which conſiſteth of a ſingle letter, viz. a vowel, as in the examples above cited: the compound is that which includes two or more letters, ſuch as diphthongs, or conſonants joined to vowels or diphthongs, whether the conſonant beginneth or endeth the ſyllable. Upon which we have a few obſervations to make.

1. A ſyllable in Greek may begin with two conſonants, as πλλω, *mitto*: or even with three (which cannot happen in the Hebrew) as τρὰγξ, *gutta*.

2. But the ſame conſonant repeated cannot commence a ſyllable in Greek; as it can in the Hebrew.

3. An aſpirate never ends a ſyllable: hence it is, that when ῥ is doubled in the middle of a word, the former is pronounced with a ſmooth breathing, becauſe it finiſhes the preceding ſyllable.

4. The ſame aſpirate is never doubled in the ſame word, becauſe in that caſe they muſt either both commence the ſubſequent ſyllable, contrary to the ſecond obſervation; or the former muſt end the preceding ſyllable, contrary to the third.

5. In the putting of ſyllables together, the uſual method is for thoſe conſonants which can be joined in the beginning of a word, to be joined alſo in the middle, as ἴ-θνος, *nation*, in the ſame manner as θνήσκω, to dye. But concerning this I refer the reader to the treatiſe of letters in the *Latin method*, chap. 14. n. 13.

6. When two mutes commence a ſyllable, they muſt either be both ſmooth, as τίτυπ-ται, *verberatus eſt*, and not τίτυ-φται, though it comes from τίτυφα, *verberavi*: or both intermediate, as ἕ-βδομος, *ſeptimus*, and not ἕπδομος, though it be derived from ἑπτὰ, *ſeptem*; or elſe they muſt be both aſpirates, as ἐτύ-φθην, notwithſtanding that the grammarians deduce it from τίτυπται.

7. The mutes of the laſt rank τ, δ, θ, are never placed before the reſt. Thus for inſtance, we ſay τίκτω, *pario*, and not τίτκω, though it comes from τίκω, and κ remains the characteriſtic: on the contrary we ſay πίπτω, *cado*, not πίπτω, though it be derived

ſived from πίτω: where we find that the letter added, which is π, goes before τ, according to its rank; whereas, in the other example, the letter added, which is τ, follows κ, for the ſame reaſon.

8. It is rare that two ſyllables begin ſucceſſively with an aſpiration, leſt they ſhould occaſion too great a roughneſs in the language. Hence it is, that the aſpirates are often changed into ſmooth, as we have obſerved above: thus we ſay τρέχω, *curro*, inſtead of θρέχω, whence cometh the future θρέξω: from θίνω, *percutio*, we ſay τίθακα, and not θίθακα, and the like. There are nevertheleſs ſome examples of the contrary, as οἴχισθαι, in Lucian, *to come*, or *to go*; ἀμφίχυτο, *circumfuſus erat*, in Homer, for ἀμφικέχυτο, from ἀμφιχέω. Nay ſometimes we meet with three ſucceſſively, as ἀμφιχυθεῖς in the ſame author; though this happens but ſeldom.

CHAP. VIII.

Of the properties of ſyllables.

THE properties of ſyllables are three; quantity, accent, and breathing.

Quantity is the meaſure of time in pronouncing a ſyllable, according to which ſome are long, and others ſhort.

The rules of quantity may be divided into two branches: one general, and the other particular.

The general quantity depends upon the analogy of letters, and conſiſts only in knowing the two ſhort vowels ε, ο; the two long ones η, ω; the three common α, ι, υ; and the diphthongs.

So that when a ſyllable is to be lengthened, theſe ſhort vowels are frequently changed into long ones, according to the relation they bear to one another: and when a ſyllable is to be ſhortened, the long ones are to be changed into ſhort.

As for the diphthongs, they are generally long, ſave only ſometimes at the end of words.

The particular quantity includes other rules, which require a more perfect knowledge of the language, and are therefore to be reſerved for another place.

Of ACCENTS.

Accents, by the Greeks called τόνοι, *tones*, are the elevation or depreſſion of the voice in pronouncing:

which may be conſidered either ſeparately in diſtinct ſyllables, or jointly in the ſame.

Hence there are two ſorts of accents: two ſimple; viz. the acute, ὀξὺς, figured thus (´), which denotes the elevation of the voice; and the grave, βαρὺς, ſhaped thus (`) to ſignify the falling or depreſſion of the voice: and another compound, viz. the circumflex, περισπώμενος, which was formed at firſt of theſe two ſtrokes joined together thus (^), and afterwards was rounded like an inverted *upſilon* thus (ˆ), and at length was made like a couchant *s* in this manner (῀).

ANNOTATION.

The rules of accents are either general or particular. The particular ſuppoſe a knowledge of quantity, and ought to be referred to another place.

The general rules regard the nature, difference, and place of accent: whereof it is proper to treat here.

RULE VI.

Of ſyllables capable of being accented.

The acute accent may be on one or other of the three laſt ſyllables, whether ſhort, or long.

The circumflex is only upon a long ſyllable, which muſt be either the laſt, or laſt but one.

The grave is never but on the laſt ſyllable, and when another word follows in a ſentence, inſtead of an acute.

EXAMPLES.

The accents in Greek, as well as in Latin, cannot be removed further from the laſt ſyllable than to the antepenultima.

1. The acute may be placed upon one or other of the three laſt ſyllables, whether that which receives it be long or ſhort: and if the laſt of all be ſhort, the accent is generally on the antepenultima; on the contrary, if it be long, the antepenultima, generally ſpeaking, cannot be accented.

2. The circumflex is never upon any other ſyllable than the laſt, or laſt but one, which muſt always be long by nature.

The grave is only on the laſt ſyllable, and when another word follows in a ſentence, inſtead of an acute.

ANNO-

ANNOTATION.

The grave accent is only a depreſſion of the voice. Therefore, as after having raiſed the voice upon a ſyllable, it muſt neceſſarily ſink upon thoſe that follow; theſe ſyllables are called grave or *barytons*, though they be not marked with this accent: for the grave accent is never marked but when another word follows in a ſentence, on *oxytons* or words acuted on the laſt, as Θεός; which in that caſe do change their acute into grave, as Θεὸς ἡμῶν, *Deus noſter*, to ſhew that we muſt not raiſe the laſt ſyllable; otherwiſe it would bear upon the following word, and produce the ſame effect as that of enclitics, namely to be joined to the preceding word.

Of BREATHINGS.

The grammarians call breathing (πνεῦμα) the different force of the voice in pronouncing.

Theſe breathings are twofold; one weak and ſmooth, ψιλὸν, which is figured like a ſmall comma over a word, thus ἐγὼ, *ego*.

The other ſtrong and rough, δασὺ, which is ſhaped like a ſmall ⸦, thus ἅμα, *ſimul*.

Every vowel in the beginning of a word is marked with one of theſe breathings. The vowel υ has always the rough breathing, ὕδωρ, *aqua*: the others commonly the ſmooth, as we ſhall more particularly obſerve in the laſt book.

But the mark of the ſmooth breathing ſeems to be quite unneceſſary, ſince where there is not a rough breathing, we muſt ſuppoſe a ſmooth.

ANNOTATION.

Formerly H was the mark of aſpiration among the Greeks, as it is ſtill in Latin. For they wrote HEKATON inſtead of ἑκατὸν, and ΠΗ, ΚΗ, ΤΗ, for φ, χ, θ. And thoſe breathings which now obtain, are the remains of this H, which being ſplit into two, the firſt part was uſed for the rough breathing, and the ſecond for the ſmooth, as we ſee them marked in ancient copies. And in proceſs of time theſe two demi-figures came to be rounded a little, to form thoſe we now make uſe of ⸦, ⸧.

The ancients put the aſpiration ſometimes in the middle of words, πρᾷος, *mitis*, juſt as we uſe an H, in the Latin *mihi*.

CHAP. IX.

Of the change, addition, and cutting off of ſyllables.

SYllables admit of different changes, which grammarians comprize under certain figures, whoſe names it will almoſt ſuffice here to explain, becauſe we ſhall ſee examples of them hereafter in different places; though we intend to treat of them more amply in the ninth book, in the chapter of poetical licences, as they are moſt commonly uſed by poets.

MUTATION or METATHESIS, μετάθεσις, is a tranſpoſition of letters or ſyllables, as ἀπερείσια for ἀπείρεσια, *infinita*: θράσος for θάρσος, *audacia.* So in Latin *decus* from κῦδος: *cito* from ταχύ: *meus* from ἐμὸς: *rego* from ἄρχω: *parvus* from παῦρος, whence alſo is derived the French word *pauvre*: ἀκόλυθος, in French, *laquais*, *quaſi* λακόυθος, &c.

ADDITION or PLEONASM, πλεονασμὸς, is in the beginning, the middle, or the end.

That in the beginning is called PROSTHESIS, πρόσθεσις, as βαιὸν, ἥβαιὸν, *paululum*: εἴκοσι, ἐείκοσι, *viginti*: and in Latin *natus*, *gnatus*, &c.

That in the middle, EPENTHESIS, ἐπένθεσις: ἄγω, ἤγον, ἤγαλον, *egi*: in Latin *relligio* for *religio.*

That in the end, PARAGOGE, παραγωγή: λόγοις, λόγοισι, *ſermonibus*: Μίνω, Μίνωο, Minoïs: in Latin *amarier* for *amari.*

The RETRENCHMENT or cutting off is alſo made in three places.

In the beginning it is called APHÆRESIS, ἀφαίρεσις, as ἀστεροπὴ, στεροπὴ, *fulgur.*

In the middle it is called called SYNCOPE, συγκοπὴ, as ἦλθον for ἤλυθον, *veni* or *venerant*: ἑκάτερθεν for ἑκατέρωθεν, *utrinque*: in Latin *amarit* for *amaverit*: *pulto* for *pulſito*, Ter. &c.

In the end it is called APOCOPE, ἀποκοπὴ, as δάκρυ for δάκρυον, *lachryma*: τρόφι for τρόφιμον, *magnum*, *plenum*: δῶ for δῶμα, *domus*: παῦ for παῦσαι, *ſile*, *tace.*

CHAP.

CHAP. X.

Of the contraction of ſyllables.

CONtraction is the drawing of two ſyllables into one. This contraction is either ſimple, when two ſyllables are drawn into one, without any change in writing, as τείχεϊ, τείχει, *muro*, which is called *ſynæreſis*: or mixt, when the two vowels being blended together, there reſults a new ſound, as τείχεος, ους, *muri*; τείχεα, η, *muri*; which is called *craſis*, or mixture.

This craſis is as natural as the ſynæreſis, becauſe it follows the nature of the letters, as we have explained it: or elſe the vowel ſtrongeſt in ſound or quantity ſwallows up the weakeſt.

The ſyllable contracted, either by ſynæreſis or craſis, is always long, becauſe it includes in ſome meaſure two within itſelf: and generally it is one of theſe three vowels α, η, ω: or elſe one of theſe five diphthongs ει, ῃ, οι, ῳ, ου: which the following rule will render eaſy to retain, wherein I ſhall include only the moſt general contractions, reſerving thoſe that are uncommon for their proper place.

RULE VII.

General for all contractions.

A *comes from* αε, αη, αα.
H *from* εε, εη, εα.
Ω *from* αω, οα, αο.
ΟΥ *from* οο, οε, εο.
H *from* ϊῃ: EI *from* ϊε, ϊει.
ΟΙ *from* εοι, οοι: Ω *from* ᾱοι.

EXAMPLES.

A comes from
- αα: κέραα, κέρα, *cornua.*
- αε: κρέαε, κρέα, *carnes*: βόαε, βόα, *clama.*
- αη: βοάητον, βοᾶτον, *clametis ambo.*
- αι: γήραϊ, γήρᾳ, *ſenectuti.*
- εα: χοέα, χοᾶ, *congium.*
- οα: διπλόας, διπλᾶς, *duplicitates.*

And by the ſame analogy,

A comes from
- αη : βοάη, βοᾷ, *clamet.*
- αει : βοάει, βοᾷ, *clamat*, becauſe the ι is ſubſcribed.

H comes from
- εη : Ἀπελλέης, ῆς, *Apelles:* ποιέητον, ποιῆτον, *ambo faciatis*, or *faciant.*
- εε : ἀληθέε, ἀληθῆ, *veri:* ἱππέες, ῆς, Att. *equites.*
- εα : ἀληθέα, ἀληθῆ, *vera.*

And by the ſame analogy,

Ω comes from
- εω : ἀληθέων, ἀληθῶν, *verorum:* ποιέω, ποιῶ, *facio.*
- οω : νόων, νῶν, *mentium:* χρυσόω, ῶ, *inauro.*
- οα : Λητόα, Λητῶ, *Latonam.* But if it precedes a conſonant, it is changed into ω, βόας, βῶς, *boves:* ſometimes the change is made into α; διπλόας, διπλᾶς.
- αω : κρέαος, κρέως, *carnis:* βοάων, βοῶν, *clamans.*
- αω : κρεάων, κρεῶν, *carnium:* βοάω, βοῶ, *clamo.*
- αϱ : βοάϱ, βοῶ, *clameris.* For the υ is dropped, and αϱ is then contracted into ω.

And by the ſame analogy,

Ω comes from
- αοι : κρεάοιν, κρεῶν, *carnium:* βοάοις, βοῷς, *clamares.*

OI comes from
- εοι : χρύσεοι, χρυσοῖ, *aurei:* ποιέοις, ποιοῖς, *faceres.*
- οοι : νόοι, νοῖ, *mentes:* χρυσόοις, οῖς, *inaurares.*
- οει : χρυσόεις, χρυσοῖς, *inauras.*
- οη : χρυσόης, χρυσοῖς, *inaures.*

OY comes from
- εϱ : χρυσέϱς, χρυσῶς, *aureos:* ποιέϱσι, ῶσι, *faciunt.*
- οϱ : χρυσόϱ, χρυσῶ, *inaureris.*
- οο : νόος, νῶς, *mens:* χρυσόομεν, ῶμεν, *inauramus.*
- εο : ἀληθέος, ῶς, *veri:* ποιέομεν, ποιῶμεν, *facimus.*
- οε : νόε, νῶ, *mens:* χρύσοε, χρύσϱ, *inaura:* ὁ ἐπὶ, *ſupra*, ὁ ὑπὶ, Ariſtoph.
- οει : ἀμαθόεις, ἀμαθῶς, *arenoſus:* χρυσόειν, χρυσῶν, *inaurare:* becauſe the ι is cut off, before the contraction is made.
- οα : βόας, βῶς, *boves.*

EI comes from { εε : ποίεε, ποίει, *fac* : ἀληθέες, ἀληθεῖς, *veri.*
εει : πλέεις, πλεῖς, *navigas.*
εο : only in this word πλέον, πλεῖν, *plus*; for δεῖν, *oportere*, is a real infinitive.

The above are the moſt general contractions; to which the following may be added:

I comes from { ιι : Ὄφιι, ὄφι, *ſerpenti*: Διΐφιλος, Δίφιλος, *Jovis amicus.*
ια : σινήπια, σινῆπι, *ſinapi.*
ιε : πόλιες, πόλις, *urbes*: ἱερὸς, ἱρὸς, *ſacer.*

Υ comes from { υες : βότρυες, βότρυς, *racemi.*
υας : ἰχθύας, ἰχθῦς, *piſces.* } only for barytons.

CHAP. XI.

Change of the laſt ſyllables on the meeting of two words.

THIS change is often made to prevent the concourſe of vowels: which the Greeks uſually effectuate, either by apoſtrophe, or craſis and compoſition, or, in fine, by inſerting a letter between the two words, as we ſhall ſee in the three following rules.

RULE VIII.

Of the apoſtrophe.

1. *An apoſtrophe denotes the rejecting of a ſhort vowel or diphthong.*
2. *When an aſpirate follows the apoſtrophe, an aſpirate muſt alſo precede it.*

EXAMPLES.

1. An apoſtrophe (*ἀπόστροφος, averſio*) is like a ſmall comma, which is put over a word to denote the rejecting of a ſhort vowel or diphthong in the concourſe of vowels or diphthongs of two different words, which happens in a twofold manner: one ordinary, when the firſt word endeth with α, ε, ι, ο, or with αι, or οι, (theſe two diphthongs being deemed ſhort with regard to accents or apoſtrophe) the final of this word is rejected. Thus inſtead of πάντα ἔλεγον, we ſay πάντ' ἔλεγον, *omnia dixi.*

The other extraordinary, and used only by the Attics and poets, who often reject these very vowels or diphthongs in the beginning of the second word. Thus they say ὦ 'γαθὲ, for ὦ ἀγαθὲ, *ô bone!* ἡ 'γαθὴ, *bona illa*, for ἡ ἀγαθή: ᾗ 'σι and μὴ 'σι, for ᾗ ἐσι, *ubi est*; μὴ ἐσι, *non est*: τῷ 'μῷ, for τῷ ἐμῷ, *meo*. *Though Apollonius, in his second book of syntax, calls this a crasis, because the two words may be drawn into one, so as to make but one compound, as we shall observe in the following rule.*

2. When the vowel beginning the following word is marked with an aspirate or rough breathing, the smooth consonant preceding is changed into an aspirate, because it assumes the same breathing as the vowel to which it is joined, it being impossible to pronounce it otherwise: thus instead of ἀπὸ ἕ, we say ἀφ' ἕ, *a quo*, &c.

ANNOTATION.

Sometimes the apostrophe does not take place, notwithstanding the concourse of vowels.

1. In περὶ and πρὸ: περὶ αὐτὸν, *ad ipsum*: προάγω, *produco*.

2. In other particular circumstances, as to avoid an unpleasant sound, an obscurity, or other like inconveniency, which must be learned by practice. The Ionics even affect this meeting of vowels, without using the apostrophe: whereto we must refer these examples in scripture. ἐπὶ ἑνὶ, Luc. xv. 7. for ἐφ' ἑνὶ; *over one*. Κατὰ ἀποκάλυψιν, Rom. xvi. 25. and Gal. ii. 2. *according to the revelation*; and such like.

Sometimes an apostrophe takes place, without any concourse of vowels; as παρ' Θεῷ for παρὰ Θεῷ, *apud Deum*, &c.

RULE IX.

That instead of using an apostrophe, the two words are drawn into one.

The two vowels are sometimes united by crasis and composition.

EXAMPLES.

The two vowels which meet at the end of one word, and at the beginning of another, are sometimes united by crasis, and then there results but one compound of the two words; as ἐγῷμαι, ἐγῷδα, for ἐγὼ οἶμαι, *ego puto*, ἐγὼ οἶδα, *ego novi*: μηὗρω for μὴ εὕρω, *non invenero*;

invenero; πρὦργου, πρὰλίγου, inſtead of πρὸ ἔργου, *ex re, operæ pretium*, πρὸ ὀλίγου, *paulo ante*, &c.

ANNOTATION.

This union is frequently made between the conjunction κὴ and the following word: and if the word begins with an α or an ε, the craſis is made in α ſometimes ſubſcribed, and ſometimes not, as κᾄδικα or κἀδικα, for κὴ ἄδικα, *et iniqua*: κᾀγὼ and κᾀμοὶ, for κὴ ἐγὼ, *et ego*; κὴ ἐμοὶ, *et mihi*: κᾀκεῖνος for κὴ ἐκεῖνος, *et ille*: κᾀκεῖ for κὴ ἐκεῖ, *et illic*: thus κᾀκ, κᾀς, κᾀν, κᾀπὶ, are uſed inſtead of κὴ ἐκ, κὴ ἐς, κὴ ἐν, and κὴ ἐπὶ: but κἂν ſtands for κὴ ἂν, *etſi*.

Before the diphthong οι, the contraction is always in α ſubſcribed, as κᾆτα for κὴ εἶτα, *deinde*.

But before ο, the contraction is in ω; and if there be an οι, it is then in ῳ ſubſcribed; as κᾧνον for κὴ οἶνον, Ariſtoph. *et vinum*. But κώνον comes from κὴ ὄνον, *et aſinum*.

If the ſubſequent ſyllable begins with a rough vowel, κ is changed into χ, for the reaſon abovementioned; as χᾅτι, χᾠπως, for κὴ ὅτι, *et quod*; κὴ ὅπως, *et ut*.

This craſis is alſo very common with the maſculine and neuter articles, as ὠνὴρ, ὤνθρωπος, for ὁ ἀνὴρ, *vir*; ὁ ἄνθρωπος, *homo*: τὠρχαῖον, for τὸ ἀρχαῖον, *antiquum*: τὠμπίχονον for τὸ ἀμπίχονον, *indumentum*.

But with this neuter article, ο and α are ſometimes contracted in ου, contrary to the common courſe of contraction; as τοὖλλο, τοὔρθρον, for τὸ ἄλλο, *alterum*, τὸ ἄρθρον, *articulus*: and ſometimes a ſyncope is uſed inſtead of a craſis, as τἀνάφορον, for τὸ ἀνάφορον, *vectis, bajulus*: τἀργύριον, for τὸ ἀργύριον, *argentum*, &c.

We find alſo in the plural τἀληθῆ, τἀρχαῖα, for τὰ ἀληθῆ, *vera*, τὰ ἀρχαῖα, *antiqua*, &c.

Ὁ ἕτερος, *alter*, admits of a particular kind of craſis; for though *Herodotus* hath ὕτερος in the maſculine, and θάτερον in the neuter, nevertheleſs we generally ſay ἅτερος in the maſculine, and θάτερον in the neuter. And ſo in the genitive θατέρου, the dative θατέρῳ, in the plural θἅτεροι, *alteri*: and θάτερα, *altera*. The remainder both ſingular and plural is ſeldom contracted.

Whoever has a mind to ſee this ſubject more amply diſcuſſed, may read *Sylburgius*, page 279, &c.

RULE X.

Of ν added to words ending in ε or ι.

When words end in ε or ι, they often require ν to be added.

EXAMPLES.

The Greeks have ſtill another method of avoiding the concourſe of vowels, which is, by adding a ν to the end of words, eſpecially if they terminate in ε or ι; as for inſtance, εἴκοσιν ἄνδρες, Demoſth. *viginti viri*:

λέγουσιν,

The other extraordinary, and uſed only by the Attics and poets, who often reject theſe very vowels or diphthongs in the beginning of the ſecond word. Thus they ſay ὦ 'γαθὲ, for ὦ ἀγαθὲ, *ô bone*: ἡ 'γαθὴ, *bona illa*, for ἡ ἀγαθή: ᾗ 'ſι, and μὴ 'ſι, for ᾗ ἐſι, *ubi eſt*; μὴ ἐſι, *non eſt*: τῷ 'μῷ, for τῷ ἐμῷ, *meo*. *Though Apollonius, in his ſecond book of ſyntax, calls this a craſis, becauſe the two words may be drawn into one, ſo as to make but one compound, as we ſhall obſerve in the following rule.*

2. When the vowel beginning the following word is marked with an aſpirate or rough breathing, the ſmooth conſonant preceding is changed into an aſpirate, becauſe it aſſumes the ſame breathing as the vowel to which it is joined, it being impoſſible to pronounce it otherwiſe: thus inſtead of ἀπὸ ἕ, we ſay ἀφ' ἕ, *a quo*, &c.

ANNOTATION.

Sometimes the apoſtrophe does not take place, notwithſtanding the concourſe of vowels.

1. In περὶ and πρὸ: περὶ αὐτὸν, *ad ipſum*: προάγω, *produco*.

2. In other particular circumſtances, as to avoid an unpleaſant ſound, an obſcurity, or other like inconveniency, which muſt be learned by practice. The Ionics even affect this meeting of vowels, without uſing the apoſtrophe: whereto we muſt refer theſe examples in ſcripture. ἐπὶ ἑνὶ, Luc. xv. 7. for ἐφ' ἑνὶ; *over one*. Κατὰ ἀποκάλυψιν, Rom. xvi. 25. and Gal. ii. 2. *according to the revelation*; and ſuch like.

Sometimes an apoſtrophe takes place, without any concourſe of vowels; as παῤ Θιῷ for παρὰ Θιῷ, *apud Deum*, &c.

RULE IX.

That inſtead of uſing an apoſtrophe, the two words are drawn into one.

The two vowels are ſometimes united by craſis and compoſition.

EXAMPLES.

The two vowels which meet at the end of one word, and at the beginning of another, are ſometimes united by craſis, and then there reſults but one compound of the two words; as ἰγῷμαι, ἰγῴδα, for ἐγὼ οἶμαι, *ego puto*, ἐγὼ οἶδα, *ego novi*: μηὗρω for μὴ εὕρω, *non invenero*;

invenero; πρὔργου, πρὀλίγου, instead of πρὸ ἔργου, *ex re, operæ pretium*, πρὸ ὀλίγου, *paulo ante*, &c.

ANNOTATION.

This union is frequently made between the conjunction κὴ and the following word: and if the word begins with an α or an ε, the crasis is made in α sometimes subscribed, and sometimes not, as κᾆδικα or κἀδικα, for κὴ ἄδικα, *et iniqua*: κἀγὼ and κἀμοὶ, for κὴ ἐγὼ, *et ego*; κὴ ἐμοὶ, *et mihi*; κἀκεῖνος for κὴ ἐκεῖνος, *et ille*: κἀκεῖ for κὴ ἐκεῖ, *et illic*: thus κἀκ, κἀς, κἀν, κἀπὶ, are used instead of κὴ ἐκ, κὴ ἐς, κὴ ἐν, and κὴ ἐπὶ: but κἂν stands for κὴ ἐὰν, *etsi*.

Before the diphthong ει, the contraction is always in α subscribed, as κᾆτα for κὴ εἶτα, *deinde*.

But before ο, the contraction is in ω; and if there be an οι, it is then in ῳ subscribed; as κᾦνον for κὴ οἶνον, Aristoph. *et vinum*. But κώνον comes from κὴ ὄνον, *et asinum*.

If the subsequent syllable begins with a rough vowel, κ is changed into χ, for the reason abovementioned; as χᾅτι, χᾠπως, for κὴ ὅτι, *et quod*; κὴ ὅπως, *et ut*.

This crasis is also very common with the masculine and neuter articles, as ὠνὴρ, ἄνθρωπος, for ὁ ἀνὴρ, *vir*; ὁ ἄνθρωπος, *homo*: τὠρχαῖον, for τὸ ἀρχαῖον, *antiquum*: τὠμπίχονον for τὸ ἀμπίχονον, *indumentum*.

But with this neuter article, ο and α are sometimes contracted in ου, contrary to the common course of contraction; as τὦλλο, τὦρθρον, for τὸ ἄλλο, *alterum*, τὸ ἄρθρον, *articulus*: and sometimes a syncope is used instead of a crasis, as τἀνάφορον, for τὸ ἀνάφορον, *vectis, bajulus*: τἀργύριον, for τὸ ἀργύριον, *argentum*, &c.

We find also in the plural τἀληθῆ, τἀρχαῖα, for τὰ ἀληθῆ, *vera*, τὰ ἀρχαῖα, *antiqua*, &c.

Ὁ ἕτερος, *alter*, admits of a particular kind of crasis; for though *Herodotus* hath ὕτερος in the masculine, and θάτερον in the neuter, nevertheless we generally say ἄτερος in the masculine, and θάτερον in the neuter. And so in the genitive θατέρου, the dative θατέρῳ, in the plural θἄτεροι, *alteri*: and θάτερα, *altera*. The remainder both singular and plural is seldom contracted.

Whoever has a mind to see this subject more amply discussed, may read *Sylburgius*, page 279, &c.

RULE X.

Of ν added to words ending in ε or ι.

When words end in ε or ι, they often require ν to be added.

EXAMPLES.

The Greeks have still another method of avoiding the concourse of vowels, which is, by adding a ν to the end of words, especially if they terminate in ε or ι; as for instance, εἴκοσιν ἄνδρες, Demosth. *viginti viri*:

λέγουσιν,

λέουσιν, ἢ ἄλλοις τισὶν ἀγρίοις, Galen. *leonibus, vel aliis quibuſpiam agreſtibus.* παντάπασιν ἄγαμαι, Plato, *prorſus admiror:* δίδωκεν αὐτῷ, *ipſi dedit*, &c.

ANNOTATION.

It is for this ſame reaſon that the compounds of the particle α do take a ν, when another vowel comes after it, as ἀνάξιος for ἀάξιος, *unworthy*; ἀνόδους for ἀόδους, *one that has no teeth.* And that the negative particle ὐ, *non*, takes a κ, when a vowel ſolloweth, οὐκ ἴδον, οὐκ ἀκουόμην, Hom. *non vidi, non audivi.* But if the vowel that follows be aſpirated, inſtead of a κ you muſt take a χ; οὐχ ἥνδανε, *non placebat*; by the ſame analogy as that explained above when treating of the apoſtrophe.

This ν is moreover added by the Attics to the end of the three perſons of verbs in ε, and in ι, even when a conſonant follows; τύπτουσιν, or ἔτυψεν τοῦτον, *they ſtrike*, or *he has ſtruck him.* Whereas the Ionians, inſtead of adding this ν, cut off the ε or ι final, to avoid this meeting of vowels; τύπτουσ' αὐτὸν, *they beat him*; which agrees with the rule of apoſtrophe abovementioned.

This is nearly all that appears worthy of conſideration in treating of letters. Thoſe who have a mind for more, may ſee the treatiſe of letters in the Latin method. But as the changes of letters are the firſt foundation of dialects, I have inſerted here an alphabetical liſt of them; extracted chiefly from Caninius, and illuſtrated with familiar examples, taken from the Latin and French tongues.

CHAP. XII.

A liſt of the letters with their moſt conſiderable changes:

A.

Α ΑΦΑ comes from the Hebrew *aleph*, as much as to ſay ἄλιφα; or rather from the old Syriac *alpha.*

It is put for Ε, μέγιθος, Ion. μέγαθος, *magnitudo*: τρέχω, Dor. τράχω, *curro*: ἐγωγε, ἐγώνγα, Pindar. *egomet.* ὄπισθεν, Æol. ὄπισθα, *retro*, where moreover the ν is cut off.

Thus in French ἴλευσις, *alleure, ineſſus.*

It is alſo put for Η, eſpecially among the Æol. and Dor. φήμη, φάμα, whence the Latin *fama* is derived: ſo πλαγὴ, πλαγὰ, *plaga*: μηχανὴ, μηχανὰ, *machina*: μήτηρ, μάτηρ, *mater.* For, as Quintilian obſerveth, the Latins have particularly affected to follow theſe two dialects.

Hereto we may refer the reſolution which the poets make of η into εα, as ἦγνι, ἴάγνι, *fractus ſum*, &c.

Α is likewiſe uſed for Ο among the Dor. εἴκοσι, εἴκασι, *viginti.* Thus the Latins from ἄροτρον have taken *arotrum*, though with a long *a*; from καρδία, *cor.*

For Ω; πρᾶτος, Dor. πρᾶτος, *primus*: θυρᾶν, θυρᾶν, *portarum*: ἵππᾳ, ἱπάξα, *fixiſti*: γελᾶν, γελᾶν, *ridens*: Ποσειδᾶν, Bœot. Ποσειδαν, *Neptunus.*

It is contracted from ΕΑ; ἐυφυέα, ἐυφυᾶ, Attic. *ingenioſum*; but in this caſe it requires a vowel before it, for we ſhould not ſay ἐυγενία, ἐυγενᾶ, *generoſum.*

It is added to the beginning of words; ϛαφὶς, ἀϛαφὶς, *uva paſſa*: ϛάχυς, ἄϛαχυς, *ſpica.* But this is chiefly practiſed by the Attics. Thus from *percipere* the French write *apercevoir.*

It is cut off; ἀμαυρόω, μαυρόω, *obſcuro, hebeto.* Thus from ἀμέλγω, cometh *mulgeo*; from ἄρουρα, *rus, rura*; from ἀμάω, ἄμητος, *meſſis* and *meto.* For the Latin verb is oftentimes derived from the Greek noun verbal, as from φημὶ, *dico*, φατὸς, *dicendus*, cometh *fateor*, I confeſs; from γευϛὸς, *guſtabilis*, taken from γεύομαι, *to taſte*, come

comes *gusto*: and ſo λέγω, *dicere*, λόγος, *dictio*, and thence *loquor*.

The French alſo cut off *a*, as from *apotheca*, *boutique*.

The poets ſometimes inſert it in the middle; πυλωρὸς, πυλαωρὸς, *janitor*: κέρατος, κεράατος, *cornu*: μανιάκης, μανιακάκης, *manica*, a ſleeve: μουσᾶν, μουσαῶν, Æol. whence comes *muſarum*: ὁρᾶν, ὁράᾳν, *videre*.

They alſo cut it off; γαλακτοφάγα, γλακτοφάγοι, *qui lacte victitant*: ἰλάσας, ἵλσας, *profectus*. So from βαλανεῖον comes *balneum*: from παλάμη, *palma*: from γάλως, *glos*: and in French from *compaganus*, *compagnon*.

Ἀνὰ, κατὰ, παρὰ, and ἄρα, frequently loſe their *a* final; ἀρ, *itaque*, *igitur*, *utique*, *nempe*; ἀν, *cùm*, πὰρ, whence cometh the Latin *per*. Hence alſo is it, that their final vowel is ſubject to ſeveral changes in compoſition, as we ſhall obſerve in the fourth book.

B.

Βῆτα comes from the Hebrew *beth*, or from the old Syriac *betha*.

The Æol. uſe it inſtead of Δ; δελφῖνες, βελφῖνες, *dolphins*: δέλεαρ, βέλεαρ, and by ſyncope and craſis, βλῆρ, *eſca*. Thus from δὶς comes *bis*, twice: from *duellum*, *bellum*.

M is changed into β; ἐπιςομεῖν, ἐπιςοβεῖν, *calumniari*. Thus from *ſcamnum* comes *ſcabellum*: from *marmor*, the French word *marbre*. So from μέλι, *mel*, μελίτω, comes βλίτω, *mel ex favis aufero*: from μέρμηξ comes βύρμαξ, ακος, βύρμακα, whence *formica*, &c.

B is inſerted after μ in words formed by ſyncope; γάμος, *nuptiæ*: γαμηρὸς, γαμβρὸς, *gener*, *ſponſus*: μεσημερία, μεσημβρία, *meridies*: παραμεμόληκε, or παραμεμίληκε, παρμεμβλωκε, *adeſt*, *manſit*. Where there is moreover a change of *η* into *ω*, and a ſyncope of *α* in παρά: μέλομαι, μεμέλημαι, μεμβλομαι, *curo*: ἥμαρτες, ἥμβροτες, *peccaſti*. Thus the Latins ſay *comburo*, for *conuro*; and in French *chambre* from *camera*; *nombre* from *numerus*, &c.

The Pamphylians uſed to put β before all vowels, which practice prevailed alſo among the Cretans and Lacedæmonians: φάος, φάεος, *lumen*, *lux*: ἀέλιος, βαεέλιος, *ſol*: ἀνθεὼς, βινθινος, *floridus*, where the *a* is alſo changed into *u*.

The Æol. never uſed to put β before *ι*, but when the ſucceeding ſyllable had *κ*, *δ*, *ζ*, or *τ*; ῥάκος, βράκος, *pannus vilis*, *veſtis lacera*: ῥυτὴς, βρυτὴς, *habena*, *flagellum*.

Γ.

Γάμμα, Ion. *gemma*, from the Hebrew *gimel*, or from the old Syriac *gamla*.

The Attics put it for Β; βλήχων, γλήχων, *pulegium*: βλέφαρα, γλέφαρα, *palpebræ*. Thus the French of *rubus* have made *rouge*, of *rabies*, *rage*.

The Bœotians on the contrary; βανῆκες, for γυναῖκες, *mulieres*; where moreover an *η* is ſubſtituted for *αι*.

It is alſo uſed inſtead of Δ; κρήγυον, for κηρύδυον, *verum*, *bonum*, *placitum*, *idoneum*. Thus in French from *mandere*, *manger*: *rodere*, *ronger*: *viridiarium*, *verger*: and the Ital. *diarnum*, *giorno*. Somewhat akin to this is the change the French made of *d* into *j* conſonant, *dies*, *jour*; by reaſon of the likeneſs between it and *g* in their way of pronouncing.

The Attics put it for Λ; μόλις, μόγις, *vix*, *tandem*, *ægrè*: thus from μᾶλλον comes *magis*; from σιγάω, *ſileo*.

Γ is alſo added: γλάμων, *lippus*, from λήμη, *lippitudo*: γνόφος, *nubes*, from νίφος, *nubilum*. Thus in Latin, *natus*, *gnatus*; *navus*, *gnavus*: and in French *ranunculus*, *grenouille*: *rinxare*, *grincer*: *vadum*, *gué* for *vé*, whence the Normans ſtill ſay, *le grand vé*, *le petit vé*: *veſpa*, *gueſpe*.

It is alſo cut off; γαῖα, ἄια, *terra*: ἐγὼ, Bœot. ἰὼ for ἰώ, whence the Italians have taken their *io*, the Spaniards *yo*, and the French *je*.

Δ.

Δέλτα from the Hebrew *daleth*, or *deleth*, whence *deleta*, and by ſyncope *delta*; or from the old Syriac *delta*.

It is put for Γ; γνόφος, δνόφος, *caligo*: γῆ, δᾶ, *terra*: ὐ δᾶν, that is to ſay, ὐ μὰ τὴν γῆν, *non per terram*. Thus from γλυκὺς comes *dulcis*, and in French from *jungere*, *joindre*, from *fulgur*, *foudre*, &c.

It is alſo put for Ζ; Ζεὺς, Δεὺς, *Jupiter*, whence cometh Δῖος, *Jovis*; unleſs you have a mind to derive it from δὶς: ζορκὰς, δορκὰς, *capræa*. The Spartans and Bœotians double it in the room of the ſaid ζ; μάζα, μάδδα, *maſſa farinacea*

a

nacea: χρήζω, χρῄδω, *indigeo*: χάζω, χάδδω, *cedo*.

For Σ; ὀσμὴ, ὀδμὴ, *odor*: ἴσμεν, ἴδμεν, *ſcimus*: κεκασμένος, Hom. κεκαδμένος, Pind. *inſtructus*.

For Ν; τίνω, Æol. τίννω, and thence *tendo*.

It is added; ὕω, *pluo*, ὕδωρ, *pluvia*: πίω, *bibo*, πίδαξ, *fons*: ἀνήρ, ἀνδρὸς, *viri*. Thus from *prorſum* comes *prodes*; and in French from *tener*, *tendre*; from *cineres*, *cendres*, &c.

It is alſo omitted; δεινὸς, ἀνὸς, *gravis*, *vehemens*: μόλιβδος, μόλιβος, *plumbum*; κάδδος, *cadus*. For Δ is alſo changed into *L*; Ὀδυσσεὺς, Æol. Ὄλυσσεὺς, *Ulyſſes*: Πολυδεύκης, *Pollux*, quaſi *Polldux*: δαὴρ, *levir* for *devir*: δάκρυον, *lacryma*.

E.

Ἒψιλὸν, ε ſhort.

It is put for Α; τέσσαρα, τέσσερα, Ion. *quatuor*; κέρα, κέρεα, *cornua*; εἶτα, εἶτε, *poſtea*, *adhuc*, *nonne*; ὕαλος, Att. ὕελος, *vitrum*; κράτος, Æol. κρέτος, *robur*, *vis*, *potentia*. And in the plural paſſive by adding ν; λεγόμεθα, for λεγόμεθα, *dicimur*, &c.

Thus from τάλαντον comes *talentum*; from *mando*, *commendo*; from ἄντα, *ante*; from πάλλω, or elſe from βάλλω, *pello*; and in French from ἅλς, *ſal*, du *ſel*.

For Η; ἧσσων for ἥσσων, or ἧττων, *minor*; whence ἐσσόω for ἡσσόω, *vinco*: πενθήσῃς, Æol. πενθέσσῃς, *lugebit*: ἀσκηθὴς, ἀσκεθὴς, *ſanus*, *illæſus*. Thus in Latin from κρηπὶς, ἴδος, comes *crepida*, and *crepido*; from μήδω, *medeor*, and *remedium*.

For Ο; ὀδόντες, Æol. ὀδοντες, *dentes*: ὀδύνη, ὀδύνα, *dolor*. Thus from ῥιγόω, *rigeo*: γόνυ, *genu*: σπουδάζω, *propero*. And in Latin *vortices*, *vertices*, &c.

It is added; ἦς for ἧς, *miſiſti*: ἤνδανεν, ἐήνδανεν, *placuit*: δάπεδον, Æol. ἰδάφεδον, *ſolum*. Thus in French from *ſpiritus*, *eſprit*; from *ſpero*, *eſperer*, &c.

Alſo in the middle; μουσᾶν, Ion. μουσέων, *muſarum*, &c. from κενὸς, comes κανὸς, *vacuus*; from χρώμενος, χρεώμενος, *utens*, &c.

Which is more uſual among poets; γενέσθαι, *eſſe*: μεμνέηκτο, *recordatus eſt*: θειώσω, *ſulphure purgabo*, *Deo ſacrificabo*, &c.

It is ſometimes cut off; προσκύπιον, προσκύπτιον, *ante faciem*: ἔρηκα, ζήκω, *perſto*: ἐκεῖθεν, κεῖθεν, *illinc*: ἐκεῖνος, κεῖνος, *ille*: ἑορτὴ, ὁρτὴ, *feſtum*. So from ῥίζω, *rixor*; from ῥυγόω, *ruſſo*.

Likewiſe in the middle, eſpecially in verſe: ἐγένετο, ἐγεντο, *fuit*: ἔπλε, ἔπλει, *erat*: ταχέα, τάχα, *cito*: ἐρινεὸς, ἐρινὸς, *caprificus*. Thus from ὠλένη, *ulna*: νέυω, *nuo*: πείθω, *puto*, &c.

And at the end; ἐλόεσ, λόε, *lavabat*. Thus in Latin, *fac* for *face*, &c. But the Latins change it alſo into *u* ſhort; σκόπελος, *ſcopulus*: ἕλκος, *ulcus*: Βρεντέσιον, *Brunduſium*: and ſometimes into *u* long; ἕν, ἑνὸς, *unus*: ἴθω, *utor*.

Z.

Ζῆτα, from the old Syriac *zetha*, or *dſeta*; for it is not to be pronounced like an *s* between two vowels, as when the French ſay *miſere*; nor like a double *ſs*, but like *ds*, which is what Quintilian calls a very ſoft ſound.

The Dor. change it into σδ, συρίσδω, for συρίζω, *ſibilo*.

The Æol. change Δ into Ζ, ζαβάλλειν, for διαβάλλειν, *calumniari*; whence ζάβολος, for διάβολος, *calumniator*; or elſe they reſolve it into δσ, Ζεὺς, Δσεὺς, *Jupiter*.

The Tarentines changed it into two ΣΣ; πλάσσω, for πλάζω, *plaſmo*, *compono*, *formo*. And the Bœot. and Lacedæm. into δδ, μάδδα, for μάζα, *maſſa hordeacea*: χάδδω, for χάζω, *cedo*.

It is ſometimes added to verbs in ω pure; ἑρπύω, ἑρπύζω, *ſerpo*: τρύω, *tero*, *corrumpo*: τρύζω, *ſtrido*, *gemo*.

The Latins change it into *j* conſonant; ζυγὸς, *jugum*.

H.

Ἦτα, *eta*, comes from the old Syriac *hetha*, which is the ſame as *heth*, the ſtrongeſt Hebrew aſpiration; wherefore it ſignified formerly, as we have obſerved already, the aſpiration in Greek, as H does in Latin. Thus we ſee HO ΕΣΤΙΝ, on the two Farneſian columns, for ὃ ἐϛιν, *quod eſt*: and Simonides is ſuppoſed to have put it for a long *e*, for no other reaſon, but becauſe being obliged before to write two ΕΕ for that purpoſe, theſe two letters turned one towards the other ΕΗ form almoſt the ſame figure as H.

The moſt common changes of η are in putting it for α and ε, as σοφίη for σοφία, *wiſdom*; ἦν for ἐν, *well*.

It is alſo uſed in derivatives inſtead of ο, as κότος, *ira*, κοτήεις, *iratus*.

It is added ſometimes to the beginning; βαιὸν, ἠβαιὸν, *paululum*: ἴσαν, ἦϊσαν, *ibant*: ſometimes to the end;

ἐπιὴ

ἐπειὴ for ἐπεὶ, *quandoquidem*; ὁτιὴ for ὅτι, *quia*; πρινὴ for πρὶν, *priuſquam*.

Hence the Dor. ſay ἐγών, τύν, for ἐγὼ, σὺ, *ego, tu*, &c.

It is cut off in the optative plural; φαίημεν, φαῖμεν, *dicebamus*, &c. Agreeably to this the Latins ſay *audibam, lenibam*, &c. And the French of ἐρημίτης make *ermite*.

Θ.

Θῆτα, *thêta*, and not *thita*, from the Hebrew *theth*, or from the old Syriac *theta*.

The Dor. and the Æol. put it for Δ; ψῦθος, ψῦθος, *falſum*: μήθω, μήθω, *ſuadeo*: δάσος, θάσος, *denſitas, locus ſylvoſus*.

It is put for Σ; δυσμὴ, θυθμὴ, *ſolis occaſus*: μνησμὸς, μνηθμὸς, *iracundia*: ὀρχησμὸς, ὀρχηθμὸς, *ſaltatio*.

It is added; ὄχη, ὄχθη, *ripa*: χαμαὶ, *humi*: χθαμαλὸς, *humilis*: ἄχος, ἄχθος, *ſarcina, gravitas*: μαλακὸς, μαλθακὸς, *mollis*. Thus from ἴφι, *fortiter*, comes ἰφθιμος, *potens, fortis*, and not from θυμὸς, *animi confidentia*, as ſome imagine.

So from διχῇ or δίχα, comes διχθὰ, *bifariam*; from τριχῇ or τρίχα, τριχθὰ, *trifariam*, &c.

So from ἐγρηγόρασιν comes ἐγρηγόρθασιν, Il. κ. *vigilaverunt, experrecti ſunt*.

Sometimes it is caſt off; ἰσθλὸς, ἰσλὸς, *bonus, ſtrenuus*. Thus from ἄσθμα, *difficultas reſpirandi*, the Ital. make *aſma*, &c.

Ι.

Ἰῶτα, *iota*, triſſyllable, from the Hebrew *iod*, or from the old Syriac *iota*. It is always a vowel among the Greeks, but in Hebrew words it is a conſonant. Whence Caninius cenſures Claudian for making four ſyllables of *Judæus*: adding, that Ἰησοῦς ſhould be a diſſyllable in Greek, as it is in Hebrew.

The Ion. put it for Ε; ἰςία, ἰςίη, *focus, lares, domicilium*: whence ἐπίςιος for ἐφέςιος, *domeſticus, familiaris, ſupplex, hoſpitalis ſedes*. Thus in Latin from πλίκω, *plico*; from τίγω, *tingo*: ἐνδύω, *induo*, &c. On the contrary they ſaid anciently *leber, Menerva*, &c. See Meth. Lat.

The Æol. uſe it for Υ; ὐφόθεν, ἰφόθεν, *deſuper*: ὕπαρ, ἴπαρ, *viſum, viſio vera*: βύβλος, βίβλος, *papyrus, codex, liber*; whence comes the word *bible*. Thus from φρύγω, *frigo*; from τύφω, *ſtipo*; from φύω, *fio*; and anciently they uſed to ſay, *optumus, maxumus*, &c.

The Syracuſians caſting off ν add an ι after ε to form a diphthong; ἐνατος, εἶνατος, *nonus*, &c.

Ι is ſometimes contracted from two ε; Διΐφιλος, Δίφιλος, *Jovi amicus*: and ſometimes from ει; ἱρὸς, ἰρὸς, *ſacer, magnus*: ἰέραξ, ἴρηξ, *accipiter*.

It is often added in verſe, either to make a diphthong with ε and ο; as ἴριον, εἴριον, *vellus*: ῥία, *facile*, ῥᾴα: γελόω, *rideo*, γελοίοντες, Od. υ. for γελῶντες, *ridentes*: or to conſtitute a ſyllable apart, λοῖσθος, λοίσθιος, *ultimus*: ἄεθλα, ἀέθλια, *certamina, præmia*: ἱππιοχάρμης, *equis gaudens*, from ἵππος, *equus*.

Thus from ἔσθω, ἰσθίω, *comedo*; from μνᾶ, *mina*; from ἄλλος, *alius*; from ναῦς, *navis*; from ναύτης, *nauta, navita*.

It is alſo added to prepoſitions either at the beginning or end, as ἐν, ἰν, ἐνὶ, ἰνὶ, ἐπὶ, *per*. Which happens even to compounds; ἰνόδιος, *compitalis*: ἐνιχεάνω, *leviter vulnero*.

Thus from πρὸς comes προρὶ, Dor. for πρόσὶ, *ad, ab, apud*, &c. And in Homer ποτὶ, caſting off ρ.

This prepoſition is frequently in uſe among the Dor. but in compoſition it loſeth ι, when another vowel follows, as πότωπον from ποτὶωπον for πρόσωπον, *perſona, vultus, ſpecies*: ſo, ποτάγω for προσάγω, *adduco, admoveo, admitto*: ποτόρω for προσορῶ, *aſpicio, obſervo*: ποτίθει in Theoc. for ποτιτίθει, that is προστίθετι or προσπίθει, from τιθέω, ῶ, *appone, compone, imputa*.

With the article it loſeth ι, and makes but one word of two; ποτὶνῶ for ποτὶ τῶ, inſtead of πρὸς τὺ, *per hunc*: ποτὶνὸν for πρὸς τὸν, *ad hunc*: ποτὶλὰν for πρὸς τὴν, *ad hanc*: ποτὶλὰς for πρὸς τὺς, *ad hos*: ποτὶλὰς, *ad has*: ποτὶλὰ, *ad hæc*.

From ἀπὸ comes ἄπαὶ, Nicander, ἀ, *ab, ex, de*, from ὑπὸ, ὑπαὶ, Hom. ἀ, *ab, ſub*; ο being changed into α, before the addition of ι. As of πρὸ the Latins have not only made *pro*, but alſo *præ*: ὑπαίειχε for ὑπερεῖχεν, *ſupereminebat*: ὑπαίροχος, *excellens*.

Ι is alſo added to pronouns; ἵτος, ὑτοσὶ, *hic*: to datives plural; λόγοις, λόγοισιν, *ſermonibus*: to participles in the firſt aor. τύψας, τύψαις, *qui verberavit*: to impariſyllabic nouns in long

ας;

ας; *μίλας, μίλαις, niger*: to the accuſatives of the plural ſeminine in *ας*; *σοφὰς, σοφαῖς, prudentes*; and then they agree in termination with the dative plural *νύμφαις, ſponſas, et ſponſis*: to adverbs, *νῦν, νυν, nunc*, &c.

ι is often left out in the diphthongs *αι, ει, οι*; *καίω, κάω, κτο*: *μείζων, μέζων, major*: *ποιῶ, ποῶ, facio*: *τετράμοιρος, τετράμορος, quadripartitus*. Thus in Latin *audaciter, audaciter*; *calidum, caldum*; *lamina, lamna*; &c. Alſo at the end of words, *μέλι, mel*; *ἐϛὶ, eſt*, &c.

K.

Κάππα, *kappa*, from the Hebrew *cap* or *caph*, or rather from the old Syriac *kappa*.

It is pronounced every where, as in French or in Engliſh *c* before *a*.

The Ionics put Κ for Π in relatives and interrogatives; *κῶς, κῇς*; *ὅπως, ὅκως, quomodo*: *πῇ, κῇ, quà*: *πόσος, κόσος, quantus*, &c. So, *σκάζω, tripudio*, for *σπάζω*.

Thus in Latin from *σπινθὴρ* comes *ſcintilla* for *ſpintilla*; from λείπω, λίμπω, λιμπάνω, cometh *linquo*. So in French from *rupes* comes *rocher*, the *c*, which is all one as *h*, taking an aſpiration.

On the contrary we meet with Π for Κ; *πύαμος* for *κύαμος, faba*. As in Latin *lupus* is derived from λύκος; *lepus* from λαγώς; and *mapalia* from *magalia*: for *γ* being akin to *κ*, is ſubject to the ſame change.

The Dorics put it for Τ in ſome adverbs; *πότε, πίκα, quando*: ἄλλοτε, ἄλλοκα, *interdum, alibi*: *τότε, τόκα*, whence *tunc*: ſo from *τίς* comes *quis* in Latin; and from *turma, ciurma* in Italian.

It is ſometimes added, as in verbs derived from the future; *ἀρέσω, ἀρέσκω, placeo*: and elſewhere among the poets, ὄχος, ὄχκος, *vehiculum, rota, funis*: ὅκα, ὄκκα, Pind. *quando*.

It is cut off; *καύχημα, αὔχημα, gloria, jactantia*. Thus in Latin, *κάπρος, aper*: τηλίκος, Æol. τάλικος, *talis*.

It is alſo added to prevent an *hiatus*; μηκέτι for μὴ ἔτι, *ne amplius*: as in Latin *ſicubi* for *ſi ubi*.

Λ.

Λάμβδα, from the Hebrew *lamed*, or the old Syriac *lambda*.

The Attics put it for ν; *νίτρον, λίτρον, nitrum*; πνεύμων, πλεύμων, whence the Latins have taken *pulmo*. Thus ἀδμοσύνη, *ignorantia*, comes from *a* privative, and ἴδμων, ονος, *peritus*: νεογνὸς, *nuper natus*, from νεογνός. Thus from *νύμφη* comes the Latin *lympha*; from Πάνορμος comes Palermo a city in Sicily; from Ναύπακτος, Lepanto a town in Achaia; and from *περίκη*, the French *peruque*.

M.

Μῦ, according to the Ionics *μῶ*, from the Hebrew *mem*, or from the old Syriac *me*, the vowel being changed in all probability for no other end than to agree with the following letter *ῦ*.

The Æolians uſe it for Π; *ματῶ, ματῶ, peſſundo, lædo, ambulo*: *παθῦσα, μαθῦσα, ſupplicio affecta*. Thus in Latin from ὕπνος comes *ſomnus* for *ſopnus*.

It is added; ἀχὸς, ὄχμὸς, *vehiculum*: λείχω, λιχμάζω, *lingo*. The poets double it; ἔμαθεν, ἔμμαθεν, *didicit*: ἡμεῖς, Æol. ἄμμες, *nos*. See the pronouns in the following book, Ἄρης, *Mars*.

It is ſometimes rejected; *μία, ἴα, una*: μιμοῦμαι, *imitor*, for *mimitor*: σκίμπων, *ſcipio, a ſtaff*.

N.

Νῦ, from the Hebrew *nun*, which has not changed its name either among the ancient or modern Syrians.

The Dor. uſe it for Λ, when there follows a τ or a θ; ἦλθον, ἦνθον, *veni*: βέλτιϛος, βέντιϛος, *optimus*: φίλταλος, φίντατος, *amiciſſimus*: φέλτις, φέντις, *auriga*: Pind. ἐκέλετο, κέντο, *jubebat*, Alcman. ἔλετο, ἔλατο, ἔντο, and adding *γ*, γέντο, *cepit*.

The people of Crete uſed it for Σ, whence cometh ἐν for ἐϛ, *in*, ἐν χοῇν, *ad chorum*: and afterwards changing ν into ι, ἰν for ἐϛ, ἰν φάος, Heſych. whence the Latin *in, in lucem*.

It is added to verbs in τω, νω, and others; *τίω, τίνω, ſolvo, pendo*: *luo, honoro*; Ζύω, Ζύνω, *ſacrifico, ruo, curro*, &c.

And the poets by inſerting ν, of a baryton do make a circumflex verb; ἵκω, ἱκνέω, ἱκνῶ, *venio, emitto*: ἄγω, ἀγνέω, ἀγνῶ, *ago, duco*: and by taking alſo an ι, ἀγίνω, *vebo, comporto*: πίερω, Hom. (for πιερῶ from πιεράω) πιερνῶ; whence

whence πίρνημι and πίρνασκον, Iliad. υ. *transeo, transfigo, emetior.*

It is often added only to render the ſound more diſtinct and clear; thus from μινύθω, *minuo*, μίνυνθα, *paululum*, μινυνθάδιος, *brevi durans*: ἀκαμαντοχάρμης, *pugna indefatigabilis*, from ἀκάματος, *indefeſſus*; and thus in Latin from δασὺς, *denſus*, λείχω, *lingo*.

Inſtead of ν, they add γ before γ, κ, χ, ξ, becauſe it ſupplies then the place of ν; as πλάζομαι, πλάγξομαι, *erro, errabo*: Od. α. πλάγχθη, *ſeductus eſt*, Od. α. παλιμπλαγχθέντας, *iterum errantes*; where it is to be obſerved that κ is changed into χ, by reaſon of the other aſpirate: πλαγὼν, *icuncula cerea*, from ἔπλαγον, *percuſſi*: λέλογχα, for λέλοχα, comes from λέληχα, *ſortitus ſum*: or elſe from λέγω, λέλοχα, *legi*.

In like manner μ is added inſtead of ν before β, π, φ, ψ, μ; as βροτὸς, *mortalis*: ἀμβροσία, *ambroſia*: ἀμπνύνθη for ἀνπνύνθη, *reſpiravit*. Hence the Ionics ſay, λάμψομαι for λήψομαι, *accipiam*: ἐλάμφθην for ἐλήφθην, *acceptus ſum*, and the like.

The inhabitants of Crete and Argos uſed frequently to caſt the ι out of the diphthong ει, and then to inſert a ν; as from σπείδω (whence comes σπείσομαι) σπένδω, *libo*: from ἰνίκω, (whence cometh alſo the firſt aor. ἤνεικα) ἐνέγκω, *fero*. In like manner from ἀεὶ, they make ἀέν, and ἀὲ, *ſemper*; whence ἀένναος and ἄενναος, *ſemper fluens*: τιθεὶς, *ponens*, in the neuter τιθὲν, &c. εἰδέναι, *ſcire*, ἐνδέναι, Heſych. φαεινὸς, Æol. φαενὸς, *lucidus, ſpecioſus*: δεινὸς, δένος, *convicium*, &c.

In like manner the Latins of δασὺς have made *denſus*; of λείχω, *lingo*; of κηπὸς, Dor. καπὸς, *campus*, &c. And the French of *laterna, lanterne*; of *cucumis, concombre*; of *pavitare, épouvanter*.

The Lacedæmonians and Cyprians rejected the ſubjunctive of αυ, and inſerted ν in its ſtead; ἄυτη, ἄνδα, *ipſa*; where moreover there is a δ for a τ; ἀυχὴν, ἀμφὴν, *cervix*; where there is a φ for a χ: τῦ φὐτῦ ἔτυς, ἀντίτυς, *ejuſdem anni*.

Ν is alſo inſerted after an ε, or an ι, as we have elſewhere obſerved. Thence it followeth, as Caninius remarks, that we ſay in the vocative ὦ ἄνερ, ὦ ἄνιαν, *ô amice*, inſtead of ὦ ἄνερ, ὦ ἄνιαν, from ἀνὴρ, ἄνια. Though others are of opinion, that it is a noun derivative, as from Ἑρμῆς, Ἑρμᾶν, *Mercurius*.

A double ν being changed into ν in the imperfect, a ν is inſerted at the end; ἔπλευ, ἔπλευν, *navigabat*; ἔῤῥει, ἔῤῥειν, *fluebat*; ἦ, ἦν, Euſt. *erat*: which agrees with the analogy of the verbs in μι.

Ν is caſt off ſometimes; σύζυγος for σύνζυγος, *conjux, maritus*. Thus from πάλιν, *iterum, retro*, comes παλίωξις, *iterata perſecutio*; παλίσκιος, *umbroſus*: So from πρόσθεν comes πρόσθε in verſe, *ulterius, anterius*: as from ἑκατέρωθεν, ἑκάτερθε, *utrinque*, by ſyncope. In like manner the Latins of Πλάτων have made *Plato*; of Σίμων, *Simo*, &c.

Ξ.

Ξ is equivalent to κσ or γσ, as appeareth by φοῖνιξ, ικος, *palma*: τέττιξ, ιγος, *cicada*.

The Æol. tranſpoſe theſe two letters, reſolving ξ into σκ; ξένος, σκένος, *hoſpes, novus, abſurdus*: ξυφίας, σκιφίας, *piſcis*. Thus the Latins of ἀξίνη have made *aſcia*, a ſaw.

The Bœot. change κ into ξ; εἶκασιν, εἴξασιν, Ariſtoph. *iverunt*: ἵκω, ἵξον, *pervenerunt*, Hom. though others chooſe to ſay, that from the future of ἵκω, ἵξω, another preſent is derived, whoſe aor. is ἶξον.

The Latins vice verſa put κ for ξ; *múka, mucus*.

The old Attics uſed to change σ into ξ in the prepoſition σύν; σύμμαχος, ξύμμαχος, *commilito*: but this ſeems to have been diſuſed ſince the time of Thucydides.

The Dor. uſe the ſame change in the futures and firſt aor. κλείω, *dico, celebro*, κλείσω, κλαξῶ: καθίσω, καθιξῶ, ἐκάθιξα, from καθίζω, *ſedeo, inſideo*. Thus from κλεὶς comes κλάξ, *clavis*: from ὄρνις, ὄρνιξ, *avis, ales, oraculum*, &c.

The Ion. change two σσ into ξ; δισσὸς, διξὸς, *duplex*. In like manner the Latins of πάσσαλος have made *paxillus*; of πίσσα, *pix*, &c.

O.

Ὄμικρὸν, little o, ſo called to diſtinguiſh it from the great ω, *omega*. The old Syrians called it οι, and the ancient Greeks οὖ.

It has a great affinity with α; μαλάχη, μολόχη, *malva*: ζράτος, ζρότος, Æol. *exercitus*; ἄνω, ὄνυ, *ſupra*, &c. So in Latin from δαμῶ, *domo*.

It is uſed for ε; λέγω, *dico*, λέλογα, *dixi*: τρέμω, τρομέω, *tremo, timeo*: δρέμω,

δρόμω, *curro*; παλινδρομέω, *recurro, recido, reciproco.* In like manner in Latin, *pendo, pondus, pondero*: σπένδω, *libo, ſpondeo*: *tego, toga*: and in French *motte* from *meta*; *crote* from *creta.*

The Æol. uſe it for ω, changing the impariſyllabic nouns into pariſyllabic; ἔρως, ωτος, *amor*; ἴρος, ου, *idem.* And in other places, ὥρα, ὄρα, *hora*: and among the poets, ευρύχωρος, ευρύχορος, *ſpacioſus, capax, amplus*: ἴομεν, *eamus*, for ἴωμεν, Hom. &c.

It is ſometimes added to the beginning; μοργνύω, ἀμοργνύω, *abſtergo.* Thus in Latin πλάγιος, *obliquus.* It is alſo inſerted in the middle, ὁρῶ, ὀρόω, *video*: ἀλόω, Od. ε. for ἀλῶ, the imperat. of ἁλάομαι, *erro, palor*: ἀυτόχωνος, ἀυτοχόωνος, *per ſe fuſus*: φῶς, φόως, *lumen*: ὅ, ὅου, *cujus*, Il. β.

It is ſometimes rejected by the Dor. Ἀκυφίλαος, Ἀκυσίλας; Νικόλαος, Νικόλας; Μενίλαος, Μενίλας; Λαοδίκη, Λαδίκη. Thus the Latins of πύος have made *pus*; of μόρος, *mors*; of *de novo*, *denuo*; of ὄνομα, *nomen*; of ὄπισθε, *poſt*; of ὀρύω, *ruo*; of ὄραμνος, *ramus*; of ἀκίλλα, *cello.*

And the Æol. ſay, ἴμεθεν, σίθεν, ἴθεν, for ἐμέθεν, σέθεν, ἕθεν, of the genitives ἐμέ, σέ, ἕ, formed by reſolution, inſtead of ἐμοῦ, σοῦ, οὗ, *mei, tui, ſui.*

By the ſame analogy it is that we ſay, τίνδε, *cur*, inſtead of τίποτε.

Π.

Πῆ, from the Hebrew *phe*, of which with a *dageſh* they make *pe.*

The Æolians uſe it ſometimes for μ; ὄμμελα, ὄππατα, *oculi*: μετ' ἐμοῦ, πετ' ἐμοῦ, *mecum*: μετέχομαι, πεδέχομαι, *prætereo, appello, quæro*: μετάρσιος, πεδάρσιος, *ſublimis, volans.* And ſometimes for τ; στολὴ, φολὴ, *ſtola, amictus*: σταλεὶς, σπολεὶς, *miſſus, pulſus*: τετάφται, πετεφαπται, *converſus eſt*: πέντε, πεμπε, *quinque*: ἴχον πεμπώϛολα χερσὶ, Od. γ. *habebant præ manibus haſtilia in quinque cuſpides diviſa.*

The people of Crete in like manner uſed to ſay σπάδιον for στάδιον, *ſtadium*; and πίσυρες for τέσσαρες, *quatuor.* Thus in Latin from στάχυς comes *ſpica*; from ταῶς, *pavo.* And in French from *tignum*, *pignon d' une maiſon.*

Several adverbs aſſume a π to mark the interrogation; ὅθι, *ubi*, indefinitely; πόθι, *ubi*, by interrogation: αἶ, *ubi*, indefinitely; πῆ, *quo*, or *ubi*, by interrogation: ὅ, *ubi, quo*, and *quâ*, or *ea ratione*, indefinitely; πῶ, *quâ ratione* by interrogation, ſignifying alſo *quo*: ὅθεν, *unde, ex quo loco, quare*, indefinitely; πόθεν, *unde, quare*, in interrogation.

Likewiſe ſeveral that are interrogative, by caſting off π, and aſſuming an aſpirate, become relative: then re-aſſuming their π with an ο before it, they return to be interrogative; ποτὲ, *quando?* ὅτε, *qui?* ὁπότε, *quando?* πῦ, *ubi?* ὅ, *cujus?* ὁπῦ, *ubi?* πόθεν, *unde?* ὅθεν, *quare?* ὁπόθεν, *qua hora?* &c.

P.

Ῥῶ, from the Hebrew *reſch*, or from the old Syriac *roe.*

It is often changed into σ, as we have obſerved in the method of learning the Latin tongue. It is often reduplicated, but then the Æolians make a tranſpoſition, changing ι into ρ; κόπρια, κόπιρρα, *ſtercus*: ἀλλότριος, ἀλλότιρρος, *alienus*, and thence *alter*,

Ρ is ſometimes loſt; αἴσχεος, αἰσχίων, ιος, *turpis, ior, iſſimus*: μαχεὸς, μάχιων, ιος, a moreover being changed into η, *longus, ior, iſſimus.* Thus the Dor. ſay σκᾶπτρον for σκῆπτρον, *ſceptrum*, and hence σκηπτοῦχος βασιλεὺς, *rex ſceptrifer*, in Hom. μικκὸς for μικρὸς, *parvus*: ποτὶ for πρὸς or πρὸτὶ, *ad*: μαπεῖν from μάρπτω, *capio*, aor. 2. ἔμαρπον, infiniſ. μαρπεῖν, μαπεῖν, Ion. μαπεῖν.

In like manner the Latins of ἄρθρον make *artus*; of λίκτρον, *lectus*; of μετρέω, *metior*; of κέντρωνες, *centones*, &c. and perhaps of ἀτὰρ, *at.*

Σ.

Σῖγμα, from the Hebrew *ſameth.* The Dor. call it σὰν, according to Herodotus.

It is uſed ſometimes by ſyncope for δ; ἴδειμεν, ἴσμεν, *ſciveramus.*

The Lacedæmonians uſed to put it for θ; Θεὸς, σεός. In like manner the Athenians, ἀγαθὸς, ἀγασὸς, *bonus*: θαμινὰ, σαμινὰ, *crebro*: as alſo the Ion. βυθὸς, βυσσὸς, *profundum, gurges*: and hence ἄβυσσος, *bottomleſs.*

Which moreover is a further proof of the relation we have ſo often remarked between σ and the laſt claſs of mutes.

It is uſed for ν; δελφὶν, δελφὶς, *delphinus*: μὴν, μεὶς, *menſis.* The Æol. do the ſame in regard to the infinitive; ποιεῖν,

ἰσεῖν, ἴδμεν, *intelligere*: γελᾶν, γέλασε, *videre*. And the Dorics in the first person plural; τύπτομες, *verberamus*: ἑρπομές, *serpebamus*. See the conjugations, Book III.

By the same analogy, the people of Crete used ἦς for ἦν, *erat*: ἀεὶς for ἀεὶν, *semper*: μὲς for μὲν, *quidem*: καλὰς for καλὴν, *pulchram*. And the Latins of πλέον have made *plus*; of πρὶν, *prius*, &c.

Σ is often added for greater emphasis; as φάω, φάζω, σφάζω, *jugulo*, *macto*, *immolo*: μᾶω, σμᾶω, *quæro*: μίγδω, σμίγδω, *video*. The same practice almost obtained among the old Latins; for they used *stlites* for *lites*: *stlocum* for *locum*, &c. And of εἰ they made *si*; of εἰμὶ, *sum*, &c. as the French of *umbra* have made *sombre*.

On the contrary, the Ion. and Æol. frequently rejected it; as σμίλαξ, μίλαξ, *hedera*, *taxus*: σμικρὸς, μικρὸς, *parvus*: σκεδάζω, κεδάζω, *dissipo*, *dispergo*: σφὶν, φὶν, *sibi*. A practice that has been sometimes followed by the Latins; σφάλλω, *fallo*: σφενδόνη, *funda*, &c.

The Lacedæmonians, and those of Pamphylia, Eubœa, and Argos, rejected it, substituting a rough breathing in its place; μῦσα, μῦδα, *musa*: πᾶσα, πᾶδα, *omnis*: βυσόα, βυδα, *bonum custos*: ἴυ σοὶ, ἴυ οἱ, *bene tibi sit*; from whence comes *euoë*, *an exclamation of joy*. Hence also ἑς for *sus* still remains in the common tongue.

The Latins on the contrary have often changed the rough breathing into *s*; ὑπὸ, *sub*: ὑπὲρ, *super*: ἕξ, *sex*, &c. And even sometimes they have put it for a smooth breathing, as ἰ, *si*.

The people of Crete and Megara used to add it to the end of words; ὀικαδὲ, ὀικαδὲς, *ad domum*: ἄγε, ἄγες, *duc*, *age*. And this perhaps may be the reason of our saying in the imperative, σχὲς, *tene*: ἐπίσχες, *intende*: θὲς, *pone*: φέρε, φρὲς, (by syncope) *fer*, &c. which are the imperatives of σχῆμι, τίθημι, &c.

The poets on the contrary do sometimes cast off the ς final, to serve the measure of their verse; δηθάκι, *sæpius*: χωρὶ, *seorsum*, &c. as the old Latins used to say *versibu' tuu'*, &c.

The Dor. used also ὅ for ὅς, *qui*; and ὅτις for ὅστις, *quicunque*.

T.

Ταῦ, *tau*, and not *taf*, from the Hebrew *tau*, which has preserved the old Syrian name.

This has been a favourite letter of the Egyptians.

The Athenians used it for σ; τέσσαρα, τέτταρα, *quatuor*: σήμερον, τήμερον, *hodie*, &c.

As did also the Dor. but less frequently, σὺ, τὺ: σὸς, τὸς; *tuus*: εἰσὶν, ἐντὶ, or, according to the Æol. ἔασι, *sunt*. Thus the Latins of ὡς, have made *ut*; of πόσα, *tot*, &c.

The same Dorics put τ for κ; κεῖνος, τῆνος, *ille*.

The old Attics often added τ both to nouns and verbs; πόλεμος, πόλεμος, *bellum*; from whence comes Ptolemy: κόπω, κόπτω, *cædo*: τύπω, τύπτω, *verbero*, &c. And hence it is that the nouns often take a τ in the genitive; νὺξ, νυκτὸς, *nox*, *noctis*: ἄναξ, ἄνακτος, *rex*; whence ἀνακτόριον, *templum*, *palatium*: γάλαξ, (or γάλα) γάλακτος, *lac*. See the list of genitives in the second book.

The Latins in like manner of *linum*, have made *linteum*, &c.

Τ is added to several adverbs, when they bear a relation to others; ὅτε, τότε, *cùm*, *tùm*: ἤδικα, τηνίκα, *quando*, *tum*, *jam*: ὡς, τὼς, *ut*, *sic*: ὄφρα, τόφρα, *interim*, *aliquando*: ἕως, τέως, *quamdiu*, *tamdiu*: ὅθι, τόθι, *ubi*, *ibi*: ὅθεν, τόθεν, *unde*, *inde*: ἦμος, τῆμος, and τημῦτος, *quando*, *tunc*. And in French *amita*, *tante*.

It is also sometimes cut off; πόρτις, πόρις, *vitula*, *juvenca*; and hence πύρρις in Lycoph. Thus from πλίγνα comes *perna* in Latin, &c.

Υ.

Υ̓͂ ψιλὸν, little *u*, to distinguish it from the Latin *U*, which was fuller, and sounded like the French diphthong *ou*.

It was sometimes put for *a*, but not very frequently; τίσσαρες, τίσυρες, *quatuor*: γλάφω, γλύφω, *fodio*, *scalpo*. Thus of ἀγκύλος, the Latins have made *uncus*.

Sometimes for ι; ἀμφικύλιὰν, ἀμφικύλυὰν, *qui circum-circa habitat*: τριφάλεια, τρυφάλεια, *galea tres habens cristas*.

And often for ο among the Æol. ὄνομα, ὄνυμα, *nomen*: μόγις, μύγις, *vix*, *ægre*, &c. In like manner the Latins of Νομάδες have made *Numidæ*; of βολβὸς, *bulbus*; Θεὸς, *Deus*, &c.

The people of Crete rejecting λ, used frequently to substitute an υ;

ἀλκυὼν, ἀυκυὼν, *halcyone*: ἀλκὴ, ἀυκὴ, *ſubſidium*. The ſame has been imitated by the French; *alter, autre*: *Alvernia, Auvergne*, &c.

The poets caſting off ν uſe an υ; ἀγανὸς, ἀγαυὸς, *pulcher, ſplendidus*: ἀνίαχος, ἀυίαχος, *reſonans, tumultuoſus*. We read alſo in Heſiod, καυάξαις for καπάξαις, *confregeris*; from καϝάγνυμι, rejecting the ϝ, and aſſuming an υ.

The Ionics often inſert an υ after an ο; κόρος, κοῦρος, *filius, puer, juvenis*; μας, *germen, ramus*: ὄρος, οὖρος, *mons*. Thus of πολύπους, *multipes, piſcis, tuberculum in nare*, the Attics make πώλυπος, and the Ion. and Dor. πώλυπος.

——— *veluti Balbinum polypus Agnæ*,
Hor.

In like manner θοῦρος, *impetuoſus, libidinoſus*, from θορεῖν, *terreor, ſalio, curro*: ὀλομένη, οὐλομένη, *peſtifera, noxia*: Ὄλυμπος, Οὔλυμπος, *Olympus*, a mountain of Theſſaly.

ϒ is added to ſome verbs, in order to form derivatives; πλήθω, πληθύω, *plenus ſum, farcio, intumeſco*: ἔπω, ἐπύω, or changing ε into η, ἠπύω, and according to the Dor. ἀπύω, *jubeo, clamo*.

ϒ is alſo ſometimes cut off; ἀέλλοπους, ἀέλλοπος, *velox*: ἀετίπους, ἄετιπος, *valens pedibus*. In the ſame manner, ὄπιν, *bipes*: τρίπιν, *tripes*, &c. So from ἄυλαξ comes ἄλαξ, *ſulcus*, and ἀλακίζω, *ſulco, aro*; as in Latin from παῦρον comes *parum*; from παυρόνωις, *parumper*, &c.

Φ.

Φῖ, *fhi*, or *phi*, viz. a *p* aſpirated, or at leaſt an half *p*, to ſoften the letter a little, becauſe of the roughneſs of the aſpiration, which muſt abſolutely be expreſſed.

Beſides the change of this mute into its correſponding letters, as we have ſhewn above, Chap. v. and which may be obſerved here in the word σφὶν, from whence comes *ſibi*, the Æol. moreover uſed φ for θ; θλίβω, φλίβω, *comprimo, frango*: from whence φλίψιται, *teret*, Hom. So in Latin from θύρα comes *foris*, and from θεῖω, *ſuffio*, &c.

The Æol. uſed alſo φ for χ; ἀυφένα, ἀυχένα, *cervicem, fauces, jugulum, collum*.

Χ.

Χῖ, *chi*, viz. a τ aſpirated, which ought not to be pronounced like the French *ch*, but as the Hebrew *cheth*; χῶχος, πάσχα, Ἀχιτόφελ, &c.

It is ſometimes dropped in the beginning of words; χλιαρὸς, *tepidus*, λιαρὸς, *calidus, temperatus*: χλαῖνα, *læna*. And very likely, from χαμαὶ is derived *humi* for *chumi*; as from χέζω, *concedo, evito*, comes ἄζω, *colo, veneror*; according to *Euſtath.*

Ψ.

Ψῖ, the ancient Greeks wrote πς for ψ, which the Æol. have retained; κύκλωψ, κύκλωπς; and after their example the Latins, *Cyclops*.

They likewiſe tranſpoſed theſe letters now and then; σπίλλιον for πσίλλιον, or ψίλλιον, *armilla*.

Ψ being equivalent to πς, probably ἂψ, *retro, rurſus, poſthac*, is derived from ὀπίσω, by cutting off ι and ω, and by changing afterwards ο into α. As from σφὶ, by metatheſis, comes φσὶ, and according to the Dorics ψὶ, and from thence *ipſe, a, um*.

It is ſometimes dropped; ψάμμος, ἄμμος, *arena, littus*.

Ω.

Ὦμέγα, *o magnum*, to diſtinguiſh it from the little *o, micron*.

It is ſometimes formed of ο and ε; as ὁ ἐγὼ, ὦγω, Theocrit. *ego, qui*: τὸ ἔνδυμα, Att. τοὔνδυμα, Dor. τὤνδυμα, *amictus*. See above, Chap. xi. Rule ix.

Thus of *Marci pueri, Publii pueri*, they uſed formerly to make *Marcipores, Publipores*, to ſignify the ſlaves or ſervants of Publius and Marcus, *&c.*

The poets change ſometimes α into ω in the circumflex verbs in αω; ἡβάω, ἡβῶω, *pubeſco*. The Bœot. practiſed the ſame on other occaſions; ἀρχόμενος, ὤρχμενος, *incipiens*: ἄριστος, *optimus*; ὤριστος. Thus in Latin from ἀρῶ, and ἀρῶμαι, comes *oro*.

The Ionics change ον into ω; βοήσω, βώσω, *clamabo*. In like manner from ν privative and ὄνομα, is derived νώνυμος, *obſcurus, ignobilis*.

The poets change ε into ω, in the firſt of barytons, of which they make circumflex verbs in αω; τρέπω, τρωπάω, ῶ, *verto*: νέμω, νωμάω, ῶ, *divido*, &c.

In like manner from πλέω comes πλώω, *navigo*, though a baryton; and,

and in the opinion of ſome, from ῥέω, ῥύω, *fluo*.

In circumflex verbs in οω, they change ϕ into ω; δόω, δώω, δώημι, *do, damus*: χόω, χώω, Il. *n. facio iraſci, pervium reddo, moleſto.*

The Ion. and Dor. change υ into ω; ὦν, ὢν, *igitur, certe*: βῶν, βῶν, *bovem*: βωσὶ, βωσὶ, *bobus*, &c.

Η is often changed into ω, to make a fuller ſound; πλησσω, πλάσσω, *formido*: ψηχω, ψάχω, *rado, ſtringo, permulceo*: ῥηγνυμι, *frango*; ἔρρωγα, *fractus ſum.*

The old Attics uſed to inſert this letter; ἀφεῖκα, ἀφίωκα, *dimiſi*: εἶθα, εἴωθα, and ἴωθα, *conſuevi.*

Sometimes it is cut off by ſyncope; ὀπίσωθεν, ὄπισθεν, *retro*, πρόσω, πρὸν, and Dor. πρὸν, *paulo ante.*

The Latins have done the ſame; κορώνη, *cornix*; or elſe they add an *a*, as in μήτρα, *matrix.*

From ἀλώπηξ comes *vulpes*; for the Æolians added a digamma to it, Fαλώπηξ; of which it is proper we take ſome notice.

Of the Æolic digamma.

The Æol. having no rough breathing, invented another character, which they called *digamma*, from its figure, reſembling that of two *gammas*, one over the other, thus, F. From whence the Latins have taken their great F, which they even uſed inſtead of *v* conſonant, when there followed a *u* vowel; as *ſerFus, DaFus*, &c.

Hence the Æolians uſed to write Fοῖνος, *vinum*: Fεσπέρα, *veſpera*: Fελένα, *Helena*, &c.

Heſychius therefore is miſtaken in writing ſeveral words with a γ, which ſhould be written with a digamma; as γιλλὸς, γισχὺς, for Fιλλὸς, Fισχὺς, taken from ἰλλὸς, *ſtrabus, luſcioſus*; and ἰσχὺς, *vis, fortitudo, robur*, &c. Into which error the reſemblance of the capital characters might perhaps have led him.

In the very ſame manner he has erred in writing τίπλα, τεπυκῦντι, for Fίπλα, Fεπυκῦντι, coming from ἑπτὰ, *ſeptem*, ἑπτυκῦσι.

The people of Crete made uſe of a β for a digamma; ἀβέλιον, *ovum*: βαβέλιος for ἀέλιος, *ſol*, &c. And hence perhaps aroſe the error of pronouncing β like a *v* conſonant. To this digamma we muſt refer the etymology of ſome French words; as *flanc*, from Fλαγὸν for λαγὸν: *flatter*, from *lactare.*

To this ſame digamma we muſt likewiſe refer a multitude of words, to which the Latins have added a *v* conſonant; as μῶ, Fεμῶ, *vomo*: ἑστία, Fεστία, *Veſta.* As alſo in the middle; ἀιὼν, ἀιFὼν, *ævum.* But for a further explanation of this matter, I refer the reader to the treatiſe of letters in the new method of learning the Latin tongue.

CHAP. XIII.

Of ſome other particulars that relate to reading and writing.

1. *Marks of ſeparation.*

TO divide ſyllables, two points are put over the vowel, which is ſeparated from the other, as παΐς, *puer*, a diſſyllable, for παῖς, a monoſyllable. The Greeks call this διάλυσις, *diſſolutio, diſſolution.*

The Greeks uſe alſo another figure of ſeparation, called by them διαστολὴ, which is a ſmall comma placed between two ſyllables, to make two diſtinct words, and prevent them from coaleſcing into one, as ὅ,τι, *which*, to diſtinguiſh it from ὅτι, *that*; upon which we ſhall make ſome remarks in the eighth book, chap. 2.

2. *Marks of re-union.*

There are two ſorts of marks of re-union in writing. The firſt is between ſyllables, as when we are obliged to divide a word at the end of a line; which is done with a ſmall ſtroke, thus -:

The ſecond is in the compoſition of words, and is figured thus ⏝, as ὀτις⏝οὖν, for ὀτις οὖν; *ſub⏝deacon*, for *ſubdeacon*. The Greeks call it ὑφὶν, *ſubunio*, to *unite under*, becauſe it uſed to be put under the words. But inſtead of the latter, we often make uſe of the former ſmall ſtroke between two words, thus, *ſub-deacon*, &c.

The Greeks alſo make uſe of a couchant line, to mark a long ſyllable, as in Latin; likewiſe for a mark of abbreviation, as $\overline{\Theta ς}$, $\overline{\Theta ιὸς}$, *Deus*.

And for a mark of things taken materially, as τὸ $\overline{α}$, *this letter* $\overline{α}$: τῦ $\overline{β}$, *of this letter* $\overline{β}$: τὸ $\overline{\Pi ίτρος}$, *this word* $\overline{\Pi ίτρος}$.

3. *Of proper names.*

The ſame mark was alſo employed in the 16th century for proper names, which they afterwards diſtinguiſhed from one another by the addition of certain points. For whereas the ancients never made any difference betwixt theſe and other words; the Venetian and Paris printers were the firſt who deviſed to put a ſingle line over proper names of men, women, or animals, and their derivatives, as $\overline{ὀδυσσιὺς}$, *Ulyſſes*.

To put a line and a point over it, as a mark of the names of different people and nations, as $\overline{ἰλλὰς}$, *Greece*; $\overline{ἴλληνις}$, the *Greeks*.

To put this ſame line and two points for mountains, as $\overline{πάρνασσος}$, mount *Parnaſſus*.

And finally, to put a line and three points for ſeas, rivers, lakes, moraſſes, &c. as $\overline{ἰλλήσποντος}$, the *Helleſpont*.

But all theſe marks are laid aſide, ſince the practice has been introduced of marking proper names with capitals, as in Latin; and of leaving the others without any diſtinction. Thus we write Λίων for *Leo*, a proper name; and λίων, a *lion*. And ſo for the reſt.

4. *Of dialogues and pointing.*

It is proper alſo to remark, that with reſpect to dialogues, the perſonages are not only diſtinguiſhed by putting their names, but likewiſe by the letters of the alphabet, eſpecially where there are but two: *A* denoting the firſt, and *B* the ſecond.

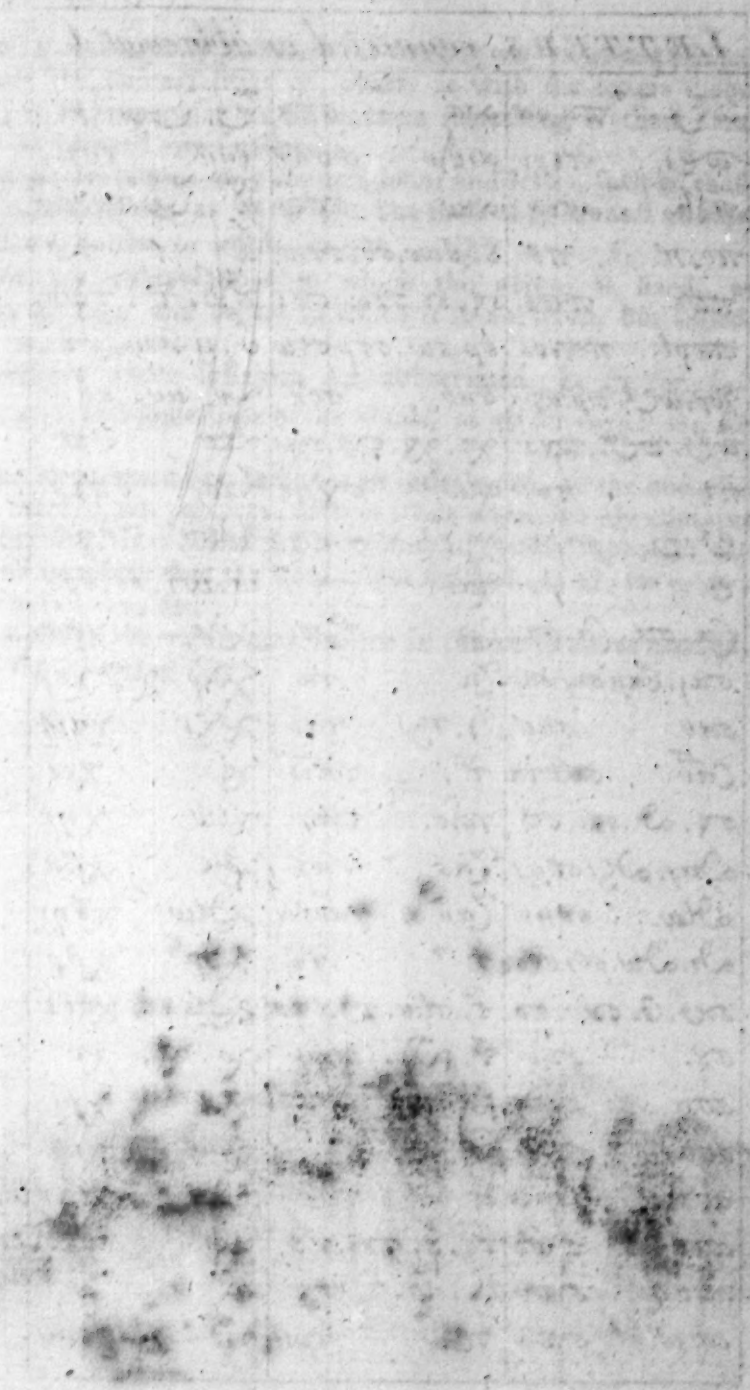
But as for pointing, ſince it tends more particularly to prevent obſcurity and confuſion in ſpeech, we ſhall treat of it in the introduction to ſyntax, Book VII.

CHAP.

LETTERS connected or abbreviated.

αθι	αθι	δδε, δδε. δεε		κρα	κρα
αθω	αθω	δδι, δλω. δεω, δηι		κυ	κυι
αι	αι	δλε. δλε. δια		κων,	κων
α^{ος}	πρωτος	δλθ. δρ. διο, δρ		λα, λθ.	λα, λο
α^{ον}	πρωτον	δυν, δις. δυν, δυς		λλ	λλ
α^{ω}	πρωτω	ϕ, ει, ϝ.	ει	μθ, μδθ. μαι, μαι	
αλ	αλ	ει)	ειναι	μδ, μδε. μαρ, ματων	
αλλ	αλλ	ἐκε, ϝξ, ϝεκλ. ελλ		μαο, μθ. μαυ, μεθ	
αν	αν	ἐν. ἑν.	ἐν	μϝ, μϝ, μελ, μελλ	
αξ, αο.	αξ, αο	ἀξ. ἀξ,	ἐξ	μο, μ. μεν, μὲν	
ἀπο	ἀπο	ὁπϝ,	ἐπειδὴ	μος	μερος
ἀρ, αρ.	ἀρ	πθ,	επευ	μτ	μετὰ
αὐτδ	αὐτόν	ὅστι,	ἐστι	ὑπὶ	ἐπὶ
αὐτῳ	αὐτῷ	ε, ες.	εν, ενς	μλω	μην
γ. γ.	γ	ι. ιω.	ἡ, ην	μ, μν.	μι, μν
γθ	γαν	θαυ,	θαυ	μυ. μυ. μυ.	μυι
γδ, γδ. γθ. γὰρ		θι,	θει	μυν,	μυν
γϝ. γϝ. γει, γελ		θη, θη.	θη	μ. μω.	μω
γϝ, γο. γελ, γεν		θλω.	θην	μϝ.	μῶν
γ, γ. γ, γευ		θν. θρ. θν. θρ		ϕ	οἱ
γλω	γην	θεν. θν. θρο, θρω		οἱ, ζ.	οἱον, ον.
γ^{ας}	γίνεται	ἐ, χαὶ. χ.	καὶ	ϕ	ος
γ, γει. γ. γρι		κδω.	καθω	ν, ονε.	ον, ουκ
γε, γϝ. γρ	γω	κθ.	καν	ὀδε, ὀκε.	ὀυδε, ὀυκα
γων	γυν	κτ,	κατὰ	τω. τ.	τ. ουν, αυτος
δθν	δαν	κ,	κεφάλαιον	πθ.	παρ
δ	δὲ	κν. κ. κν.	κε	πδ, πδ.	παρ





LETTERS connected or abbreviated.

παρα	παρα	ορα	σορα	ρο. ρο	ρο
περι	περι	ορην	σορην	τυν. τυν	τυν
πεν	πεν	ορω	σορω	τῷ. τῷ. τῷ	τῷ
πο. π.	πο	ς. σαν. στ. σταν		τῶ	τω
πατε	πατε	σθ. σι. στει. στι		τῆδ. τ̄. τῶν	των
πατερ.	πατερ	σρ. σω. στρ. στω		δ. υ.	υ. υι
πρ. πρ. πρ. πρα		σων	συν	ν. ω. υν	υν
πρ. πρ. πρω		χα. χδ. σχα. σχι		ὃω	ὑω
πυ	πυι	χιω.	σχην	ὃωρ.	ὑπερ
ρ. ρι.	ρα. ρι	χρ. χρ. σχο. σχρ		ὃωσ	ὑσο
ρ	ρο	χων	σχυν	ις. ισι. υς. υσι	
σα. σα. σα. σα		σ	σω	χῆρ	χαν
σαρ. σαρ. σαρ. σαρ		τα	τα	χαρ. χαρ. χαρ	
σαν	σαν	ται. τ.	ται	χαρι	χαρι
σαῦ	σαῦτα	τ̄	ταῖς	χει	χει
σθ. σθ. σθι. σθ		τον.	τον	χιω	χην
σθαρ. σθ. σθαι		τας	τας	χθα	χθα
σθω.	σθην	ταῦ	ταῦθα	χθιω	χθην
σθι. σθω. σθι. σθι		τε	τε	χθρ	χθρ
σσ. σ. σο. σο		τ̄. τῶ. τ. τὴν		χθυς	χθυς
σθ.	σου	τ. ντ.	της	χ. χ.	χο
σωα	σωα	υ. π. τι. τι		χι	χρι
σωαρ	σωαρ	σ. σ.	τὸ	χων	χυν
σωθν	σωαν	τ̄	τον	ψαρ	ψαν
σω	σω	τ̄σ. σ. τσ. τσ		ψι	ψει
σων	σων	ς. ς.	τς	ω	ῶ
σωω	σαω	τι.	τρι	ς̄.	ς̄αρεται

CHAP. XIV.

Of abbreviations.

SINCE it is equally neceſſary for reading well to be acquainted with the abbreviations of letters, as with the letters themſelves; it is proper for us to mention ſomething of them here, before we proceed any further.

Some abbreviations only connect letter and letter, ſuch as thoſe between conſonants, as γ̱ for γρ: but thoſe that connect vowels, are either ſyllables, or words, as αλλ, αλλ; ει, ει, ſi.

There are abbreviations to which the accent is fixed, as τ̃, τῆς; κ̀γ, καὶ; and others to which it is not fixed, but added, as γὰ̀ρ, γὰρ; κ̀γ, καὶ.

Sometimes whole ſyllables are abbreviated, as θ̄ for σθαι· μ̓ for μεν: and ſometimes entire words, as κ̄τ̀ for κατὰ: Θς. for Θεός.

When an abbreviation includes an intire word, or the end of a word, there is no point put after it; but when it only contains the beginning, it requires a point after it, which ſuppoſeth the reſt, and ſignifieth that the word is not finiſhed, as γγ. for γράφει: Σωκρ. for Σωκράτης, &c.

Examples of the others may be ſeen in the words above marked, and in the following liſt.

CHAP. XIV.

Of Abbreviations.

SINCE it is necessary for reading well to be acquainted with the abbreviations of letters, as with the letters themselves; it is proper for us to mention something of them here, before we proceed any further.

Some abbreviations only connect letter and letter, such as those between consonants, as ꝑ for par: but others that connect vowels, are either syllables, or words, as ꝓ, ꝯ.

There are abbreviations to which the accent is fixed, as ꝑ, par; ꝓ, pro; and others to which it is not fixed, but added, as p̄, par; p̄, pro.

Sometimes whole syllables are abbreviated, as ꝺ̄ for dum: ꝑ for par: and sometimes entire words, as ꝯ for cum; ꝟ for vir.

When an abbreviation includes an entire word, or the end of a word, there is no point put after it: but when it only contains the beginning, it requires a point after it, which supplies the end, and signifieth that the word is not finished, as ꝟ. for vir: ꝯ. for cum, &c.

Examples of the others may be seen in the words above marked, and in the following table.

BOOK II.

OF WORDS:

AND FIRST OF NOUNS.

CHAP. I.

Definition and diviſion of a word.

AFTER having treated of letters and ſyllables in the foregoing book, we now come to ſpeak of words.

A word is a ſound, that ſignifieth ſomething.

The Greek grammarians make eight different ſorts, which they call parts of ſpeech, viz. article, ἄρθρον; noun, ὄνομα; pronoun, ἀντωνυμία; verb, ῥῆμα; participle, μετοχὴ; adverb, ἐπίῤῥημα; prepoſition, πρόθεσις; and conjunction, σύνδεσμος. But theſe eight may be reduced to three; noun, verb, and indeclinable particles: for the article and pronoun, as well as the participle, are real nouns.

Of theſe words, ſome, viz. the noun and verb, admit a difference of number, the others do not.

Number is the difference of a word, to ſignify one or more: thus there are two numbers, the ſingular, ἑνικὸς, that ſpeaks but of one only; and the plural, πληθυντικὸς, that ſpeaks of many.

But the Greeks have invented a third kind of number, which they call dual, δυϊκὸς, when ſpeaking of two only: this having been introduced but very late into the language, was never much uſed; and frequently the plural is put in its ſtead.

CHAP. II.

Of a noun in general.

A Noun is a word that ſerves to nominate or qualify a thing.

A noun is declined by gender, number, and caſe.

A caſe is a noun's ſpecial manner of ſignifying.

Caſes are ſix in Greek, as in Latin.

But the ablative is always like the dative in the ſingular, as well as in the plural; as the vocative is generally like the nominative.

In the dual, the accuſative is alſo like theſe two caſes, as the genitive is like the other two.

Gender is the difference of a noun with reſpect to ſexes. There ought therefore in rigour to be but two, the maſculine and the feminine. But the Greeks, and after their example the Latins, have added a number, called neuter, οὐδέτερον, for nouns which they could aſcribe to neither of thoſe two genders; which has not been imitated by the eaſtern languages, nor by ſeveral of thoſe that obtain now in the weſt.

The mark of the maſculine is ὁ, of the feminine ἡ, and of the neuter τὸ. This the Greeks call article, from a word which properly ſignifieth the *joints of the fingers*, by reaſon of the particular connection there is between the article and the noun.

RULE I.

Manner of declining the article.

Singular.

Ὁ, τοῦ, τῷ, τὸν, *are maſculine.*
Τοῦ, τοῦ, τῷ, τὸ, *are neuter.*
Ἡ, τῆς, τῇ, τὴν, *are feminine.*
The datives are all ſubſcribed.

Dual.

Τὼ, τοῖν, *are maſculine and neuter.*
Τὰ, ταῖν, *are feminine.*

Plural.

Plural.

Οἱ, τῶν, τοῖς, τὲς, *are maſculine.*
Τὰ, τῶν, τοῖς, τὰ, *are neuter.*
Αἱ, τῶν, ταῖς, τὰς, *are feminine.*

The ablative is to be taken from the dative.

EXAMPLES.

The article therefore is to be declined thus:

	N.	G.	D.	Ab.	Ac.	N.	Ac.	D.	Ab.	N.	G.	D.	Ab.	Ac.
M. S.	ὁ,	τοῦ,	τῷ,		τὸν.	D.	τὼ,	τοῖν.		P. οἱ,	τῶν,	τοῖς,		τοὺς.
N. S.	τὸ,	τοῦ,	τῷ,		τὸ.	D.	τὼ,	τοῖν.		P. τὰ,	τῶν,	τοῖς,		τὰ.
F. S.	ἡ,	τῆς,	τῇ,		τὴν.	D.	τὰ,	ταῖν.		P. αἱ,	τῶν,	ταῖς,		τὰς.

The article is without a vocative. But the adverb ὦ ſupplies the defect of this caſe in all numbers, the ſame as *ô* in Latin. This adverb has a ſmooth breathing with a circumflex: whereas ᾧ with a rough breathing, and ι ſubſcribed, is the dative ſingular of ὅς, ἥ, ὅ; which may be ſeen among the pronouns, where I ſhall give alſo the dialects of this article.

CHAP. III.

Of declenſions; and of the firſt declenſion of pariſyllabics.

GRammarians reckon ten declenſions, five ſimple, ἁπλᾶς, and five of contracted nouns, συνηρημένας.

But nouns are declined, either with an equal number of ſyllables, ἰσοσυλλάβως, or with an increaſe in their obliques, περιττοσυλλάβως: and this makes two remarkable differences of declenſion; the one pariſyllabic, which receives no increaſe; the other impariſyllabic, which admits of increaſe.

RULE II.

General for the declenſion of pariſyllabics.

1. *Nouns not increaſing are declined like the article:*
2. *They likewiſe require the dative caſe to be ſubſcribed:*
3. *And they form the accuſative in* ν, *with the vowel of the nominative.*

EXAM-

EXAMPLES.

1. The parisyllabic declension is that which follows the article according to its terminations. But as the article includes two different manners of declining; one of the masculine, to which the neuter refers; and the other of the feminine: so the parisyllabic declension is twofold; one which follows the feminine article, containing the feminines in α and η, and the masculines in ας or ης, which correspond to the first declension of the Latins; the other, which follows the masculine article, including the masculine, feminine, and common nouns in ος, with the neuters in ον; which correspond to the second declension of the Latins.

2. Both these parisyllabic declensions have the dative subscribed, or a point written under it, in the same manner as the article.

3. Its accusative terminates in ν, with the vowel of the nominative; as ἡ μῆσα, τῇ μέσῃ, τὴν μῆσαν. ὁ Ἀνδρέας, τῷ Ἀνδρέᾳ, τὸν Ἀνδρέαν. ὁ λόγος, τῷ λόγῳ, τὸν λόγον.

Which we intend to shew more particularly in the sequel, beginning with the feminines, as the most simple.

ANNOTATION.

The ῑ̃τα subscribed, of which we have been speaking, is frequently omitted, as being no longer pronounced. Wherefore Sextus Empiricus in his ninth chapter against the grammarians pretends, that the dative may do as well without this point, as with it.

RULE III.

Of the feminines in α and η, which grammarians call the second declension of simple nouns.

1. A, H, *are declined like the feminine article.*
2. *Their accusative is in* αν, ην.
3. *But* A *pure, as well as* ΔΑ, ΘΑ, ΡΑ, *retain* A *throughout the singular number.*

EXAMPLES.

1. Parisyllabic nouns in α and η are feminine, and follow the feminine article.

2. They form the accuſative in αν, or ην, retaining, as we have marked already, the vowel of their nominative. They are therefore declined thus:

	N.V.	*G.*	*D. Ab.*	*Ac.*		*N.Ac.*	*G.D.*		*N.V.*	*G.*	*D. Ab.*	*Ac.*
S.	α	ης	ᾳ	αν	D.	ᾱ	αιν	P.	αι	ων	αις	ας
	η			ην								

Ἡ μοῦσα, *muſa*, τῆς μούσης, τῇ μούσῃ, τὴν μοῦσαν, &c.
Ἡ τιμὴ, *honor*, τῆς τιμῆς, τῇ τιμῇ, τὴν τιμὴν, &c.

Σίβυλλα, σκίλλα, τρύπα, ης, ψύλλα, ης, *pulex*, κακκάβα, *perdix*, κόλλα, δίκελλα, εὐλάκα, ης, *vomer*, Ἴδα, ης, θύελλα, ης, *ſtorm, tempeſt*, τόλμα, ης, *boldneſs, raſhneſs*, ἄελλα, ης, δίαιτα.

3. Thoſe in α pure (that is, where α makes a ſyllable by itſelf, without being joined to a conſonant) or ending in δα, θα, ρα, retain α in all caſes of the ſingular number; as,

ἡ φιλία *amicitia*, τῆς φιλίας, τῇ φιλίᾳ, &c.
ἡ Λήδα, *Leda*, τῆς Λήδας, τῇ Λήδᾳ, &c.
ἡ ἄκανθα, *ſpina*, τῆς ἀκάνθας, τῇ ἀκάνθᾳ.
ἡ ἡμέρα, *dies*, τῆς ἡμέρας, τῇ ἡμέρᾳ.

ANNOTATION.

Ἀθηνᾶ, *Pallas*; Ναυσικᾶ, *Nauſicaë*, and μνᾶ, *mina*, retain alſo α in the genitive and dative, becauſe they are formed by contraction from nouns in α pure: Ἀθήναα, Ναυσικάα, μνάα. Θέκλα, *Thecla*, makes alſo Θέκλας, and Θέκλα.

It is not improper to obſerve here, that this analogy ſeems the moſt natural for all nouns in α, *becauſe this vowel does not love to quit its ſituation. We find alſo in Joſephus* Μίλχα, Μίλχας, Ῥώμλα, &c. *We might even give it as a general rule for nouns ſubſtantive, ſince the termination in* α *pure is conſiderably the moſt numerous of nouns ending in* α. *But as there are a vaſt many participles, which forming their feminine in* α, *follow the other analogy, by making* ης *in the genitive, and* η *in the dative, we have preferred this laſt for the general rule.*

The ancient Latins uſed to follow this manner of declining in as; *whence* terras *for* terræ; eſcas *for* eſcæ; Latonas *for* Latonæ; paterfamilias *for* paterfamiliæ: *the latter remains ſtill in uſe.*

RULE IV.

Of maſculines in ΑΣ, or in ΗΣ, of which the grammarians make the firſt declenſion of ſimple nouns.

1. ΑΣ, ΗΣ, *have* ου *in the genitive:*

2. *And*

2. *And caſt off* ς *in the vocative.*
In the other caſes ΑΣ *follows* ἡμέρα ;
And ΗΣ *follows* τιμὴ.

EXAMPLES.

1. Theſe nouns being maſculine, follow the maſculine article in the genitive, by making οὗ : but in the other caſes they are declined like the feminine article, with this exception, that thoſe in ας retain α in the ſingular, in the ſame manner as ἡμέρα, and the others abovementioned.

2. Theſe nouns alſo reject ς in the vocative, and are declined thus ;

S. ὁ Ἀνδρέας, *Andreas*, ὦ Ἀνδρέα, τοῦ Ἀνδρέου, τῷ Ἀνδρέᾳ, τὸν Ἀνδρέαν.
D. τὼ and ὦ Ἀνδρέα, τοῖν Ἀνδρέαιν.
P. οἱ and ὦ Ἀνδρέαι, τῶν Ἀνδρέων, τοῖς Ἀνδρέαις, τοὺς Ἀνδρέας.
S. ὁ Χρύσης, *Chryſes*, ὦ Χρύση, τοῦ Χρύσου, τῷ Χρύσῃ, τὸν Χρύσην, &c.

In the ſame manner you are to decline Αἰνίας, Poet. Αἰνείας, ου, ὁ ληστὴς, *latro*, &c.

ANNOTATION.

Αἰνίας is poetical, as alſo Ἀνδρίας, *which Nonnus has uſed, to ſerve the meaſure of his verſe. But the right names are* Ἀνδρέας *and* Αἰνέας. *The former is read not only in St. Matthew, chap. iv. but likewiſe in Athen. lib. vii. in Dioſcorides, and others : the latter is to be found in the Acts of the Apoſtles, chap. ix. in Pindar, and others ; from whence Homer has taken* Αἰνειάδαι, *and the Latins* Æneadæ, *the ſecond ſhort.*

Laſcaris, Vergara, and others, place here common nouns in ΗΣ ; *and Priſcian, lib. v. obſerves, that the Greeks uſed to ſay* ὁ καὶ ἡ ληστὴς. *But this noun is always maſculine in conſtruction. Wherefore Urban, Caninius, Voſſius, and the moſt learned grammarians, admit only of maſculines in* ης.

RULE V.

Nouns in ης making α in the vocative.

Nouns making α *in the vocative are,*

1. *Thoſe in* ΤΗΣ,
2. *Gentiles,*
3. *Poetics in* ΠΗΣ,
4. *And three ſorts of verbals. But*
5. ΣΤΗΣ *admits either of* η *or* α.

EXAM-

EXAMPLES.

Four ſorts of nouns make the vocative in α ſhort.

1. Thoſe in της; ἱππηλάτης, *equitator*, ὦ ἱππηλάτα; πτοφήτης, *propheta*, ὦ πτοφήτα; and others of the ſame ſort, preſerving the accent in the ſame place, except δεσπότης, *dominus*, which draws it back, ὦ δέσποτα.

2. The names of countries and nations; Σκύθης, ὦ Σκύθα, *Scytha*. Πέρσης, ὦ Πέρσα, *a Perſian*, &c. but when its ſignifies *Perſes*, a proper name, the vocative then is Πέρση.

3. The poetic nouns in πης; as κυνώπης, ὦ κυνώπα, *aſpectu canino præditus*, *impudens*. To which we may join λάγνης, *laſcivus*; and Πυραίχμης, *Pyræchmes*.

4. Verbal nouns derived from theſe three verbs, μετρέω, *metior*; πωλέω, *vendo*; τρίβω, *tero*; as γεωμέτρης, *geometra*; βιβλιοπώλης, *bibliopola*, *a bookſeller*; παιδοτρίβης, *puerorum exercitator*, vocative, ὦ γεωμέτρα, &c.

5. But nouns in ης admit of either termination; ὁ ληϊστὴς, *prædo*, ὦ ληϊστὴ and ληϊστὰ; in like manner πελτασὴς, *peltatus*; ἀκοντιστὴς, *jaculator*; Ὀρέστης, *Oreſtes*; Θυέστης, *Thyeſtes*.

Obſervations on the dialects of the ſingular.

The Ionians change α into η, and the Dorics vice verſa. Thus the former decline Αἰνείας like Χρύσης, and the latter Χρύσης like Αἰνείας.

The Macedonians rejecting ς in nouns in ης, uſed to change η into α, as ὁ μυρίλλης, ὁ μυρίλλα. Thence comes ἱππότα Νέστωρ, *eques Neſtor*: νεφεληγερέτα Ζεὺς, *nubium coactor Jupiter*. Hom. Wherefore Voſſius, and with him the greateſt part of the grammarians, are miſtaken, in imagining that this is a vocative for a nominative. See the remarks after the ſyntax.

The genitive changes ου into α or ω, Dor. into αο, Æol. into εω, Ion. the accent remaining always as in the nominative. Πηλείδης, Πηλείδαω, *Pelidæ*; ποιητὴς, ποιητεῶ, *poetæ*.

The accuſat. Ion. is in εα, as Αἰνείην for Αἰνείαν, *Æneam*: δεσπότεια for δεσπότην, *dominum*.

RULE VI.

Of nouns that retain α in the genitive of the common tongue.

Sometimes ΑΣ *hath in the genitive* α:
Thus ὁ Θωμᾶς *makes* τοῦ Θωμᾶ.

EXAM-

EXAMPLES.

From the abovementioned Doric genitive in α, ſome nouns in ας in the common tongue have derived their genitive alſo in α; as ὁ Θωμᾶς, τῦ Θωμᾶ, *Thomæ*: ὁ Βορρᾶς, *Boreas*, τῦ Βορρᾶ: ὁ πάππας, *pater, papa*, τῦ πάππα.

Some have alſo both terminations: ὁ Πυθαγόρας, τῦ Πυθαγόρᾳ and Πυθαγόρα, *Pythagoras*: ὁ πατραλοίας, *parricida*, τῦ πατραλοίᾳ and πατραλοία, &c.

ANNOTATION.

There are even nouns in ης, which like thoſe in ας drop ς in the genitive, as ὁ Δρῆς, τῦ Δρῆ, Dres: ὁ Ποδῆς, τῦ Ποδῆ, Podes, *according to Gaza.*

Here to, it ſeems, we ſhould alſo refer the diminutives in υς, which loſe ς in the genitive; as ὁ Καμῦς, τῦ Καμῦ, τῷ Καμῦ, τὸν Καμῦν, Camylus: ὁ Διονῦς, Bacchulus: ὁ Κλαυσῦς, Clauſilus: *as alſo* ὁ Ἰησῦς, τῦ Ἰησῦ, τῷ Ἰησῦ, τὸν Ἰησῦν, JESUS.

Obſervations on the dialects of the plural.

The genitive plural admits of almoſt the ſame changes as the ſingular, the Doric being in ᾶν by changing ω into α (which happens alſo ſometimes to the maſculines in ες in the imparisyllabic nouns) Æol. in άων, Ion. in ίων, both with the accent on the penultima.

The dative plural is in ῃς, Ion. and often aſſumes an ι final, in the ſame manner as the maſculines in ος, whereof preſently: the ſame happens alſo to certain local nouns, which are taken for adverbs, as Θήβῃσι, *Thebis*: Ἀθήνῃσι, *Athenis*: and even to theſe, without changing αι.

The Ion. form the accuſative plural from their ſingular, by adding ς; δισπότια, δισπότιας, *dominos*, &c.

The Æol. and Dor. form their accuſative in αις; ἴδραις for ἴδρας, *ſedes*. Which may be ſeen all at one view, in the following table.

Table of the firſt pariſyllabic declenſion, with its dialects.

SINGULAR.					DUAL.		PLURAL.			
Nom.	Voc.	Genit.	Dat.	Acc.	N.A.	G.D.	N.	G.	D.	A.
α *Ion.* η	*as the nominative.*	ης *ſometimes*	η *ſometimes*	αν, ην *according to the nom.*	α	αιν	αι	ων εων *Ion.* ᾶν *Dor.* άων *Æol.*	αις *Poet.* αισι *Ion.* ῃς & ῃσι	ας *Io,* ιας *Æ.* αις,
ας *Ion.* ης	α *Ion.* η	& ω *Dor.*	α *I.* η							
	At. ας ης	αο *Æol.*	*D.*							
ης *D.* ας	α *Dor.*	εω *Ion.*	η ᾳ	*D.* αν.						

ANNO-

ANNOTATION.

Poets generally join the Ionic ι *in the ſame ſyllable with the following vowel; as here in* ιω *genitive ſingular,* ιων *plural, and elſewhere. Thus* ποιητιὼ *is a triſſyllable,* πλίων, *a monoſyllable,* χρυσίων, τίνχια, *diſſyllables, and in Homer,* Πηληϊάδιω *of five ſyllables:*

Μῆνιν ἄειδε, Θεὰ, Πηληϊάδιω Ἀχιλῆος,
Iram cane, Dea, Pelidæ Achillis.

Which ſhews Plutarch's miſtake in cenſuring this verſe as incorrect and too long by a ſyllable.

The ſame alſo ſometimes happens to imparisyllabics, whether ſimple or contracted; likewiſe to pronouns, and even to participles, as πολίας for πολλὰς, *multos*; τίχια, *muri*; Θησίως, *of Theſeus*; ὑμνίων, *ſinging*; all words of two ſyllables in Homer and others: and this ſynæreſis is alſo ſometimes made of ι, as σφῶιν, monoſyl. for σφὶν, *vobis*.

CONTRACTED NOUNS.

Contracted nouns of the pariſyllabic declenſion oftentimes admit of a contraction through all their caſes, (and are then called by grammarians ὁλοπαθῆ*) but without changing their eſſential terminations.*

Thoſe in ᾶ *come from* ἀα, μνάα, μνᾶ, mina; *or from* ἰα, *when* ι *is preceded by a vowel or a* ρ; *as* ἰρία, ἰρᾶ, lana: πορφυρία, πορφυρᾶ, purpurea.

Thoſe in ῆ *come from* ἰα; *when not preceded by a vowel, nor by a* ρ; *as* γία, γῆ, terra; λεοντία, λεοντῆ, leonina, *ſub.* pellis: *or from* οη; as ἁπλόη, ἁπλῆ, ſimpla: διπλόη, διπλῆ, dupla.

The contraction is formed by rejecting the vowel that precedes the termination: ſo that to decline them, it is almoſt ſufficient to make the contraction in the nominative, and afterwards to follow the common analogy of the other caſes; as,

Μνάα, μνᾶ; μνᾶς; μνᾶ; μνᾶν, &c.
Διπλόη, διπλῆ; διπλῆς; διπλῆν, &c.

The maſculines in ἰας *and* ἰης *are contracted in* ῆς, *to whoſe analogy they conform in all their caſes; as,*

Ἑρμίας, Ἑρμῆς, *Mercury*: Ἑρμᾶ; Ἑρμῆ; Ἑρμῆν, &c.

CHAP. IV.

Of the ſecond declenſion of pariſyllabics.

THE ſecond pariſyllabic declenſion is of nouns, that follow the maſculine or neuter article. And this by the grammarians is ſtyled the third declenſion of ſimple nouns.

RULE

RULE VII.

Of nouns in ΟΣ.

1. ΟΣ *maſculine and feminine follows the maſculine article.*
2. *But the vocative is in* Ε, Ὦ λόγε, *as* ô domine.

EXAMPLES.

1. Pariſyllabic nouns in ος are either maſculine, or feminine, or common, that is both maſculine and feminine: and all theſe nouns are declined like the maſculine article.

2. Their vocative is in ε, in the ſame manner as the ſecond of the Latins, with which, as we have already obſerved, this declenſion hath a great affinity. It is therefore declined thus:

	N.	*V.*	*G.*	*D.Ab.*	*Ac.*		*N.A.*	*G.D.*		*N.V.*	*G.*	*D.Ab.*	*Ac.*
Sing.	ος,	ε,	υ,	ῳ	ον.	D.	ω,	οιν.	Pl.	οι,	ων,	οις	υς.

ὁ λόγος, *ſermo*, ὦ λόγε, τοῦ λόγου, τῷ λόγῳ, τὸν λόγον, &c.
ἡ ὁδὸς, *via*, ὦ ὁδὲ, τῆς ὁδοῦ, τῇ ὁδῷ, τὴν ὁδὸν, &c.
ὁ ϗ ἡ ἄνθρωπος, *homo*, ὦ ἄνθρωπε, τοῦ ϗ τῆς ἀνθρώπου, &c.

ANNOTATION.

The ancient Greeks, before the new orthography derived from the Samians, uſed to write in the genitive τὸ λόγο, *in the dative* τοῖ λόγοι. *For Longus and ſeveral other grammarians atteſt, that they wrote* ο *for* υ, *this being its name, as we have mentioned in the method of learning the Latin tongue, and* οι *for* ω, *whence the Latins came to ſay* quoi *in the dative. And there is ſtill to be ſeen at Rome, on the two Farneſian columns,* ΕΝ ΤΕΙ ΗΟΔΟΙ ΤΕΙ ΑΠΠΙΑΙ, ΕΝ ΤΟΙ ΗΕΡΟΔΟ ΑΓΡΟΙ, *for* ἐν τῇ ὁδῷ τῇ Ἀππίᾳ, ἐν τῷ Ἡρῴδου ἀγρῷ, *and the like. We find alſo* λόγω, *without a* ι *ſubſcribed, according to the Æolics and Dorics; whence the Latins have taken their dative in* o *long,* domino, *&c.*

RULE VIII.

Of neuter nouns in ΟΝ.

ΟΝ, *following the neuter article, has three caſes perfectly like in every number:*
Which in the plural terminate in α.

EXAMPLES.

Nouns in ον are neuter, and follow the neuter article, having always three caſes perfectly like, the nominative, vocative, and accuſative, which in the plural terminate

terminate in α, as in Latin. They are therefore declined thus:

	N. V. A.	G.	D. Ab.		N. V. A.	D. Ab.		N. V. A.	G.	D. Ab.
S.	ον,	ου,	ῳ.	D.	ω,	οιν.	P.	α,	ων,	οις.

τὸ ξύλον, *lignum*, τοῦ ξύλου, τῷ ξύλῳ, &c.

RULE IX.

The Attic manner of declining, which grammarians call the fourth declenſion of ſimple nouns.

1. *The Attics uſe* ως, ων, *for* ος, ον, *and in all caſes they put an* ω, *ſubſcribing the* ι *wherever they find it:*
2. *They likewiſe make the vocative the ſame as the nominative.*

EXAMPLES.

1. The Attics follow a particular manner of declining certain nouns, which is to change all the vowels or diphthongs of the preceding terminations, and even the α of the neuter plural, into ω, ſubſcribing the ι wherever they find it.

2. They likewiſe make the vocative the ſame as the nominative, as well here, as every where elſe.

Theſe nouns are declined thus:

	N. V.	G.	D. Ab.	Ac.		N. V.	D. Ab.		N. V.	G.	D.	Ac.
Sing.	ως,	ω,	ῳ,	ων.	D.	ω,	ῳν.	Pl.	ω,	ων,	ῳς,	ως.
	ων, for the neuter nouns,					ω,						ω.

ὁ λεώς, *populus*, τοῦ λεῶ, τῷ λεῷ, τὸν λεών, &c.
τὸ εὔγεων, *fertile*, τοῦ εὔγεω, τῷ εὔγεῳ, &c.
ἡ ἄλως, *area*, τῆς ἄλω, τῇ ἄλῳ, τὴν ἄλων, &c.

Nouns in ος that have α long in the penultima, change it here into ε; as ναὸς, νεὼς, *templum*: λαὸς, λεὼς, *populus*. But if α be ſhort, it continues; as κάλος, *rudens*, κάλως: ταὼς, *pavo*, ταὼς: λαγὼς, *lepus*, λαγὼς.

ANNOTATION.

There is one neuter noun in ως, viz. τὸ χρέως, *debitum*, τοῦ χρέω; though τὸ χρεών, τοῦ χρεὼ, is alſo uſed. We likewiſe meet with τὸ ἀγήρω in Philo, *ſenii expers*: τὸ ἴπνλω, in Plutarch, *plenum*.

The Attics often reject ν in the accuſative, as in theſe five nouns; ὁ Ἄθως, τὸν Ἄθω, *mount Athos*: ἡ ἕως, τὴν ἕω, *aurora*: ἡ Κίως,

τὴν Κέω, *the iſle of Ceos:* ὁ λαγὼς, τὸν λαγὼ, *lepus:* ἡ Κῶς, τὴν Κῶ, *the iſle of Cos:* τὸν Θεὸν ἵλεω, *Deum propitium*, as in St. Gregory.

Hence it is, that the neuters in ον loſe their ν in the common tongue; ἄλλο, *aliud:* τηλικοῦτο, *tantum, tam grande natu:* τοιοῦτο, *tale:* τοσοῦτο, *tantum:* as alſo the article ὁ, and ſome pronouns: of which hereafter.

But many of theſe nouns are alſo written with a ν; as τοιοῦτον, τοσοῦτον, &c. τὸν ἄθων, Herod. τὸν λαγὼν, Plut. and others in the ſame manner.

The common tongue has ſometimes affected to Atticize, by forming the vocative like the nominative; ὦ ὗτος, *heus tu:* ὦ Θεὸς; whence comes the Latin *ô Deus*, &c.

The Latins have likewiſe imitated this Attic form of declining, by ſaying *Lethum Androgeo*, Virg. *ad montem Atho*, Liv. *Ego quidem ſum Pauli, ego vero Apollo*, 1 Cor. i. where Apollo is a genitive from the nominative Ἀπολλὼς, and the ſame may be ſaid of the reſt. See the Latin method.

Obſervations on the dialects.

The Ionics make the genitive in οιο; λόγω, λόγοιο. The Dorics change ο into ω, not only in the genitive ſingular, but alſo in the accuſative plural; τῦ λόγω, τὼς λόγως. But ſometimes they uſe only an omicron, λόγος: and this termination agrees with that of the nominative, ὁ λόγος, and may be moreover an Attic vocative, ὦ λόγος.

The genitive and dative dual aſſume an ι before ν; λόγοιν, λόγοιιν. The Ionics add alſo a ι to the dative plural, λόγοισι for λόγοις, as if it came from the ſingular, λόγοιο, λόγοιι. The poets add ſometimes an ο to the Attic genitive, τῦ Μινελάῳ, Μινελάω; and ſometimes they ſubſcribe the ῳ; τῦ Μίνω, Μίνωο, or Μίνῳο, as if it came from the ſingular, Μίνοιο. All which may be ſeen at one view in the following table.

Table of the ſecond pariſyllabic declenſion, with its dialects.

SINGULAR.					DUAL.			PLURAL.			
N.	Vocat.	G.	D.	Ac.	N. A.	G.	D.	N.	G.	D.	Ac.
ος	ε	ου				οιιν		οι			ους
	οϛ *At.*	*Ion.* οιο		ον						οις	ως *D.*
ον	ον	*Dor.* ω			ω	οιιν		α	ων	*Ion.* οισι	ος *Sy.*
At.			ῳ								
ως	ως	ω				ῳιν		ῳ			ως
		ωο		ων						ῳς	ω
ωιν	ωιϛ	ῳο						ω			

CON-

CONTRACTED NOUNS.

These contracted nouns are as easy as the preceding, because like them they are contracted through all their cases, without suffering scarce any sort of change in their termination, as the following table will make appear.

Sing.	εος	εϊ	εϊ	εον	
	οῦς	οῖ	οῖ	οῦν	
	όος	όϊ	όϊ	όον	ϵι-οῖ
Dual.	έω	έοιν			
	ὼ	οῖν			
	όω	όοιν			
Plur.	έοι	έων	έοις	έυς	
	οῖ	ῶν	οῖς	οῦς	
	όοι	όων	όοις	όυς.	

EXAMPLES.

Ὁ νόος, νοῦς, mens; τοῦ νόου, νοῦ; τῷ νόῳ, νῷ; τὸν νόον, νοῦν, &c.

In like manner its compounds, ὁ ἴννοος, ἴννους, benevolus; ὁ ἄφρος, amens, &c. *So* ὁ ῥόος, ῥοῦς, fluxus; ὁ πλόος, πλοῦς, navigatio; ὁ χνόος, χνοῦς, lanugo; ὁ χϵόος, χϵοῦς, cutis, *et* corpus amictum cute. *And their compounds, as* ὁ καταῤῥόος, καταῤῥοῦς, defluxus: ὁ καλιῤῥόος, καλιῤῥοῦς, pulchrifluus, pulchra habens fluenta, &c.

In the same manner the adjectives, ὁ ἁπλόος, ἁπλοῦς, simplex; διπλόος, διπλοῦς, duplex.

Their feminine follows the contraction of feminines, as we shall see hereafter.

The neuter is contracted in the same manner as the masculine, excepting that, in the plural, of εα *and* οα *we make* ᾶ, τὰ ὀστέα, ὀστᾶ, ossa; τὰ χρύσοα, χρυσᾶ, aurea, &c.

But the compounds do not contract the three plural cases in α; *for we do not say* ἴννα, *but* ἴννοα, benevola; *in like manner,* καλιῤῥοα, pulchriflua; ἴνπλοα, navigatu facilia, &c. *Even in the genitive we rather say,* ἰννόων, ἰνπλόων, *than* ἰννῶν, ἰνπλῶν, &c. *For which we have the authority of Sylburgius, though this remark has escaped Cruſer, Mocquet, and moſt of the grammarians.*

Σάος, ſalvus, *is contracted thus:* ὁ σῶς, τὸν *and* τὸ σάον, σῶν, ſalvum, τὺς σάους *and* τὰς σάας, σῶς, ſalvos *et* ſalvas: alſo τὰ σάα, σᾶ, ſalva, *which is hardly to be found any where but in Heſych. and Suid. The remaining caſes are not contracted.*

CHAP. V.

Of the imparisyllabic declenſion, which grammarians call the fifth of ſimple nouns.

RULE X.

Terminations of this declenſion.

1. *Nouns of the imparisyllabic declenſion have nine different endings.*

2. *Their ſingular increaſe is in* ος, ι, α:
Their dual terminates in ε, οιν:
The plural in ες, ων, σι, ας.

3. *But in contracting, theſe terminations are often changed.*

EXAMPLES.

1. THIS declenſion correſponds with the third of the Latins. It comprizes a great number of terminations; and theſe may be all reduced to nine; viz. four vowels, which are the three common, α, ι, υ, with ω; and five conſonants, viz. two liquids, ν, ρ; two double, ξ, ψ; and ς.

ANNOTATION.

No Greek noun ends in ι, *and thoſe in* η *are always feminine parisyllabics. None likewiſe ends in a mute, nor in* λ, μ, *or* ζ. *And if we ſhould meet with any nouns in thoſe endings, we are to conſider them as foreign and barbarous.*

2. The terminations of the imparisyllabic caſes are comprized in theſe few words, mentioned in the rule.

1	2	3
Sing. ος–ι–α	D. ε–οιν	Pl. ες–ων–σι–ας.

S. ὁ and ὦ Τιτὰν, *Titan*, τῦ Τιτᾶνος, τῷ Τιτᾶνι, τὸν Τιτᾶνα.
D. τὼ Τιτᾶνε, τοῖν Τιτάνοιν.
P. οἱ and ὦ Τιτᾶνες, τῶν Τιτάνων, τοῖς Τιτᾶσι, τὺς Τιτᾶνας.

But

But in contracting, there is frequently a change in the termination of the caſes of this declenſion, as we ſhall ſee more particularly hereafter.

RULE XI.

Of the vocative.

1. *The vocative is generally like the nominative.*
2. *But ſometimes it differs, by aſſuming a ſhort vowel, by caſting off* ς, *or by taking a* ν.

EXAMPLES.

1. The vocative is generally like the nominative; as ὁ Τιτὰν, ὦ Τιτὰν, *Titan:* ὁ and ὦ ἱμὰς, *vinculum:* ἡ and ὦ λαμπὰς, *a lamp:* ὁ and ὦ Κλήμης, *Clemens:* ὁ and ὦ Ξενοφῶν, *Xenophon*, &c.

2. Nevertheleſs it frequently admits of ſome difference, which may be reduced to three claſſes:

I. *By putting a ſhort vowel inſtead of the long vowel of the nominative; which happens,*

1. To adjectives in ην; τέρην, *tener*, ὦ τέρεν.

2. To barytonous nouns (that is, which have no accent marked on the laſt) in ηρ; ἡ μήτηρ, *mater*, ὦ μῆτερ: ἡ θυγάτηρ, *filia*, ὦ θύγατερ: ἡ Δημήτηρ, ὦ Δήμητερ: where, for this very reaſon, the accent is changed or drawn back.

3. To theſe four oxytons, or that have an acute on the laſt; πατὴρ, *pater*, ὦ πάτερ: δαὴρ, *levir, mariti frater*, ὦ δᾶερ: ἀνὴρ, *vir*, ὦ ἄνερ: σωτὴρ, *ſervator*, ὦ σῶτερ; though we meet alſo with ὦ σωτὴρ.

4. To nouns in ων; ὁ ϗ ἡ ἐλεήμων, *miſericors*, ὦ ἐλεῆμον: ὁ Ἀπόλλων, *Apollo*, ὦ Ἄπολλον: ὁ Ποσειδῶν, *Neptunus*, ὦ Πόσειδον: ὁ ϗ ἡ κύων, *canis*, ὦ κύον. In like manner comparatives; βελτίων, *melior*, ὦ βέλτιον, &c. Some of theſe nouns in ων do not draw back the accent, as Λακεδαίμων, *Lacedæmon*, ὦ Λακεδαῖμον, &c.

5. To barytons in ωρ: ὁ Ἕκτωρ, *Hector*, ὦ Ἕκτορ: παντοκράτωρ, *omnipotens*, ὦ παντοκράτορ.

6. To nouns in ης of the firſt contracted declenſion; ὁ Δημοσθένης, *Demoſthenes*, ὦ Δημόσθενες.

And among the Æol. according to the remark of *Laſcaris*, ω is always ſhortened in the vocative, even

in oxytons; ἡ ἀηδὼν, *luſcinia*, ὦ ἀηδὼν: ἡ χελιδὼν, *hirundo*, ὦ χελιδὼν, without removing the accent.

II. *By dropping the final* ς *of the nominative: which happens,*

1. To nouns in ευς; βασιλεὺς, *rex*, ὦ βασιλεῦ.

2. To contracted nouns in ῆς; Σιμοῆς, for Σιμόεις, the name of a river, ὦ Σιμοῆ: ὁ πλακοῦς, *placenta*, ὦ πλακοῦ. In the ſame manner, βοῦς, *bos*, ὦ βοῦ, becauſe it is contracted. But ὀδὰς, *dens*, and πὰς, *pes*, make ὦ ὀδὰς, ὦ πὰς, becauſe they are not contracted; and therefore they are diſtinguiſhed by the accent from ποῦ, adv. *ubi*, and ὁδοῦ, the genitive of ὁδὸς, *via*: παῖς, *puer*, or *puella*, makes alſo ὦ παῖ.

3. To barytons in ις and υς; ὄφις, *ſerpens*, ὦ ὄφι; βότρυς, *racemus*, ὦ βότρυ. And among the poets, even the oxytons in ις; Ἀμαρυλλὶς, ὦ Ἀμαρυλλὶ, the name of a woman.

4. To contracted nouns in υς; ὁ μῦς, *mus*, ὦ μῦ; ἡ δρῦς, *quercus*, ὦ δρῦ; ὁ ἰχθῦς, *piſcis*, ὦ ἰχθῦ, Athen. lib. vi.

5. To adjectives in υς, though oxytons; ὀξὺς, ὦ ὀξὺ. But ſubſtantives follow the general rule; χλαμὺς, *chlamys*, ὦ χλαμὺς; except it be in verſe, where ſometimes the poets reject ς.

6. To proper names in ας; Θόας, ὦ Θόα; Κάλχας, ὦ Κάλχα. Which the Latins have often imitated, *ô Calcha*, Sen. *ô Palla*, Virg.

III. *By taking a* ν.

This rule is relative to the two preceding. For ſometimes the ς is only changed into ν, and ſometimes the penultima is alſo ſhortened. Even ſeveral of theſe only reject ς according to the preceding rule: thus,

1. Adjectives in εις, caſting off ι to ſhorten the diphthong, aſſume a ν; χαρίεις, *gratioſus*, ὦ χαρίεν; and ſometimes ὦ χαρίει. In like manner, ὁ Σιμόεις, ὦ Σιμόεν.

2. Proper names in ας; Πολυδάμας, ὦ Πολυδάμαν, or Πολυδάμα, in Hom. Αἴας, ὦ Αἶαν or Αἶα, and Attic, Αἶας, Soph.

3. The

3. The other barytons in ας; μέλας, *niger*, ὦ μέλαν; φάλας, *miser*, ὦ τάλαν. But the oxytons conform to the general rule; ὁ ἱμὰς, *lorum, vinculum*, ὦ ἱμὰς, &c. And the participles do the ſame; ἱςὰς, *ſtans*, ὦ ἱςὰς, &c.

ANNOTATION.

All the rules given here by moſt grammarians for the formation of the vocative, are either falſe, or deficient; probably from their wanting to form it by the analogy of the genitive, which hath no relation to this caſe, either in the Greek, or Latin tongue, as we have made appear elſewhere. For if you pretend with Clenardus and Caninius, that nouns declined in νος or ντος, form the vocative from the genitive, by rejecting ος or τος; this proves that ἱμὰς, ἀντος, *ſhould make* ὦ ἱμὰν, *whereas it makes* ὦ ἱμὰς, *and the ſame may be ſaid of the like ſort: as alſo that* Κλήμης, εντος, *ſhould make* Κλῆμεν, *whereas it makes* Κλήμης; *and the like in the ſame manner.*

And to reſtrain this rule to barytons declined in αντος, *or* οντος, *as Voſſius has done, would be making* Πινοφῶν *to have for its vocative* ὦ Πίνοφον, *whereas it is like the nominative: and* Ποσειδῶν, ῶνος *(with* ω*) to have* ὦ Ποσειδῶν, *whereas it has* Πόσειδον, *ſhort; and* Ἀπολλων, *which is alſo declined with* ω, Ἀπόλλωνος, *to have* ὦ Ἀπόλλων, *whereas it has* Ἄπολλον.

Wherefore I have comprized all that was neceſſary for practice, in the few words of the rule, which are eaſy to retain, and do ſufficiently point out the true analogy of this caſe; intending to ſhew the application thereof in the examples.

CHAP. VI.

Of the other caſes of the imparisyllabic declenſion.

The formation of the genitive.

THE genitive of this declenſion admits of a great variety of formations, which correſpond to thoſe of the third of the Latins, terminating always in ος, as the Latins in *is*. We ſhall range them here in their proper order, according to the final letters abovementioned.

I. *Thoſe ending with a vowel.*

A { Genit. ατος; βῆμα, βήματος, *gradus, tribunal.*

The names of letters are indeclinable; ἄλφα, βῆτα, γάμμα, δέλτα: even thoſe of another termination, as μῦ, ξῖ, ῥῶ. But ι, υ, ο, ω, are declined, becauſe of the adjective that goes with them.

Nouns formed by apocope or rejection, are alſo indeclinable; as ὕφα for ὕφασμα, *textura*, σκέπα for σκέπασμα, *tegmentum*, ἄλειφα for ἄλειφαρ, *pinguedo*, &c.

The other vowels form the genitive in ος pure; as,

I
- ιος: τὸ σίνηπι, σινήπιος, or εως, *ſinapi*. In like manner κόμμι, *gummi*, κιννάβαρι, *cinnabaris*, πίπερι, *piper*; which are all words of foreign growth: wherefore Athen. ſaith, that there is no Greek word (viz. ſubſtantive) ending in ι, except μέλι.
- ιτος: only one ſubſtantive, τὸ μέλι, μέλιτος, *mel*; and a few neuter adjectives, which conform however to the analogy of the following rules, becauſe they always take the genitive from the maſculine.

Υ
- υος: τὸ γόνυ, γόνυος, *genu*; but γόνατος is alſo uſed: in like manner τὸ δόρυ, *haſta*, δόρυος and δόρατος: whereof in the heteroclites; σινάπυ, υος, *ſinapi*; δάκρυ, υος, *lacryma*.
- ιος: τὸ ἄστυ, ἄστιος, *urbs*: τὸ πῶϋ, πώιος, *grex ovium*, *ovile*. And here we have ſix nouns in υ, though Ariſtotle in his Poetics acknowledges but five.

Ω
- οος: ἡ Λητὼ, Λητόος, *Latona*. But δῶ for δῶμα is indeclinable.

II. *Thoſe in* ν *or* ρ *generally retain theſe letters, becauſe they are unchangeable; and ſometimes they take* α τ *or* α δ; *as,*

AN
- ανος: ὁ παιὰν, παιᾶνος, *pæan*, an hymn in honour of Apollo: τὸ μέλαν, ανος, *nigrum*, *atramentum*.
- αντος, for participles; τὸ τύψαν, αντος, which follow their maſculine.

EN
- ενος: τὸ τέρεν, τέρενος, *tenerum*.

HN
- ηνος: ὁ Ἕλλην, ηνος, *Græcus*: ἡ σειρὴν, ῆνος, *ſiren*, a kind of inſect in Pliny, and the name of a fabulous woman.
- ενος: ὁ ποιμὴν, ένος, *paſtor*: ἡ φρὴν, ενὸς, *mens*: ὁ ϰὴ ἡ ἄρσην, ενος, *mas*: ὁ ϰὴ ἡ τέρην, ενος, *tener*, *tenera*: ἀρὴν, *agnus*, by ſyncope makes ἀρνὸς for ἄρενος, according to Euſtath. unleſs we chooſe to derive it from ἄρς, ἀρνὸς.

IN
- ινος: ὁ δελφὶν, ινος, *delphin*: ἡ ἀκτὶν, ῖνος, *radius*: ὁ ϰὴ ἡ δὶν, δινὸς, *litus*. The nominatives of theſe nouns frequently end in ις, as δελφὶς.

ON
- ονος: τὸ μεῖζον, ονος, *majus*; and all other neuters of nouns in ων.
- οντος, for participles; as τὸ τύπτον, οντος, *verberans*.

OYN
- οδος: τὸ δίπουν, δίποδος, deriving it from δίπους, *bipes*.
- οῦντος, for participles; as τὸ τυπτὸν, ὄντος, *verberaturum*.

YN
- υνος: ὁ μόσυν, μόσυνος, *turris*, *propugnaculum ligneum*: thoſe alſo whoſe ending is in υν or υς; as ὁ Φόρκυς or Φόρκυν, υνος, *Phorcys*, *the ſon of Neptune*, *and father of Meduſa*.
- υντος, for participles; τὸ ζευγνὺν, ύντος, *jungens*.

ΩN

ΩN
- ωνος: as ὁ κλὼν, κλῶνος, *ramus*: ὁ αἰὼν, αἰῶνος, *ævum*: Πλάτων, *Plato*: ἡ μήκων, *papaver*.
- ονος: ὁ πρίων, πρίονος, *ſerra*: ἡ χελιδὼν, όνος, *hirundo*: ὁ ϰ᾽ ἡ δαίμων, ονος, *dæmon, genius*: ὁ ϰ᾽ ἡ κρείσσων, ονος, *melior*.
  κύων, *canis*, makes κυνὸς, by ſyncope, for κύονος.
- ωντος: ὁ Ξενοφῶν, ῶντος, *Xenophon*.
- οντος: δράκων, οντος, *draco*. In the ſame manner the participles, ὁ τύπτων, οντος, *verberans*: ὁ τύπων, όντος, *qui verberavit*. Likewiſe all other ſecond aoriſts active.
- ουντος: τυπῶν, οῦντος, *verberaturus*. In the ſame manner all other ſecond futures active: and even the preſent of circumflex verbs coming from εω or οω: as ποιῶν, οῦντος, *faciens*: δηλῶν, οῦντος, *manifeſtans*.

AP
- αρος: μάκαρ, αρος, *beatus*: τὸ νίκταρ, αρος, *nectar*: ψὰρ, αρὸς, *ſturnus*, a ſtarling.
- ατος: τὸ ἧπαρ, ἥπατος, *jecur, hepar*. In like manner τὸ δέλεαρ, ατος, *eſca quâ animalia capiuntur, illecebræ*: τρίαρ, *adeps*: φρέαρ, *puteus*. But the laſt three are ſometimes contracted; for we ſay δέλητος, τρητὸς, φρητὸς, &c.
  ἡ δάμαρ, retains ρ in verſe, making δάμαρτος.

HP
- ηρος: ὁ Σὴρ, ηρὸς, *Ser*, the name of a people; alſo the ſilk-worm: ὁ λεκτὴρ, λεκτῆρος, *pelvis*: τὸ κῆρ, ῆρος, *cor*: ἡ κὴρ, κηρὸς, *fatum, ſors*.
- ερος: ὁ αἰθὴρ, έρος, *æther*: ὁ ἀὴρ, *aër*: ὁ ἀστὴρ, *ſtella*: ὁ δαὴρ, *levir*, a huſband's brother.
  Several are ſyncopated in the genitive; ὁ πατὴρ, *pater*, πατέρος, πατρὸς: ὁ ἀνὴρ, *vir*, ἀνέρος, ἀνδρὸς, taking a δ, &c.

EIP
- ειρος: φθεὶρ, ειρὸς, *pediculus*: ἡ χεὶρ, ειρὸς, *manus*: ὁ ἀντίχειρ, *pollex*: ὁ ϰ᾽ ἡ πολύχειρ, *multimanus*.

OP
- ορος: τὸ ἦτορ, ἤτορος, *cor, animus*. In like manner its compound, ὁ ϰ᾽ ἡ μεγαλήτωρ, ορος, *magnanimus*.

ΥP
- υρος: ψίθυρ, υρος, *ſuſurro*: ὁ ϰ᾽ ἡ μάρτυς, υρος, *teſtis*: τὸ πῦρ, πυρὸς, *ignis*.

ΩP
- ωρος: ὁ φὼρ, φωρὸς, *fur*: ὁ ἰχὼρ, ἰχῶρος, *ſanies tenuior*, a ſeroſity of blood: τὸ ἴλωρ, *captura, præda*.
- ορος: ὁ Νέστωρ, ορος, *Neſtor*: ὁ ϰ᾽ ἡ ἀπάτωρ, ἀπάτορος, *carens patre*.
  But ὕδωρ, *aqua*, makes ὕδατος, as coming from ὕδας: and σκὼρ, *merda*, makes σκατὸς.

III. *Thoſe in* ξ *or* ψ *form the genitive, according to the power of their doubled letter: whereof* ψ *takes the firſt claſs of mutes,* π, β, φ: *and* ξ *the ſecond,* ϰ, γ, χ; *thus,*

Ξ
- ϰος: ὁ θώραξ, θώρακος, *pectus, thorax*: ἡ κύλιξ, κύλικος, *poculum, calix*: ὁ ϰ᾽ ἡ μίραξ, ακος, *adoleſcens*: ἡ ἀλώπηξ, ἀλώπεκος, *vulpes*; changing η into ε.
  Some take a τ with ϰ, making
- ϰτος: ὁ ἄναξ, ἄνακτος, *rex*: ἡ νὺξ, νυκτὸς, *nox*.

Ξ γος:

Ξ
- γος: ὁ ἅρπαξ, ἅρπαγος, *rapax*: ὁ τέττιξ, ιγος, *cicada*: λίγξ, λίγγος, *fingultus*. But λιγξ, *lynx*, makes λυγκὸς.
- χος: ὁ ϰ᾽ ἡ βὴξ, βηχὸς, *tuſſis*: ἡ θρὶξ, τριχὸς, *capillus*: where τ is put for θ, by reaſon of the following aſpirate.

Ψ
- πος: ὁ ὤψ, ὠπὸς, *oculus, viſus*: ἡ λαίλαψ, απος, *procella*: ὁ Κύκλωψ, ωπος, *Cyclops*.
- βος: ὁ Ἄραψ, Ἄραβος, *Arabs*: ὁ φὰψ, αβὸς, *palumbus*: ἡ φλὲψ, ιβὸς, *vena*.
- φος: Κίνυψ, Κίνυφος, *fluvius Africæ*: ἡ ϰατῆλιψ, ιφος, *columen, ſcala*.

IV. *Thoſe ending in* ς *generally take the laſt claſs of mutes,* τ, δ, θ; *or elſe a* ν, *which ſometimes retains the* τ *along with it, making* ντ. *And ſometimes the* ς *of the nominative is rejected, and the genitive ends in* ος *pure; thus,*

ΑΣ
- ατος: τὸ γῆρας, ατος, *ſenectus*: τὸ ἅλας, ἅλατος, *ſal*.
- αντος: γίγας, *gigas*, γίγαντος: ἀνδριὰς, ἀνδριάντος, *ſtatua*: ὁ πᾶς, παντὸς, *omnis*. In like manner its compounds, ἅπας and σύμπας, *omnis*.
- ανος: ὁ μέλας, μέλανος, *niger*: ὁ τάλας, ανος, *miſer*.
- αδος: for the feminine, as ἡ μονὰς, μονάδος, *monas, unitas*: λαμπὰς, λαμπάδος, *lampas, lucerna*: or for the common, as ὁ ϰ᾽ ἡ φυγὰς, φυγάδος, *exul, profugus*.
- αος: ὁ λᾶας, *lapis*, λάαος, and by contraction λᾶος. But the contracted nominative λᾶς, makes its genitive in λάος acuted.

ΑΙΣ
- αιτὸς: ἡ δαὶς, δαιτὸς, *convivium*: τὸ ϛαὶς, ϛαιτὸς, *farina aquâ ſubacta*.
- αιδὸς: ὁ ϰ᾽ ἡ παῖς, *puer, puella*, παιδὸς.

ΑΥΣ
- αὸς: ἡ γραῦς, γραὸς, *anus, vetula*: ναῦς, ναὸς, *navis*. Att. νεὼς and γρεὼς; and in the plural νεῶν and γρεῶν. The Ionics ſay νηῦς, νηὸς (or by diæreſis νεὺς) and in the plural νῆες for νᾶες. But the accuſative is ναῦς for νάας.

ΕΣ
- ους: for the neuter of nouns in ης; as τὸ ἀληθὲς, τοῦ ἀληθέος, *verum*.

ΕΙΣ
- ινος: ὁ ϰτεὶς, ϰτενὸς, *pecten*: εἷς, ἑνὸς, *unus*. In like manner μηδεὶς, οὐδεὶς, *nullus*; and other compounds.
- εντος: ὁ Σιμόεις, Σιμόεντος, *Simoïs*, a river of Troy: ἡ Ὀπόεις, Ὀπόεντος, *Opûs, Opuntis*, a city of Greece: ὁ χαρίεις, έντος, *venuſtus*. Likewiſe the participles; as τυφθεὶς, έντος, *verberatus*.
- ειδος: ἡ ϰλεὶς, *clavis*, ϰλειδὸς, ϰλειδὶ, ϰλεῖδα, and ϰλεῖν; plur. ϰλεῖς, *claves*, Matth. xvi. 19.

ΕΥΣ
- ος and ῆος, according to the Ionics, or εως, according to the Attics; ὁ βασιλεὺς, τοῦ βασιλέως, ῆος, έος, *rex*.

ΗΣ
- ητος: ὁ λέβης, ητος, *lebes*: ἡ ἱσθὴς, ῆτος, *veſtis*. In like manner the feminine ſubſtantives derived of an adjective; as ϰαϰὸς, *malus*: ἡ ϰαϰότης, ητος, *malitia*: ἀϛεῖος, *urbanus*: ἡ ἀϛειότης, ητος, *urbanitas*, &c.

ΗΣ

ΗΣ
- ῆντος: ὁ τιμᾶς, τιμᾶντος, *honoratus*: δαφνῆς, δαφνῆντος, *laureatus*; both contracted from τιμήεις and δαφνήεις, εντος.
- εντος: Κλήμης, εντος, *Clemens*: Οὐάλης, εντος, *Valens*. And the like nouns borrowed from the Latin, which generally loſe their *n*.
- εος: Δημοσθένης, εος, Demoſthenes; ἡ τριήρης, εος, *triremis*; ὁ ἡ ἀληθὴς, ἐος, *verus* et *vera*.

ΙΣ
- ιος: ὁ ὄφις, ιος, *ſerpens*: ἡ πόλις, ιος, *urbs*, Att. εως.
- ιδος: ὁ Πάρις, ιδος, *Paris*: ἡ κρηπὶς, κρηπῖδος, *baſis, fundamentum, crepida*: ὁ ἡ ἄπολις, ιδος, *extorris, exul*.
- ιτος: ἡ χάρις, χάριτος, *gratia*. In like manner εὔχαρις, *gratus*, ἄχαρις, *ingratus*, &c.
- ιθος: ὁ ἡ ὄρνις, ὄρνιθος, *avis, ales*: ἡ μάρμις, μάρμιθος, *funiculus*.
- ιτος: ἡ θέμις, *jus, fas*, θέμιτος (whence θεμιτεύειν, in Hom. *jura dare*) and θέμιδος: as χάρις hath χάριτος, and moreover χάριδος and χάριτος, according to Laſcaris.
- ινος: ὁ ἡ τὶς, τινὸς, *aliquis, quidam*; and τίς, τίνος, *quis*, interrogative.

ΟΣ
- οις: τὸ τεῖχος, τείχεος, *murus*. In the ſame manner all neuter nouns in ος.
- οτος: for the neuter participles, τὸ τετυφὸς, ὁτος, *quod verberavit*.

ΟΥΣ
- οος: ὁ ἡ βοῦς, βοὸς, *bos*: ὁ χρῶς, τοῦ χροὸς, *cutis*: ὁ νοῦς, νοὸς, *mens*.
- ῦντος: ὁ πλακοῦς, πλακοῦντος, *placenta*: ἡ Ὀποῦς, Ὀποῦντος, *Opus, Opuntis*; which are nouns formed by contraction.
- οντος: ὁ ὀδοὺς, τοῦ ὀδόντος, *dens*; and ſeveral participles, as δοὺς, δόντος, *qui dedit*.
- οδος: πους, ποδὸς, *pes*, with its compounds, ἄπους, *carens pedibus*, &c.
- ὖς makes ὑτὸς, *auris*; taking it from ὦς, which would be Doric, as they ſay ὦν for ὖν.

ΥΣ
- υος: ὁ μῦς, μυὸς, *mus*: ὁ ἰχθὺς, or ἰχθῦς, ἰχθύος, *piſcis*: ἡ χέλυς, χέλυος, *chelys, cithara*.
- εος: ὁ ὀξὺς, ὀξέος, *acutus, velox*: ἡδὺς, *ſuavis*: ὠκὺς, *velox*.
- εως: Att. ὁ πῆχυς, πήχεως, *cubitus*: ὁ πρέσβυς, εως, *ſenex*: ὁ πέλεκυς, εως, *ſecuris*: whoſe plurals are in εων, πήχεων, πρέσβεων, πελέκεων, &c.
- υδος: ἡ χλαμὺς, χλαμύδος, *chlamys*: ὁ ἡ νήλυς, νήλυδος, *advena*.
- υθος: ἡ κόρυς, κόρυθος, *galea*.
- ύντος: ὁ ζευγνὺς, ζευγνύντος, *jungens*, and the like participles of verbs in υμι.

Μάρτυς hath only the dative plural, μάρτυσι, *martyr, teſtis*. But we ſay alſo μάρτυρ, υρος, as above.

ΩΣ
- ωτος: ὁ γέλως, γέλωτος, *riſus*: ὁ φὼς, φωτὸς, *vir*: τὸ φῶς, φωτὸς, *lux, lumen*.
- ωδος: ἡ φὼς, φῳδὸς, *puſtula*, red ſpots, ſuch as thoſe that mark the legs after being too near the fire.
- ορος; ἡ αἰδὼς, αἰδόος, *pudor*; ἡ ἠὼς, ἠόος, *aurora*.

ΩΣ { οτος: τῠλυφὼς, τῠλυφότος, *qui verberavit*; and ſuch like participles.
ωος: ὁ Τρὼς, Τρωὸς, *Tros, Trojanus*: ὁ ἥρως, ἥρωος, *heros*.

V. *Thoſe that have a liquid along with the* ς, *retain it, becauſe of its immutability; and ſometimes they add to it a* τ, *or a* θ; *as,*

ΑΣ { λος: ὁ ἅλς, ἁλὸς, *ſal*: ἡ ἁλς, ἀλὸς, *mare*, in verſe.

ΝΣ νθος: ἡ ἕλμινς, ἕλμινθος, *lumbricus*.

ΡΣ { ρτος: ὁ μάκαρς, μάκαρτος, which is the ſame as μάκαρ, μάκαρος, *beatus*.

RULE XII.

Nouns which form the accuſative in ν.

Nouns ending in ις, υς, αυς, ους, *if their genitive be in* ος *pure, make the accuſative in* ν.

EXAMPLES.

We have already obſerved, that the accuſative is in α, as τὸν Τιτᾶνα. There are however ſeveral in ν; as nouns in ις, υς, αυς, ους, when they make the genitive in ος pure; as ὁ ὄφις, ιος or εος, ὄφιν, *ſerpens*: ὁ βότρυς, *racemus*, υος, υν: ὁ ὀξὺς, ὀξέος, ὀξὺν, *acutus*: ἡ ναῦς, ναὸς, *navis*, ναῦν: βοῦς, βόος, βοῦν, *bos*. But ſome of theſe end alſo in α; τὸν βότρυα, ὀξέα, νέα, or νῆα, and particularly among the poets. From Διὸς cometh alſo Δία, *Jovem*.

ANNOTATION.

Barytons (that is, nouns accented on the laſt) in ις and υς, which do not form the genitive in ος pure, admit of both terminations; ἡ ἔρις, ιδος, τὴν ἔριδα and ἔριν, *lis, contentio*: ὁ νέηλυς, υδος, τὸν νέηλυδα and νέηλυν, *qui recens advenit*. Though the true reaſon of their having the termination in ν, is becauſe the Ionics declined them in ος pure: and thus they follow the ſame rule as the reſt.

Among the nouns declined with a ſyncope, theſe here, πατὴρ, *pater*; μὴτηρ, *mater*; γαστὴρ, *venter*, are never ſyncopated in the accuſative ſingular, and frequently not even in the genitive or accuſative plural; τὸν πατέρα, τὴν μητέρα, τὴν γαστέρα, to diſtinguiſh them from ἡ πάτρα, *patria*; ἡ μήτρα, *matrix*; ἡ γάστρα or γάστρη, *the belly of a bottle*, or *the cavity of a ſhip or veſſel*.

RULE

RULE XIII.

Of the dative plural.

1. *The dative plural is formed of the ſingular, by inſerting* σ *before* ι.
2. *In adding* σ, *the following letters,* δ, θ, ν, τ, *muſt be caſt off.*
3. *The dative ſingular* εντι *makes the plural* εισι; *but* οντι *makes* ουσι.

EXAMPLES.

1. The dative plural is made of the ſingular, by putting σ before ι; as ὁ ῥήτωρ, *rhetor*, τῷ ῥήτορι, τοῖς ῥήτορσι.

2. But if any of theſe letters δ, θ, ν, τ, happen to be in the way, they muſt be rejected; as,

Nom.	ὁ Τιτὰν,	ἡ λαμπὰς,	ὁ γὰς,	ὄρνις,
D. S.	τῷ Τιτᾶνι,	τῇ λαμπάδι,	τῷ γάντι,	ὄρνιθι,
D. P.	τοῖς Τιτᾶσι,	ταῖς λαμπάσι,	τοῖς γᾶσι.	ὄρνισι.

3. But if after the removal of theſe letters, there remains one of the ſhort vowels ε, ο, in the penultima, each of them takes its ſubjunctive υ, or ι, in order to form a diphthong: thus εντι makes εισι; and οντι, ουσι; as for example,

N. S.	ὁ τιθεὶς, *ponens.*	λέων, *leo.*	τύπτων, *verberans.*
D. S.	τῷ τιθέντι,	λέοντι,	τύπτοντι,
D. P.	τοῖς τιθεῖσι.	λέυσι.	τύπτουσι.

ANNOTATION.

The reaſon of this is, becauſe the penultima of the dative plural ought never to be leſs in quantity than that of the ſingular.

Inſomuch, that if the latter was long by poſition, the poſition being taken away, the loſs of it muſt be ſupplied by a diphthong.

But if it ſhould be a common vowel, as this may paſs for a long one of its own nature, nothing is then inſerted; for inſtance, Αἴαντι, Αἴασι; ἰσάντι, ἰσᾶσι. *And if it be ſhort, it may continue ſo in the plural, as* φρενὶ, menti, φρεσὶ; *or it is made long by poſition, as* μάρτυρι, teſti, μάρτυρσι: ἀλὶ, ſali, ἅλσὶ, &c.

RULE XIV.

Dative of nouns ending in a diphthong before ς, *or in* ξ *or* ψ.

1. *Nouns ending in a diphthong before* ς, *or in* ξ, *or* ψ, *form the dative plural, by adding* ι:

2. *Thoſe*

2. *Thoſe which end in* ηρ, *and are ſyncopated in declining, form their dative plural in* άσι.

EXAMPLES.

1. Nouns that have a diphthong before ς, form their dative plural from the nominative ſingular, by adding ι: thus, βασιλεὺς, βασιλεῦσι, *rex*: βοῦς, βουσὶ, *bos*: ἅρπαξ, ἅρπαξι, *rapax*: Ἄραψ, Ἄραψι, *Arabs*, &c.

2. But nouns in ηρ, that are ſyncopated in declining, form their dative plural in άσι, as πατὴρ, *pater*: πατέρος, πατρὸς, τῷ πατρὶ, τοῖς πατράσι, *patribus*. In the ſame manner, μητράσι, *matribus*: θυγατράσι, *filiabus*: ἀνδράσι, *viris*; and ſuch like.

ANNOTATION.

Which is only a ſoftening; becauſe if of πατρὶ *we ſhould make* πάτρασι, *it would be too rough: for the ſame reaſon, of* ἀρὴν, ἀρνὸς, ἀρνὶ *for* ἀρίν, agnus, *they make* ἀρνάσι.

Obſervations on the dialects of imparisyllabics.

There remains very little to obſerve concerning the dialects of this declenſion, after what has been ſaid in treating of the others.

The poets uſe an apocope, or rejection, at the end of words, and almoſt in all caſes.

In the nominative in μᾶ; δῶ for δῶμα, *domus*.

In the genitive of nouns in ας declined by αντος, they cut off τος; Αἴας, Αἴαντος and Αἴαν, *Ajacis*: Θόας, Θόαντος and Θόαν. Though Laſcaris is of opinion, that theſe caſes ſhould be Αἴα, Θόα, &c.

They caſt off the laſt ſyllable of the dative, terminating it ſtill in ι after the apocope; Θέτι for Θέτιδι, *Thetidi*: μάστι for μάστιγι, *flagello*: and ſometimes ending it in φ, under which they ſubſcribe the ι: ἰδρῷ for ἰδρῶτι, *ſudori*: Μίλῳ for Μίλωνι, *Miloni*: ſo that theſe nouns conform to the analogy of the pariſyllabic declenſion.

In the accuſative, where there is generally an ω after the apocope; Ἀπόλλω for Ἀπόλλωνα, *Apollinem*: ἰδρῶ for ἰδρῶτα, *ſudorem*.

In the vocative in αν, from whence they reject the ν; ὦ Αἶα, Θόα, for ὦ Αἶαν, Θόαν, &c.

Poets often form the dative plural of the nominative in ις; τιτᾶνις, τοῖς τιτάνισι, or doubling the σ, τιτάνισσι: and even in contracted nouns; τείχια, τειχίσι, or ἴσσι.

On the contrary, they ſometimes form this caſe in nouns ending in ευς or ους, not of the nominative ſingular, according to the general rule, but of the dative, in the ſame manner as other nouns; βασιλῆι, *regi*, βασιλῆσι, *regibus*: βόι, *bovi*, βοσὶ, and βωσὶ, Dor. *bovibus*, &c.

CHAP.

CHAP. VII.

Of imparisyllabic contracted nouns.

IMparisyllabic contracted nouns are of two sorts: The former receive the contraction in the nominative, and retain it afterwards through all their cases, without changing their essential termination, no more than those of the parisyllabic declension; as ὁ τιμήεις and τὸ τιμῆεν, ήεντος; ὁ τιμῆς and τὸ τιμῆν, ῆντος, *honoratus, um:* ὁ μελιτόεις, and τὸ μελιτόεν, όεντος; ὁ μελιτῆς and τὸ μελιτῆν, ῆντος, *mellitus,* and *um.* Their feminine is also contracted, but it follows the parisyllabic declension; ἡ τιμῆεσσα, τιμῆσσα, ας, *honorata,* &c.

Likewise, ὁ πλακόεις, όεντος; ὁ πλακῆς, ῆντος, *placenta:* ὁ Σιμῆς, *Simoïs,* a river: ἡ Ὀπῆς, *Opûs, untis,* a city: ἡ Ἀμαθῆς, *Amathus,* &c.

In the same manner, τὸ ἦαρ, ῆρ, *ver,* τῆ ἤαρος, ῆρος: τὸ κῆαρ, κῆρ, *cor,* τῆ κῆρος, &c. Here some add, τὸ σῆρ, τῆ σηρὸς, *sebum,* from σῆαρ; but the latter makes σῆατος.

Ὁ παῖς, παῖς, τῆ παῖδος, παιδὸς, *puer:* ὁ λᾶας, λᾶς, *lapis,* τῆ λάαος, λᾶος: τῷ λάαϊ, &c.

The latter do not receive their contraction in the nominative, but only in certain cases. These are much more numerous, and more remarkable than the preceding, because the contraction being made in the last syllable, it generally changes the termination of the cases contracted: and we may compare these to the two last declensions of the Latins, which are only a sort of branches of the third.

They all follow the general analogy of contraction laid down in the first book; we shall however deliver some particular rules concerning them, so as to prevent their giving any trouble.

RULE XV.

General for the contraction of imparisyllabics.

1. ε *penultima makes* ει *in the dative singular, and* εις *in the three plural cases.*
2. ι *penultima makes* ι *only.*
3. ει, *or* εα *final, makes* α.

EXAM-

EXAMPLES.

The contraction of nouns is always made of the penultimate vowel with the vowel following; concerning which we have three general remarks to make.

1. As often as the dative ſingular, and the three like caſes of the plural, viz. the nominative, accuſative, and vocative, have an ε in the penultima, there is a craſis of this ε with the vowel following, into ει diphthong.

2. But if there be an ι in the penultima, the craſis is then into ι only.

3. The contraction of εε, or εα final is into η. This will appear better, when illuſtrated by examples: we ſhall begin with the nouns moſt ſimple.

Nouns in ευς, *which grammarians call the third of contracted nouns.*

Sing. ὁ βασιλεὺς, *rex*, ὦ βασιλεῦ; τὸ βασιλέος, Att. έως, more uſual; τῷ βασιλέϊ, βασιλεῖ; τὸν βασιλέα, poet. βασιλῆ.

Dual. τὼ and ὦ βασιλέϊ, ῆ, rarely uſed; τοῖν βασιλέοιν.

Pl. οἱ and ὦ βασιλέες, εῖς; τῶν βασιλέων; τοῖς βασιλεῦσι; τὺς βασιλέας, βασιλεῖς.

Nouns in ις *and* ι, *which grammarians call the ſecond of contracted nouns.*

Sing. ὁ ὄφις, *ſerpens*, ὦ ὄφι, τὸ ὄφιος, τῷ ὄφιϊ, ὄφι; τὸν ὄφιν.

Dual. τὼ and ὦ ὄφιε, τοῖν ὀφίοιν.

Pl. οἱ and ὦ ὄφιες, ὄφις, τῶν ὄφιων, τοῖς ὄφισι, τὺς ὄφιας, ὄφις.

In like manner ἡ πόλις, ιος, *urbs*: τὸ σίνηπι, εως, *ſinapi*, muſtard: and in the plural, τὰ and ὦ σινήπια, σινῆπι.

ANNOTATION.

This declenſion in ιος *is properly Ionic, as appears from Herodotus, who wrote in this dialect, and from the almoſt general agreement of the learned. But theſe nouns are alſo commonly declined in* ιος, *like the preceding; which gave occaſion to the grammarians of calling this laſt manner Ionic, and the other common, though without any foundation or reaſon.*

We may alſo refer to our general rule the neuters in υ, declined in ιος, which follow the ſame contraction, though they are not comprized by grammarians in their declenſions; as τὸ ἄσυ, τῦ ἄστος, τῷ ἄστϊ, ἄστι: pl. τὰ ἄστια, η, &c. In the ſame manner,

τὸ

τὸ πῶϋ, τῦ πώιος, *grex:* τὸ ἥμισυ, *dimidium*; whence comes τὰ ἡμίσεα, in Ariſtot. 6. Metaph.

Thereto alſo may be referred the oxytons in υς, declined in εος, which have likewiſe been omitted by grammarians in their declenſions; as ὁ ἡδὺς, *ſuavis:* τῦ ἡδέος, τῷ ἡδεῖ: οἱ and ὦ ἡδεῖς, ἡδεῖς, τὰς ἡδείας, ἡδεῖς. In the ſame manner, ὁ ὀξὺς, *acutus:* ὁ δριμὺς, *acerbus:* and ſuch like. But the neuter plural of theſe is not ſuſceptible of contraction.

RULE XVI.

For all nouns in ης, and neuters in ες and ος, by grammarians called the firſt of contracted nouns.

Nouns in ης, *and neuters in* ες, *or* ος, *are contracted in the three genitives, thus:*

The ſingular contracts εος *into* ους; *But*
The dual έοιν, *and the plural* έων, *loſe their* ε.

EXAMPLES.

Theſe nouns in ης, may be maſculine, feminine, or common; thoſe in ες or ος are always neuter. They follow the general rule, in the ſame manner as the preceding; but beſides this, they are contracted in the genitives ſingular, dual, and plural: thus,

Genitive { Sing. εος, ους. / Dual. έοιν, οῖν. / Plur. έων, ῶν.

Sing. ὁ Δημοσθένης, *Demoſthenes*, ὦ Δημόσθενες; τῦ Δημοσθένεος, νους; τῷ Δημοσθένεϊ, νει; τὸν Δημοσθένεα, νη.

Dual. τὼ Δημοσθένεε, νη; τοῖν Δημοσθενέοιν, νοῖν.

Plur. οἱ and ὦ Δημοσθένεες, νεις; τῶν Δημοσθενέων, νῶν; τοῖς Δημοσθένεσι; τὰς Δημοσθένεας, νεις.

In like manner, τὸ and ὦ τεῖχος, *murus*, τῦ τείχεος, υς, &c. plur. τὰ τείχεα, η, &c.

ANNOTATION.

The neuters in ος do ſometimes contract εε into ει: τὸ σκέλος, *crus:* dual. σκέλει, σκέλει. But ὄσσε for ὄσσεε, *oculi*, is ſaid by apocope.

Nouns that have two εε in the penultima, commonly drop one of them before the contraction; but the plural (if they be neuter) is in α, and not in η; τὸ χρέος, *debitum*, τὰ χρέα, χρέα; τὸ κλέος, *gloria*, τὰ κλέεα, κλέα. Though perhaps this might be more truly called a ſyncope than a contraction, were it not that α becomes long.

Proper names compoſed of κλέος are variouſly contracted; for inſtance,

Nom. Ἡρακλέης, κλῆς, *Hercules*, Voc. Ἡράκλεες, κλεῦς, or by ſyncope, Ἡράκλες. Gen. Ἡρακλέος, έους, οῦς. Dat, Ἡρακλέϊ, εῖ, &c. In the ſame manner Θεμιστοκλέης, Περικλέης, &c. But appellatives, ſuch as ἐυκλεὴς, *glorioſus*, ἀκλεὴς, *inglorius*, are declined like Δημοσθένης.

Nouns in ης pure, make the contraction of the accuſative alſo into α; as ἐυφυὴς, τὸν ἐυφυέα, ἐυφυῆ or ἐυφυᾶ, *ingenioſus*: ὑγιὴς, τὸν ὑγιέα, ὑγιῆ or ὑγιᾶ, *ſanus*. And this contraction into α, being of the Attic form, is moſt commonly uſed.

Obſervations on the dialects of the preceding contracted nouns.

The genitive in εος is contracted into ευς, according to the Æol. and Dor. ὁ βασιλεὺς, *rex*, τῦ βασιλέος, Dor. βασιλεῦς, and Æol. βασίλευς: πόλις, *urbs*, πόλεος, πόλευς: Ἀριστοφάνης, εος, ευς, &c.

Poets decline theſe very nouns with η throughout all their caſes; as ὁ βασιλεὺς, ῆος, ῆι, ῆα, &c. ἡ πόλις, ῆος, ῆι, ῆα, &c. τὸ σπέος, *ſpecus*, σπῆος, σπῆι, &c. and this is done by a craſis of the two εε into η, for σπέεος, έες, &c.

The old Attics made the contraction of the nominative and accuſative plural into ῆς, or ῆς ſubſcribed, inſtead of εῖς; as βασιλῆς for βασιλεῖς, *reges*: ἱππῆς for ἱππεῖς, *equites*, &c. which is often to be met with in Thucydides.

The Ion. form the dative plural in ῆσι, as βασιλῆσι, from their ſingular in ῆι, βασιλῆι: in like manner υἱεὺς, υἱέως, υἱέι, υἱέσι, *filius*: δρομεὺς, δρομέσι, *curſor*, &c.

Nouns in ευς are often changed by the Æol. and Dor. into ης, wherein they have been followed by the Latins, as Ἀχιλλεὺς, Ἀχίλλης, *Achilles*. And hence it is, that ſometimes they make the genitive *Achillis*, deriving it then from *Achilles*; and ſometimes *Achillei*, by contraction *Achilli*, taking it then from *Achilleus*. In like manner *Ulyſſis* and *Ulyſſei*, *Moſis* and *Moſi*. Hence alſo it comes, that in the accuſative they ſay *Perſea* and *Perſen*, &c.

But theſe ſame nouns in ης are declined ſometimes pariſyllabically and ſometimes impariſyllabically; as Ὀρφὴς, ῆ, and έως, *Orpheus*: and hence it is, that the Latins have ſeveral nouns of the firſt and fifth declenſions. See the new method of learning the Latin tongue.

Laſcaris, lib. iii. enumerates ſix or ſeven different genitives of nouns in ευς; as Ἀχιλλεὺς, Ἀχιλλέος, in the common tongue; Ἀχιλλέως, Att. Ἀχιλλῆος, according to the old Ionics; Ἀχιλλεῖος, according to the new; Ἀχίλληος, with the accent on the antepenultima, according to the old Æol. or Ἀχίλλειος, according to the new; and Ἀχίλλιος, according to the Bœot.: for all which he produces different authorities.

The Attics contract alſo the genitive and accuſative ſingular of nouns in ευς pure; as ὁ χοεὺς, *congius*, an Attic meaſure; τῦ χοέως, χοῶς; τὸ χόεϊ, χοεῖ. But then the accuſative makes its contraction into α; τὸν χοέα, χοᾶ; ὁ Πειραιεὺς, *Piræus*: τῦ Πειραιέως, Πειραιῶς; τὸν Πειραιέα, Πειραιᾶ, &c.

RULE

RULE XVII.

Of feminines in ως and ω, which grammarians call the fourth of contracted nouns.

1. *Contracted feminines in* ως *and* ω, *make the obliques in* ῶς, οῖ, ῶ, οὶ.
2. *The dual is declined like* τὼ, *and the plural like* οἱ.

EXAMPLES.

1. The feminines in ως and ω make οὶ in the vocative. In their other cases they have always an ο in the penultima, and are contracted as follows:

Sing. ἡ αἰδὼς, *pudor*, ὦ αἰδοὶ; τῆς αἰδόος, ῶς; τῇ αἰδοῖ, οῖ; τὴν αἰδόα, ῶ.

In the same manner ἡ Λητὼ, *Latona*, ὦ Λητοὶ; τῆς Λητόος, ῶς, &c.

2. The dual is declined like τὼ, and the plural like οἱ, that is, like the masculine article, τὰ αἰδὼ, αἱ αἰδοὶ, &c. Though we meet with Κλῶθοι and Κλῶθες, in the plural of Κλωθὼ, *Clotho*.

ANNOTATION.

Take notice, that the vocative singular αἰδοὶ *is like the nominative plural; whereas the dative singular is circumflexed,* τῇ αἰδοῖ.

Observations on the dialects.

The genitive Æol. is in ῶς instead of ῶς; τῆς αἰδόος, αἰδῶς.
The accusative Ion. is in ῶν, and the Æol. in ῶν; τὴν αἰδῶν, αἰδῶν.

RULE XVIII.

Of neuters in ας pure, or in ρας, which grammarians make the fifth of contracted nouns.

In contracting ας *pure, or* ρας, τ *must be left out:*
Then the genitives take ω, *and the other cases* α:
And if you meet with a ι, *you are to subscribe it.*

EXAMPLES.

In declining these nouns, you must first cast off τ, according to the Ion. after which the contraction is formed into ω in the three genitives; and into α in the other cases: and you subscribe ι in those cases, that had it before the contraction. Thus:

Sing. τὸ κρέας, *caro*: τοῦ κρέατος, κρέαος, κρέως: τῷ κρέατι, κρέαϊ, κρέᾳ.
Dual. τὼ κρέατε, κρέαε, κρέα: τοῖν κρεάτοιν, κρεάοιν, κρεῴν.
Plur. τὰ κρέατα, κρέαα, κρέα: τῶν κρεάτων, κρεάων, κρεῶν: τοῖς κρέασι.

Obſervations on the contracted nouns.

We meet likewiſe with κρῆς by contraction for κρέας, in Theocritus.

The Ion. put here an ι in the penultima in the place of the α; γέρια for γέραα, *dona*: κέρια, κέραα, *cornua*: as may be ſeen in Herodotus.

Moreover they uſe the Attic contraction; as in the ſame author, κρέα for κρέια; whence the dative plural κρέισσι, in verſe, for κρειάισσι. We ſay likewiſe κρειάτισι and κρειάισσι; γεράτισι and γεράισσι; and ſuch like.

Contracted nouns that vary from the analogy of the preceding.

Nouns in υς, υος, are contracted in the nominative, vocative, and accuſative plural, forming always their contraction into υ; ὁ βότρυς, *racemus*, τοῦ βότρυος: οἱ and ὦ βότρυες, τοὺς βότρυας, βότρυς. In like manner νέκυς, *mortuus*: τάχυς, *ſpica*: ὁ ἰχθῦς, *piſcis*; ἡ ἄρκυς, *rete*, &c. Nouns in ους are alſo contracted in theſe three plural caſes; ὁ βοῦς, τοῦ βοὸς, *bos*: οἱ and ὦ βόες, βοῦς, τοὺς βόας, βοῦς; and among poets βῶς; which, as οα makes ω, would ſeem moſt natural, were it not that the contraction of the accuſative ought always to be the ſame as that of the nominative in imparisyllabics.

Comparatives in ων are contracted in the accuſative ſingular of the common gender; and in the three plural caſes, nominative, vocative, and accuſative, of all genders: firſt by rejecting the conſonant, according to the Ionics; and afterwards by making the contraction of ο with the following vowel, according to the Attics: ὁ ϗ ἡ μείζων, *major*, τοῦ ϗ τῆς μείζονος, τὸν ϗ τὴν μείζονα, μείζοα, μείζω: οἱ, αἱ, ϗ ὦ μείζονες, μείζοες, μείζους: τοὺς ϗ τὰς μείζονας, μείζοας, μείζους, and not μείζως (for the reaſon above given, when mentioning βῶς) τὰ and ὦ μείζονα, μείζοα, μείζω, *majora*: and in the ſame manner the reſt.

CHAP. VIII.

Of irregular nouns, and firſt of thoſe that change their gender.

THERE are ſome maſculine nouns in ος, that make the plural in α neuter; which proceeds from their having had formerly the ſingular in ος and ον. Thus we ſay, ὁ δίφρος, *biga*: ὁ ἐρετμὸς, *remus*: ὁ ζυγὸς, *jugum*: ὁ κύκλος, *circulus*: ὁ λύχνος, *lucerna*: ὁ μοχλὸς, *vectis*:

vectis: ὁ ϛαθμὸς, *ſtatio, ſtatera*: ὁ τράχηλος, *collum*: ὁ σῖτος, *cibus è frumento*. And in the plural, τὰ δίφρα, τὰ ἱμάτια, &c. but we meet alſo with τὺς κύκλυς, maſculine, as we meet with ὁ δισμὸς and τὸ δισμὸν, *vinculum*: οἱ δισμοὶ, and τὰ δισμὰ. In like manner βύτυρος and βύτυρον, *butyrum*: γάρος and γάρον, *garum*, a ſort of ſauce: νῶτος and νῶτον, *dorſum*: ἀντίδοτος and ἀντίδοτον, *antidote*, and the like. Thus ἡ κίλευθος, *via*; ὁ καὶ ἡ τάρταρος, *tartarus*; in the plural have τὰ κίλευθα, τὰ τάρταρα, neuter, though we meet alſo with τὰς κελεύθυς.

Στάδιον, *ſtadium*, has οἱ ϛάδιοι, and τὰ ϛάδια.

The following feminines, ἡ γυνὴ, or γύναιξ, *mulier*; ἡ ὁδὸς, *via*; ἡ πόλις, *civitas*; ἡ χεὶρ, *manus*; ſeem maſculine in the nominative and accuſative dual: for we ſay τὼ γυναῖκε, τὼ ὁδὼ, τὼ πόλιε, τὼ χεῖρε. But the reaſon of this is, becauſe then τὼ, according to the Attics, is taken for τὰ, as appears clearly from Apollon. lib. ii. cap. 7. juſt as we ſay, τὼ φύσιε, τὼ ἡμέρα, τὼ τίχνα, &c. See the remarks after the ſyntax, Book viii. Nevertheleſs ſome of theſe nouns admit alſo of τὰ, as τὰ πόλιε, Iſocr. *urbes*.

Irregular in declenſion.

Some nouns in Greek, as well as in Latin, are declined differently under the ſame termination of the nominative; as ὁ Δάρης, *Dares*, τῦ Δάρητος and Δάρυ; τὸν Δάρητα and Δάρειν: ὁ Ἀριϛοφάνης, τῦ ους, *Ariſtophanes*; τὸν Ἀριϛοφάνην: thus alſo τὸν Δημοσθένια and Δημοσθένην; ὁ δισπότης, *dominus*, τὸν δισπότια and δισπότην, τὺς δισπότιας and δισπότυς, and ſuch like.

Ὁ νῦς, τῦ νοῦ, and τῦ νοὸς, *mens*; δίπυς, τῦ δίποδος and δίπυ, *bipes*. In the ſame manner the other compounds of πὺς.

Ὁ κάλως, τῦ κάλωος and τῦ ω, *funis, rudens*; ὁ ἔρως, τῦ ἔρωτος, and τῦ ἔρω, *amor*.

Several change their termination alſo in the nominative; as τὸ χρέος, χρέους, χρέυς, *debitum, æs alienum*; ὁ χρέως, τῦ χρέω, *the ſame*: likewiſe τὸ χρέον, υ, or τὸ χρεῶν, ῶ, and τὸ χρέως, τῦ χρέω, *idem*: λιτὸς, ῦ, and λὶς, λιτὸς, *tenuis, ſimplex*: whence cometh λιτῶ and λιτὶ; λιτὸν and λῖτα; with ſeveral others.

Frequently from an impariſyllabic genitive is formed a nominative, which we decline pariſyllabically: thus from μάρτυρ, μάρτυρος, comes μάρτυρος, μαρτύρυ, *teſtis*; from ψίθυρ, ψίθυρος, ὁ ψίθυρος, ψιθύρυ, *ſuſurro*. Thus from τὸ δάκρυ, τῦ δάκρυος, cometh τὸ δάκρυον, τῦ δακρύυ, *lacryma*.

In others the nominative is variouſly changed; as ὁ μάκαρ, μάκαρος, *beatus*; or μάκαρς, μάκαρτος; or μακάριος, μακαρίυ.

Ὁ Μωσῆς, τῦ Μωσῦ, and ὁ Μωσιὺς, τῦ Μωσίως. We ſay alſo, Μωϋσῆς, Μωϋσιὺς, *Moyſes*.

Τὸ γόνυ, *genu*, τῦ γόνυος, or, by metatheſis, γυνὸς, and τῦ γόνατος, whence comes the plural γόνατα, by epentheſis γένατα, and afterwards by ſyncope γῦνα.

Τὸ δόρυ, υος, and by tranſpoſition δυρὸς, whence comes the dative δυρὶ, and among the poets δορὶ; or τὸ δῦρας and δόρας, ατος, whence the plur. δῦρατα, and by ſyncope δῦρα: alſo τὸ δόρος, ους, ει, *haſta*.

Ὁ υἱὸς, τοῦ υἱοῦ, or ὁ υἱὲς, τοῦ υἱέος, or υἱεὺς, τοῦ υἱέως, *filius*, &c.

Ὁ λᾶας, *lapis*, τοῦ λάαος, and by craſis λᾶος; ὁ λᾶας, τοῦ λάᾳ or λάα; and ὁ λᾶς, λᾶος; with ſeveral others of the like ſort.

The genitive of the ſame noun ſometimes varies, though in the ſame declenſion, as ἡ χεὶρ, *manus*, τῆς χειρὸς, poet. χερὸς; whence comes the dative plural, ταῖς χέρσι, and the genitive dual, ταῖν χεροῖν.

Some take their caſes from different nominatives; as ἡ γυνὴ, *mulier*, from ἡ γύναιξ, obſolete; τῆς γυναικὸς, τῇ γυναικὶ, τὴν γυναῖκα, ὦ γύναι, rejecting the ξ of the nominative. In the ſame manner as we ſay ſometimes ὦ ἄνα from ἄναξ, *rex*.

Thus τὸ γάλα, *lac*, τοῦ γάλατος, and even τοῦ γάλα, according to Euſtath. aſſumes alſo τοῦ γάλακτος, from γάλαξ, obſolete; whence nevertheleſs comes the dative plural τοῖς γάλαξι, Euſtath.

Ὁ Ζεὺς, *Jupiter*, ὦ Ζεῦ, τοῦ Διὸς, τῷ Διὶ, τὸν Δία, from Δίς. For heretofore they uſed to ſay, Δὶς, Διὸς, Euſtath. And Ζεὺς made Ζεῦν in the accuſative, according to Polycrat. in the ſame Euſtath. pag. 1387. 24. The poets ſay alſo, ὁ Ζὴν, τοῦ Ζηνὸς, &c. or even ὁ Ζῆς or Ζᾶς, accuſat. Ζῆν or Ζᾶν. And the Bœotians, Διὺς, Δὴν, and Δὰν.

Some neuters in αρ have the genitive in ατος, as if they came from nouns in ας; τὸ ἧπαρ, *jecur*, ἥπατος: τὸ ἦμαρ, (with a ſmooth breathing) *dies*, taken from ἡμέρα, with an aſpirate, according to Euſtath. τὸ εἶδαρ, *eſca*; τὸ φρέαρ, *puteus*; τὸ στέαρ, *adeps*; τὸ δέλεαρ, *eſca, illecebra*; τὸ ὄνειαρ, *utilitas, cibi, pecunia*; τὸ ἄθαρ, *uber, mamma in beſtiis*; τὸ κάρηαρ, *caput*. To which we muſt add alſo the following in ωρ; τὸ σκῶρ, *merda*, τοῦ σκατὸς; τὸ ὕδωρ, *aqua*, τοῦ ὕδατος, changing ω into α. The poets for ὕδωρ uſe τὸ ὕδος, τοῦ ὕδεος.

Ἡ δάμαρ, *uxor*, makes δάμαρτος, taking it from the obſolete δάμαρς.

Τὸ οὖς, *auris*, makes τοῦ ὠτὸς, changing ου into ω, as we have already obſerved in the table of genitives.

To theſe ſome more are added by the grammarians, which, they ſay, follow the pariſyllabic and impariſyllabic terminations, without receiving an increaſe more in one than in the other; as ἀλκῇ and ἀλκὶ, in Hom. both, ſay they, from ἀλκὴ, ῆς, *robur, pecunia*: ἰωκὴν and ἴωκα, *clamorem, minas, perſecutionem*, both from ἰωκὴ, ῆς: and ſuch like. But all this is void of foundation. Wherefore the etymologiſt is in the right to remark, that the firſt, ἀλκὶ, comes from ἄλξ, ἀλκὸς; and the ſecond, ἴωκα, from ἰὼξ, ὠκος.

The ſame we may ſay of all the reſt; which can never follow ſo different an analogy, without ſuppoſing a different nominative. As when we ſay, κρόκην and κρόκα, *tramam, ſubtegmen*: Ἄτλην and Ἄτλην, *Attin*: ὑσμίνη and ὑσμῖνι, *pugnæ*: φυγὴν and φύγα, *fugam*; from whence φύγαδε: διχομήνῳ and διχόμηνι, Arat. *ſemiplenæ Lunæ*; μελικρήτῳ and μελίκρητι, *muſto*, &c.

Hereto we muſt refer alſo theſe other nouns, μῆλα and μήλατα; μήλων and μηλάτων, *pecorum*, in Lycophr. For the laſt comes from μῆλας, ατος, according to Euſtath. As alſo πρόσωπα and προσώπατα, *perſonæ facies*; whence προσωπάτων and προσώπασι, in Homer: likewiſe προβάτοις and προβάσι, *pecudibus*: κρίνοις and κρίνεσι, *liliis*: γεράντοις and γέρασι, *ſenibus*: παθημάτοις and παθήμασι, *affectionibus*;

affectionibus; and ſeveral others: in the ſame manner as the Latins ſay *thematis* and *thematibus*, &c.

And we may always feign ſuch nominatives, though they are not to be found, in order to form the derivation of theſe caſes; ſince Apollon. lib. ii. teacheth, that μιγάλος, πολὺς, ὕδας, and γύναιξ, though not uſed in the nominative, nevertheleſs ought not to be conſidered as altogether obſolete, becauſe they are to be met with in the other caſes.

Of defective nouns.

Some have only the plural: not only the names of feſtivals, as Διονύσια, *Liberalia*; or of cities, as αἱ Θῆβαι, *Thebæ*; τὰ Μέγαρα, *Megara*; which is common with the Latin: but alſo ſome others; as τὰ ἄλφιτα, taken for *proviſions*; becauſe, taken for *barley*, it has a ſingular: τὰ ἀπιτίμια, *mulcta*, *pœna*, &c.

Some have only particular caſes; as οἱ φθοῖς, from φθόϊες, and τὰς φθοῖς, from φθόϊας, a ſort of cake.

The following is only to be found in theſe three caſes; genitive, ἀλλήλων; dative, ἀλλήλοις, ἀλλήλαις, ἀλλήλοις; accuſative, ἀλλήλως, ἀλλήλας, ἄλληλα: which is rendered by the adverb *invicem*, *mutuo*; or by the nouns *alter*, *altera*, *alterum*, *alii*, *alios*.

Theſe have neither genitive nor dative; τὸ δέμας, *corpus*: τὸ σέλας, *fulgor*: τὸ λέπας, *rupes*, *promontorium*: τὸ ἦδος, *ſuavitas*: τὸ ὄφελος, *utilitas*; τὸ βρέτας, *ſimulacrum*: τὸ ὄναρ, *ſomnium*.

Others are indeclinable in all their caſes; as Hebrew and other foreign words; which are alſo indeclinable in Latin: likewiſe words ſhortened by apocope; τὸ δῶ for δῶμα: τὸ κάρα or κάρη for τὸ κάρηνον, *caput*: σῷ κάρᾳ, *tuo capiti*, Eurip. and words lengthened by paragoge, as ἑτέρηφι for ἑτέρᾳ, *altera*. But as theſe laſt receive ſome alteration in their penultima, it behoves us to be more particular concerning them.

Of indeclinable nouns, augmented by φι, *or* φιν.

Theſe nouns are to be met with in the pariſyllabic and impariſyllabic declenſions, and are indeclinable both in the ſingular and plural. They are formed thus:

Pariſyllabics in α change ſometimes their α into η Ion. the accent of the nominative remaining on the ſame ſyllable; only when it is upon the laſt it becomes a circumflex, by reaſon of η; as Οὐρανίαφι, νευρῆφι, ἀναγκαίηφι, for Οὐρανία, *Urania*, νευρὰ, *nervus*, ἀναγκαία, *neceſſitas*. In like manner the feminine participles in μένη; as φαινομένηφι, for φαινομένη, *apparente*, &c.

Pariſyllabics in ος or ον, firſt reject ς or ν final, and the accent is on the penultima; as from στρατὸς, στρατόφι, *exercitus*: from ὀστέος, ὀστέοφι, *os*, *oſſis*: in the ſame manner the pronouns, αὐτὸς, αὐτόφι, *ipſe*, which is alſo found for *ipſas* in Hom.

Impariſyllabics in ος (which are always contracted nouns) change ο into ε, and retain their accent. Thoſe in ων, and declined in οντος, drop the ς of the genitive, and take φι, at the ſame time retaining their accent; as ὄχος, *currus*, ὄχεσφι; κοτυληδὼν, όνος, *coxa*, κοτυληδόνοφι, &c.

We meet alſo with ἰσχάροφιν from ἰσχάρα, *focus*, by changing α into ο.

And ναῦφιν for νηῶν, or ναυσὶ, or νηυσὶ, from ναῦς; or, according to the Ion. and Dor. νῆς, *navis*. Ἐρέβεσφιν, from Ἔρεβος, *Erebus*, for the genitive Ἐρέβους. Likewiſe κηρόφι for κηρὸς, from κῆρ, *cor*, &c.

CHAP. IX.

Of the motion or variation of nouns: and firſt of nouns adjective.

NOUNS as well adjectives as ſubſtantives often change their termination to ſignify the difference of gender or ſex. But adjectives, whether pariſyllabic or impariſyllabic, are of two ſorts; ſome having three different endings, and others only two.

RULE XIX.

Adjectives of three terminations.

1. *When adjectives admit of three terminations,* ος *pure and* ρος *make* α, ον:
2. *All others in* ος *make* η, ον:
3. *But* ας *takes* αινα, αν:
4. ΥΣ, εια, υ:
5. Εις, εσσα, εν:
6. ΩΣ, υῖα, ὸς:
7. Ην, εινα, εν.

EXAMPLES.

1. Adjectives in ος pure, or in ρος, form the feminine in α, and the neuter in ον; as ὁ ἅγιος, ἡ ἁγία, τὸ ἅγιον, *ſanctus, a, um*: ὁ ἀνθηρὸς, ἡ ἀνθηρὰ, τὸ ἀνθηρὸν, *floridus, a, um*.

2. The others in ος make the feminine in η; as καλὸς, καλὴ, καλὸν, *bonus, pulcher, a, um*: which happens alſo to the following nouns, though in ος pure; ὁ ὄγδοος, ὀγδόη (and not ὀγδόα) *octavus, a, um*: ἁπλόος, ἁπλόη, *ſimplex*, with the other compounds of πλόος.

But the Attics generally make the termination ος of the common gender, eſpecially in compounds and derivatives; as ὁ ϗ ἡ πάμφιλος, ϗ τὸ πάμφιλον, *omnibus amicus*: ὁ ϗ ἡ κόσμιος, ϗ τὸ κόσμιον, *elegans*.

ANNO-

ANNOTATION.

Thoſe that follow the Attic declenſion, have ως for the maſculine and feminine, and ων for the neuter; ὁ ϰ᾽ ἡ ἔυγεως, ϰ᾽ τὸ ἔυγεων, *fertilis*; where ω continues the ſame as in the ſubſtantives: whereof we have treated above, Rule ix.

3. The maſculine in ας takes αινα in the feminine, and αν in the neuter; as μέλας, μέλαινα, μέλαν, *niger, a, um*: τάλας, αινα, αν, *miſer, a, um*. Except μέγας, μεγάλη, μέγα, *magnus*: πᾶς, πᾶσα, πᾶν, *omnis*, with its compounds ἅπας, σύμπας, *univerſus*, &c.; and the participles in ας; as τύψας, ἀσα, αν, *qui verberavit*.

4. The maſculine in υς takes εια, υ: ἥμισυς, ἡμίσεια, ἥμισυ, *dimidius*: γλυκὺς, εῖα, ὺ, *dulcis*. Except πολὺς, which may be ſeen among the irregular adjectives.

5. The maſculine in εις takes εσσα, εν: ὁ χαρίεις, ἡ χαρίεσσα, τὸ χαρίεν, *gratus*. Except εἷς, μία, ἕν, *unus*, with its compounds: and the participles in εις, which make εῖσα, ἐν: τυφθεὶς, τυφθεῖσα, τυφθὲν, *qui vapulavit*.

Contracted nouns in ῆς make ῆσσα, ῆν; as μελιτῆς, μελιτῆσσα, μελιτῆν, *melleus, a, um*; coming from μελιτόεις, μελιτόεσσα, τόεν, which follow the preceding.

But the maſculine in ῆς, formed by contraction, takes ῆσσα, ῆν; as τιμῆς, τιμῆσσα, τιμῆν, *honoratus, pretioſus*; coming from τιμήεις, τιμήεσσα, ῆεν.

6. The maſculine ην takes εινα, εν; as ὁ τέρην, ἡ τέρεινα, τὸ τέρεν, *tener*; but theſe generally ſpeaking have only two terminations, as we ſhall ſee in the following rule.

7. The participle ως takes υῖα, ὸς; as τετυφὼς, τετυφυῖα, τετυφὸς, *qui verberavit*.

The participle in ων takes υσα, ον; as τύπλων, τύπλυσα, τύπλον, *verberans*.

RULE XX.

Adjectives of two terminations.

1. *Adjectives of two terminations take a ſhort vowel in the neuter:*
2. Ις *and* υς *caſt off their* σῖγμα:
3. *And* υς *is changed into* υ.

EXAM-

EXAMPLES.

1. Adjectives of two terminations (except the Attic in ως abovementioned) generally take a ſhort vowel in the neuter. Thus the common in ων makes the neuter in ον; as ὁ ϰ᾽ ἡ εὐδαίμων, τὸ εὔδαιμον, *felix*. In the ſame manner the comparative; ὁ ϰ᾽ ἡ μείζων, τὸ μεῖζον, *major* and *majus*.

The common in ην makes εν; as ὁ ϰ᾽ ἡ ἄρσην, ϰ᾽ τὸ ἄρσεν, *maſculus, a, um*: ὁ ϰ᾽ ἡ τέρην, ϰ᾽ τὸ τέρεν, *tener, a, um*: τέρην feminine is ſcarce to be found but among the grammarians; wherefore it is better to ſay, ἡ τέρεινα, as we read it in Euripid. according to the preceding rule.

The common in ης makes ες, and always belongs to the firſt of contracted nouns; as ὁ ϰ᾽ ἡ ἀληθὴς, τὸ ἀληθὲς, *verus*. But thoſe in ης formed by contraction have three terminations. See above.

2. The common in ις makes ι; ὁ ϰ᾽ ἡ εὔχαρις, τὸ εὔχαρι, *gratus*: ὁ ϰ᾽ ἡ φιλόπατρις, τὸ φιλόπατρι, *ſtudioſus patriæ*. And theſe are generally compound nouns.

The common in υς makes υ; ὁ ϰ᾽ ἡ ἄδακρυς, τὸ ἄδακρυ, *non lacrymans*; and generally theſe are only compounds.

3. The common in ους makes ουν; ὁ ϰ᾽ ἡ πολύπους, τὸ πολύπουν, *multipes*.

But ους contracted has three terminations. See above.

ANNOTATION.

Some writers, among whom Clenardus, place here other adjectives of one termination only; as ἅρπαξ, rapax, μάκαρ, beatus. *But it is far more probable, that the Greeks have no ſuch adjectives, and that the abovementioned are of the common gender only: for inſtead of* τὸ ἅρπαξ, *it is better to ſay* τὸ ἁρπαϰτικὸν: *and inſtead of* τὸ μάκαρ, *we chooſe to ſay* τὸ εὔδαιμον. *We even find* μάκαιρα *in the feminine,* beata, *Voſſius.*

Irregular adjectives.

There are alſo irregular adjectives; as ὁ πολὺς, *multus*, accuſ. τὸν πολὺν, the neuter τὸ πολὺ. The other caſes, in whatſoever gender or number, are generally taken from πολλὸς (which is ſometimes to be met with) as τοῦ πολλοῦ, τῷ πολλῷ: ἡ πολλὴ, τῆς πολλῆς, τῇ πολλῇ, &c.

But poets decline πολὺς quite through, like ἡδὺς, whence comes the genitive πολέος: the nominative plural πολέες, πολεῖς: the genitive πολέων: the accuſative πολέας, πολεῖς. They ſay alſo in the nominative πουλὺς.

II. *Of*

II. *Of the variation of ſubſtantives.*

The ſubſtantives have alſo their formation or variation, for the diſtinction of ſexes.

The feminines derived from the pariſyllabic maſculines in ης, are formed,

1. In τις; as from

ὁ προφήτης, *propheta*,	comes	ἡ προφῆτις, *prophetiſſa*.
ὁ προσάτης, *præfectus*,		ἡ προσάτις, *præfecta*.
ὁ παρακοίτης, *maritus*,		ἡ παράκοιτις, *uxor*.
ὁ Σκύθης, *Scytha*,		ἡ Σκυθὶς, *mulier è Scythia*, &c.

2. In τρια; as,

ὁ ψάλτης, *pſallere doctus*,	ἡ ψάλτρια, *pſaltria*.
ὁ ποιητὴς, *poeta*,	ἡ ποιήτρια, *poetria*.

3. In τρις; as from αὐλητὴς, *tibicen*, comes αὐλήτρὶς, *tibicina*; for which we ſay alſo αὐλήτρια.

From δεσπότης, *dominus*, comes δεσπότις, and δέσποινα, *domina*.

From ἰχθυοπώλης, *piſcium venditor*, comes ἰχθυοπώλαινα.

This termination in αινα takes place alſo in the pariſyllabics in ης; as,

ὁ λύκος, *lupus*,	ἡ λύκαινα, *lupa*.
ὁ σκορπίος, *ſcorpius*,	ἡ σκόρπαινα, *ſcorpæna piſcis*.

Others terminate in η or in α; as,

ὁ δοῦλος, *ſervus*,	ἡ δούλη, *ſerva*.

ὁ Θεὸς, *Deus*; ἡ Θεὰ: the poets ſay alſo Θέαινα, *Dea*; and moreover they uſe Θεὸς, in the feminine.

Or in ις; as

ὁ ἀμνὸς, *agnus*,	ἡ ἀμνὶς, *agna*.
ὁ κυνηγὸς, *venator*,	ἡ κυνηγὶς, *venatrix*.

Thoſe that are derived from the impariſyllabic declenſion, do alſo terminate generally in αινα; as likewiſe thoſe whoſe maſculine ends in ων.

ὁ τέκτων, *faber*,	ἡ τέκταινα, *fabricatrix*.
ὁ θεράπων vel θέραψ, *famulus*,	ἡ θεράπαινα, and θεραπαινὶς, *famula*.
ὁ Λάκων, *Lacon, Spartanus*,	ἡ Λάκαινα, *Lacæna*.
ὁ λέων, *leo*,	ἡ λέαινα, *leæna*.
ὁ δράκων, *draco mas*,	ἡ δράκαινα, *draco fœmina*, &c.

Or in σσα, as thoſe whoſe maſculine ends in ξ, ψ, or σ.

ὁ ἄναξ, *rex, dominus*; ἡ ἄνασσα, *regina, regis uxor, ſoror*, aut *filia*.

ὁ φὰψ, *palumbus*, ἡ φάσσα, and Att. φάττα, *palumba*.

ὁ βασιλεὺς, *rex*, ἡ βασίλισσα, *regina*; for which we uſe alſo βασιλὶς and βασίλεια.

ὁ πένης, *pauper*, ἡ πένισσα, *pauper aliqua*.

And ſeveral gentiles; as

ὁ Θρᾷξ, *Thrax*, Ion. Θρῇξ,	ἡ Θρῆσσα, *Threſſa*.
ὁ Κρῆς, *Cretenſis*,	ἡ Κρῆσσα, *Creſſa*.
ὁ Φοίνιξ, *Phœnix*,	ἡ Φοίνισσα, *Phœniſſa*.
ὁ Κίλιξ, *Cilix*,	ἡ Κίλισσα, *Ciliſſa*.
ὁ Λίβυς, *Libys*,	ἡ Λίβυσσα, *Libyſſa*.

There are alſo ſome that end in ια, coming from ις; or in ιρα, coming from ηρ; as,

ὁ ἱερεὺς, *ſacerdos*, maſc.	ἡ ἱέρεια, *ſacerdos*, fem.
ὁ σωτὴρ, *ſervator*,	ἡ σώτειρα, *ſervatrix*.

And the poetics,

ὁ πρέσβυς, *ſenex*,	ἡ πρέσβειρα, *vetula*.
ὁ δοτὴρ, *dator*,	ἡ δότειρα, *datrix*; unleſs we derive it from δότης.

From ἔχις, *vipera*, maſc. comes ἔχιδνα, *vipera*, fœm.

CHAP. X.

Of the comparative and ſuperlative degrees.

RULE XXI.

Of their termination.

1. *Regularly the comparative is in* τερος, *and the ſuperlative in* τατος:
2. *Irregularly they are in* ων, *and* σσος.

EXAMPLES.

NOUNS are compared either regularly, or irregularly.

1. Regularly the comparative is in τερος, and the ſuperlative in τατος; as ἅγιος, ἁγιώτερος, ἁγιώτατος, *ſanctus, ſanctior, ſanctiſſimus.*

2. Irregularly they are formed in ων and σσος; as κακὸς, *malus*; κακίων, *pejor*; κάκιστος, *peſſimus:* and this is almoſt as much as is requiſite to remark for beginners.

Manner of forming the comparative.

The manner of forming theſe comparatives and ſuperlatives, as alſo the change that is ſometimes made in the termination of the poſitive, may be eaſily learnt by the following examples, which we ſhall range according to their terminations.

ας: ὁ μέλας, μελάντερος, μελάντατος, *niger, nigrior, nigerrimus:* which may be formed from the neuter μέλαν, adding thereto τερος and τατος.

ης: ὁ εὐσεβὴς, εὐσεβέστερος, εὐσεβέστατος, *pius, magis pius, piiſſimus:* from the neuter in ες, τὸ εὐσεβὲς.

ος { ὁ ἔνδοξος, *glorioſus*, ἐνδοξότερος, ἐνδοξότατος.
ὁ πρᾶος, *mitis*, πρᾳότερος, πρᾳότατος.
ὁ σοφὸς, *ſapiens*, σοφώτερος, σοφώτατος.

These are all formed from the poſitive, changing σ into τερος and τατος.

ως:

υς: ἰθὺς, *latus*, ἰθύτερος, ἰθύτατος: from the neuter in υ.

ις: ὁ χαρίεις, *gratioſus*, χαριέτερος, χαριέτατος: from the maſculine in ις, rejecting ι from the diphthong.

ους: ὁ ἁπλοῦς, *ſimplex*, ἁπλούτερος, ἁπλούτατος: from the poſitive in ους.

ων: ὁ σώφρων, *modeſtus*, σωφρονέτερος, σωφρονέτατος: from the nominative plural in ες.

To theſe we may add alſo thoſe in αρ; as ὁ μάκαρ, *beatus*, μακάρτερος, μακάρτατος.

Thoſe in ος, preceded by a ſyllable long by nature or poſition, make ότερος and ότατος, with an ὀμικρὸν; as ἔνδοξος, πρᾶος, above mentioned. And thoſe which have a ſhort ſyllable before ος, make ώτερος and ώτατος, with an ὠμέγα; as ὁ σοφὸς above mentioned.

But ὁ κενὸς, *vacuus*, makes κενότερος, κενότατος; and στενὸς, *anguſtus*, στενότερος, στενότατος. Nevertheleſs we meet with κενώτερος and στενώτερος in the beſt MSS. to which I think it ſafeſt to conform.

Some that have ος, preceded by a doubtful vowel, will admit either of ο or ω; as ὁ ἴσος, *æqualis*, ἰσότερος or ἰσώτερος: ὁ ἱκανὸς, *aptus*, ἱκανότερος and ἱκανώτερος.

From πορφύρεος, *purpureus*, is formed by ſyncope πορφυρώτερος, for -εώτερος: the ſame is alſo practiſed in regard to ſome others.

ίστερος *and* ίστατος.

To theſe regular compariſons we may refer thoſe in ίτερος and ίτατος, though formed irregularly; as,

ὁ λάλος, *loquax*, λαλίτερος, λαλίτατος.

And the Attics form a vaſt number of this ſort; as,

ὁ λάγνος, *libidinoſus*, λαγνίτερος, λαγνίτατος.

ὁ ὀλίγος, *paucus*, ὀλιγίτερος, ὀλιγίτατος, and even ὀλίγιστος.

Thus τερπνὸς, *jucundus*, makes τερπνότατος and τέρπιστος.

ὁ ἀλαζὼν, *ſuperbus*, ἀλαζονίτερος, ἀλαζονίτατος.

ὁ πτωχὸς, *mendicus*, πτωχίτατος.

ὁ βλὰξ, *ſtupidus*, βλακίτατος.

ὁ ὀψοφάγος, *obſoniorum amans*, ὀψοφαγίτατος.

ὁ ἀκρατὴς, *intemperans*, ἀκρατίτατος.

ὁ ψευδὴς, *mendax*, ψευδίτατος.

έστερος *and* έστατος.

Some are alſo formed by the Attics, and even by the Ionics, in έτερος and έτατος; as,

ὁ σπουδαῖος, *ſtudioſus*, σπουδαίτερος, σπουδαίτατος.

ὁ ἄφθονος, *invidiæ expers*, *largus*, ἀφθονίτερος, ἀφθονίτατος, whence Eupolis hath taken ἀφθονίτατον: juſt as Pind. hath ἀπονίτερον; and Apollon. lib. iv. de Synt. πιθανίτερον.

ὁ ἄκρατος, *merus*, *non mixtus*, ἀκρατίτερος, ἀκρατίτατος, &c.

αίτερος *and* αίτατος.

Some in αιος are likewiſe formed by the Attics in αίτερος, αίτατος, by ſyncope; as,

ὁ παλαιὸς, *vetus*, παλαίτερος, παλαίτατος. In the ſame manner, ὁ γεραιὸς, *ſenex*, ὁ σχολαῖος, *tardus*; and ſome others.

This

This termination is found in ſome, without being ſyncopated; as ὁ ἴδιος, *proprius*, ἰδιαίτερος, ἰδιαίτατος. As alſo ὁ ἥσυχος, *quietus*; ἴσος, *æqualis*; μέσος, *medius*; πλησίος, *propinquus*; ὄψιος, *ſerus*, &c.

ὁ φίλος, *amicus*, forms by ſyncope φίλτερος and φίλτατος; and among poets φίλιος. Att. φιλαίτερος and φιλαίτατος.

ὁ ὤπων, *maturus*, makes ὠπαίτερος, ὠπαίτατος.

Irregular compariſon.

Among thoſe compared irregularly, the following take ίων and ιστος.

ὁ καλὸς, *pulcher*, καλλίων, κάλλιστος.

ὁ αἰσχρὸς, *turpis*, αἰσχίων (loſing ρ) αἴσχιστος.

ὁ οἰκτρὸς, *miſerabilis*, οἰκτίων, οἴκτιστος.

ὁ ἐχθρὸς, *inimicus*, ἐχθίων, ἔχθιστος.

ὁ ῥᾴδιος, *facilis*, ῥᾴων (caſting off ὁ) ῥᾴιστος, and by ſynereſis ῥᾷων, ῥᾷστος.

In like manner thoſe in υς, though they are alſo compared regularly.

ὁ βαθὺς, *profundus*, βαθύτερος, βαθύτατος, and βάθιστος.

But from ων, ι is alſo cut off, and the preceding conſonant changed into two σσ; βαθίων, βάσσων. In the ſame manner are compared βραδὺς, *tardus*; γλυκὺς, *dulcis*; ἡδὺς, *ſuavis*; παχὺς, *craſſus*; ταχὺς, *celer*; ὠκὺς, *velox*; βραχὺς, *brevis*; and the like.

Compariſons more irregular than the preceding.

There are others ſtill more irregular than the preceding; as ἀγαθὸς, *bonus*; ἀμείνων, *melior*; from whence there is no ſuperlative formed.

And βελτίων, [a] βέλτιστος
κρείσσων, [b] κράτιστος
ἀρείων, [c] ἄριστος
λωίων, [d] λῷστος
melior, *optimus*,

[a] from βούλομαι, as *optimus* from *opto*; or from βέλτερος, *melior*, *præſtantior*.
[b] from κρατὺς, or κραταιὸς, *fortis*.
[c] from Ἄρειος, *Martius*; Ἄρης, *Mars*.
[d] from λῶ for θέλω, or ἐθέλω, *volo*, *quaſi quem magis volumus*.

We ſometimes meet with ἀγαθώτατος, as in Joſephus and others, though it is rejected by Lucian, as well as κορυφαιότατος, whoſe poſitive κορυφαῖος has already the force of a ſuperlative.

Κακὸς, *malus*; κακίων, *pejor*; κάκιστος, *peſſimus*.

Likewiſe χείρων, or poetically χερείων, } χείριστος.
And ſometimes κακώτερος,

μέγας, *magnus*, μείζων, μέγιστος.

Μικρὸς, *parvus*, makes regularly μικρότερος, τατος.

And moreover in the comparative { ἥσσων, μείων } whence no ſuperlative is formed.

Ἐλαχὺς, or ἰλαχὺς, in Euſt. *parvus*, ἐλάσσων, or ἔλων, ἐλάχιστος.

Πολὺς, *multus*, πλείων, πλεῖστος, for πολίων, πόλιστος.

Comparatives

Comparatives and ſuperlatives not formed from a poſitive.

There are comparatives and ſuperlatives frequently formed, not from a poſitive, but from elſewhere.

1. Some are formed even from a comparative or ſuperlative.

From a comparative; as from
- λωΐων, *melior*: λωΐτερος.
- μείων, *minor*: μειότερος.
- πρότερος, *prior*: πρωτεραίτερος.
- ῥᾴων, *facilior*: ῥᾳότερον, in the neuter: and Ion. ῥήϊτερον.
- καλλίων, *pulchrior*: καλλιώτερον.
- χερείων, *pejor*: χερειότερον.
- χείρων, *vilior*: χειρότερον.

From a ſuperlative; as from
- χείριστος, *peſſimus*: χειριστότερη, feminine in Hippocr.
- κύδιστος, *illuſtriſſimus*: κυδίστατος.
- ἐλάχιστος, *minimus*: ἐλαχιστότερος.

2. From a noun ſubſtantive: τὸ κέρδος, *lucrum*; κερδίων, *lucroſior*; κέρδιστος, *lucroſiſſimus*.

ὁ βασιλεὺς, *rex*; βασιλεύτερος, *magis regius*; βασιλεύτατος, *regno dignissimus*.

τὸ ῥίγος, *rigor, horror*; ῥιγίων, *horridior, terribilior, deterior*; ῥίγιστος, *maxime horrendus*.

ὁ Θεὸς, *Deus*, θειότερος, *divinior*, Hom.

ὁ φὼρ and ὁ κλέπτης, *fur*; φωρότατος and κλεπτίστατος, *furaciſſimus*.

ὁ πλήκτης, *percuſſor*; πληκτίστατος, *promptiſſimus ad percutiendum*.

ὁ πότης, *potor*; ποτίστατος, *bibaciſſimus*.

ἡ κράμβη, *braſſica*; κραμβότατος, Ariſtoph. *quaſi braciſſimus* for *braſſicæ olentiſſimus*.

3. From a pronoun: αὐτὸς, *ipſe*; αὐτότατος, as in Latin *ipſiſſimus* among the comic poets.

4. From a verb: φέρω, *fero*; φέρτερος, *præſtantior*, as much as to ſay, *he who can carry more*; φέρτατος, and alſo φέριστος and φέρτιστος, *præſtantiſſimus*.

5. From a participle: ὁ ῥῤωμένος, *validus*; ῥῤωμενέστερος, *validior*; ῥῤωμενέστατος, *validiſſimus*.

6. From an adverb: ἄνω, *ſupra*; ἀνώτερος, *ſuperior*; ἀνώτατος, *ſupremus*: κάτω, *infra*; κατώτερος, *inferior*; κατώτατος, *infimus*: πόῤῥω, *longe*; πορῥώτερος, *remotior*; πορῥώτατος, *remotiſſimus*.

In the ſame manner ἔσω, *intra*; ἔξω, *extra*; πρόσω, *ante*.

But ἐγγὺς, *prope*, makes ἐγγύτερος, ἐγγύτατος: or ἐγγίων, ἔγγιστος, *propior, proximus*.

From ὀπίσω, *retro*, comes ὀπίστερος, *poſterior*, and ὀπίστατος, *poſtremus*.

From πρωΐ, *mane, maturè*; πρωϊαίτερος, *maturior*: πρωϊαίτατος, *maturrimus, omnium primus*.

From ὕψι, *altè*; ὕψιστος, *altiſſimus*. And in verſe, from ἄφαρ, *cito*, comes ἀφάρτερος, *citior*.

7. From a prepoſition; as,

From ὑπὲρ, *ſuper*; ὑπέρτερος, *ſuperior*; ὑπέρτατος, *ſupremus*, and by ſyncope ὕπατος, *conſul*.

From

From πρὸ, *ante*; πρότερος, *prior*; πρότατος: then rejecting τ, and making a crasis, πρῶτος, *primus*.

Observations on the dialects of the comparative and superlative.

The comparative λωΐων, *melior*, is almost quite poetic; as also the superlative λώϊστος, *optimus*: instead of which in prose we use λώων and λῷστος.

Instead of κρείσσων, *melior*, the Ionics and Dorics say κρέσσων. But κάρρων is also used, as if it came from κρατὺς, *fortis*, according to the Etymol.

Instead of βέλτιστος, the Dor. say βέντιστος, *optimus*.

Instead of κακίων, the poets say κακείων, *pejor*: χερείων, ονος, *pejor*, makes χερείονι, χερείονα, plur. χερείονες; and the dative syncopated, χέρειι; then by changing the diphthong, χέρηϊ, Il. α. ἀνδρὶ χέρηϊ, *viro deteriori*. We also meet with χέρηα for χερείονα, χερείοα, χερείω, *deteriorem*, and χέρηες for χερείονες. In like manner we find χειρίων and χείρων, from whence are formed χειρότερος, *vilior*, and χειρότατος, *vilissimus*.

Ῥᾴδιος and ῥῆος change α into η Ion. putting the ι after it; ῥηΐδιος, *facilis*; ῥῆϊστος, *facillimus*. We likewise find ῥηΐτερος among the poets.

Μέγαλος, *magnus*, hath sometimes in the vocative μέγαλε, *magne*; and in the comparative μεγαλώτερος, *major*, among poets.

Μείζων makes Ion. μέζων, *major*, and Dor. μάσσων, which is also taken for μακρότερος, *longior*; in the same manner as βράσσων for βραδύτερος or βραχύτερος, *brevior*.

Μικρὸς, *parvus*, makes Dor. μίκκος, whence the diminut. μίκκυλος, *parvulus*.

From ἧσσων comes Ion. ἴσσων, *minor*; whence ἰσσόω, the same with ἡττόω, *vinco*.

Of πολὺς the poets and Ionics make πυλὺς, *multus*. See the chapter of adjectives.

In the comparative, for πλείων, the Attics say πλέων, and in the neuter πλέον, *plus*, which is taken adverbially. We meet also with πλεῖν, Att. and πλεῦν, Ion. and so in the other cases, πλεῖνος, ι, α, ες, ων, &c.

We likewise say πλέες, πλέας, for πλείονες, πλείονας, *plures*, especially in verse.

CHAP. XI.

Of numeral nouns.

NUMBERS are either cardinal, that is, which serve as a foundation to the rest, as εἷς, *unus*; δύω, *duo*; τρεῖς, *tres*: or ordinal, viz. which are expressive of order; as πρῶτος, *primus*.

The

The four first Numeral Nouns are declined thus:

SINGULAR.

N.	εἷς, *unus*,	μία, *una*,	ἕν, *unum*.
G.	ἑνὸς,	μιᾶς,	ἑνὸς.
D.	ἑνὶ,	μιᾷ,	ἑνὶ.
A.	ἕνα,	μίαν,	ἕν.

DUAL.

Nom. Ac. Δύο, or, according to the Attics, δύω, *duo*.
G. D. Δυοῖν, and in the feminine δυεῖν, and poet. in the dat. δυσὶ.

Sometimes δύο *is not declined at all, being of all cases and genders, and taken for* duo, duæ, duorum, duarum, *&c.*

Sometimes it receives the dual article, and sometimes the plural; τὼ καὶ τὰ δύο; οἱ καὶ τὰ δύο.

Δυσὶ *is a case formed according to the analogy of the plural. Wherefore we find it used thus even by* St. Luke, Acts xxi. 33. καὶ ἐκέλευσε δεθῆναι ἁλύσεσι δυσὶ, et jussit eum (Paulum) vinciri catenis duabus. *We likewise meet with* δυῶν *in the genitive, for* δυοῖν.

PLURAL.

Nom.	ὁ καὶ αἱ τρεῖς, *tres*,	καὶ τὰ τρία, *tria*.
Gen.	τριῶν, *trium*.	
Dat.	τρισὶ, *tribus*.	
Acc.	τοὺς καὶ τὰς τρεῖς, *tres*,	καὶ τὰ τρία, *tria*.

In like manner,

Nom.	ὁ καὶ αἱ τέσσαρες,	καὶ τὰ τέσσαρα, *quatuor*.
Gen.	τεσσάρων,	
Dat.	τέσσαρσι,	
Acc.	τοὺς καὶ τὰς τέσσαρας,	καὶ τὰ τέσσαρα.

The Attics say, τέτταρες and τέτταρα; in like manner the other cases.

Observations on the Cardinal Numbers.

Numeral nouns from four to an hundred are indeclinable; πέντε, *quinque*; ἕξ, *sex*; ἑπτὰ, *septem*; ὀκτὼ, *octo*; ἐννέα, *novem*; δέκα, *decem*.

From ten to twenty the least number may be placed first or last; thus,

Ἕνδεκα, or δέκα ἕν, *undecim*; δώδεκα, or δέκα δύω, *duodecim*; δέκα τρεῖς, or τρισκαίδεκα, *tredecim*.—In the same manner, δεκατέσσαρες, *quatuordecim*; δεκαπέντε, *quindecim*; δεκαἕξ, *sexdecim*; δεκαεπτὰ, *septemdecim*; δεκαοκτὼ, *octodecim*; δεκαεννέα, *novemdecim*; εἴκοσι, *viginti*.

From twenty to thirty the smallest number is always put last; εἴκοσι εἷς, *viginti et unus*; εἴκοσι ἕν, *viginti unum*; εἴκοσι δύο, *viginti duo*; &c. τριάκοντα, *triginta*.

From thirty upwards the conjunction is commonly inserted in the middle; as τριάκοντα καὶ ἕν, or, in one word, τριακονταεἷς, *triginta et unum*.

From thirty to a hundred the tens are all terminated in ἀκοντα or ήκοντα, corresponding to the Latin, *ginta*; thus, τριάκοντα, *triginta*;

ginta; τεσσαράκοντα, *quadraginta*; πεντήκοντα, *quinquaginta*; ἑξήκοντα, *ſexaginta*; ἑβδομήκοντα, *ſeptuaginta*; ὀγδοήκοντα, *octoginta*; ἐνενήκοντα, *nonaginta*; ἑκατὸν, *centum*.

Ἑκατὸν καὶ ἕν, *centum et unum*; ἑκατὸν καὶ δύο, *centum et duo*, &c.

The other hundreds are declinable: οἱ διακόσιοι, *ducenti*; αἱ διακόσιαι, *ducentæ*; διακόσια, *ducenta*. In like manner, οἱ τριακόσιοι, *trecenti*; οἱ τετρακόσιοι, *quadringenti*; οἱ πεντακόσιοι, *quingenti*; οἱ ἑξακόσιοι, *ſexcenti*; οἱ ἑπτακόσιοι, *ſeptingenti*; οἱ ὀκτακόσιοι, *octingenti*; οἱ ἐνιακόσιοι, *nongenti*.

Οἱ χίλιοι, *mille*; οἱ δισχίλιοι, *bis mille*; οἱ τρισχίλιοι, *ter mille*; οἱ τετρακισχίλιοι, *quater mille*; οἱ ἑπτακισχίλιοι, *ſepties mille*; οἱ ὀκτακισχίλιοι, *octies mille*; οἱ ἐνιακισχίλιοι, *novies mille*.

Οἱ μύριοι, *decies mille*; but μυρίοι, with an acute on the penultima, ſignifies *infiniti*, according to Euſtath. οἱ δισμύριοι, *vicies mille*; οἱ τρισμύριοι, *tricies mille*; and ſo on.

Of Ordinal Numbers.

The ordinal numbers end always in ος. Thoſe of the firſt ten are in τος, except the ſecond, the ſeventh, and the eighth. Thoſe of the ſecond are compound nouns, ending alſo in τος: and thoſe of the third, and the reſt, terminate in τός; in the manner as follows:

Ὁ πρῶτος, *primus*; ὁ δεύτερος, *ſecundus*; ὁ τρίτος, *tertius*; ὁ τέταρτος, *quartus*; ὁ πέμπτος, *quintus*; ὁ ἕκτος, *ſextus*; ὁ ἕβδομος, *ſeptimus*; ὁ ὄγδοος, *octavus*; ὁ ἔνατος, *nonus*; ὁ δέκατος, *decimus*.

Ὁ ἑνδέκατος, *undecimus*; ὁ δυοκαιδέκατος, *duodecimus*; ὁ τρισκαιδέκατος, *decimus tertius*, &c.

Ὁ τριακοστὸς, *triceſimus*; ὁ τεσσαρακοστὸς, *quadrageſimus*; ὁ πεντηκοστὸς, *quinquageſimus*; ὁ ἑξηκοστὸς, *ſexageſimus*; ὁ ἑβδομηκοστὸς, *ſeptuageſimus*; ὁ ὀγδοηκοστὸς, *octogeſimus*; ὁ ἐνενηκοστὸς, *nonageſimus*; ὁ ἑκατοστὸς, *centeſimus*.

ὁ διακοσιοστὸς, *ducenteſimus*; ὁ τριακοσιοστὸς, *trecenteſimus*.

ὁ χιλιοστὸς, *milleſimus*; ὁ δισχιλιοστὸς, *bis milleſimus*, &c.

ὁ δεκαμυριοστὸς, *decies milleſimus*.

ὁ δισμυριοστὸς, *vicies milleſimus*.

ὁ τρισμυριοστὸς, *tricies milleſimus*, &c.

Of Numbers formed by abſtraction.

Numbers formed by abſtraction are feminine; as ἡ μονὰς, *unitas*; ἡ δυὰς, *duitas* or *binarius*; ἡ τριὰς, *trinitas* or *trinarius*; ἡ τετρὰς, *quaternitas* or *quaternarius*; ἡ πεμπτὰς, *quinarius*; ἡ ἑκτὰς, *ſenarius*; ἡ ἑπτὰς, *ſeptenarius*; ἡ ὀγδοὰς, *octonarius*; ἡ ἐνιὰς, *novenarius*; ἡ δεκὰς, *denarius*; ἡ ἑκατοντὰς, *centenarius*; ἡ χιλιὰς, *millenarius*; ἡ μυριὰς, *myrias* or *decies millenarius*; where the word *numerus* is always to be underſtood.

Of Multiplying Numbers.

Some are in ους, and denote the ſimplicity or multiplicity of a thing in itſelf; as ὁ ἁπλοῦς, *ſimplex*; ὁ διπλοῦς, *duplex*; ὁ τριπλοῦς, *triplex*, &c.

Others are in άσιος, and ſignify proportion; as ὁ διπλάσιος, *duplus*; ὁ τριπλάσιος, *triplus*; ὁ τετραπλάσιος, *quadruplus*, &c.

There are other in αῖος, which chiefly mark the time; ὁ τεταρταῖος, *quartanus*; ἡ πεμπταῖος, *quintanus*; ὁ ἑκταῖος, *ſextanus*; ὁ ἑβδομαῖος, *ſeptimanus*; ὁ ὀγδοαῖος, *qui octo dierum eſt*; ὁ ἐνατάῖος, *qui novem*; ὁ δεκατάῖος, *qui decem dierum eſt*, &c. Thus, πυρετὸς τριταῖος, *febris tertiana*; or abſolutely, τριταῖος, *tertiana*; ὁ τεταρταῖος, *quartana*; ὁ πεμπταῖος, *quintana*, &c.

ANNO-

ANNOTATION.

For what concerns the letters and figures, by which the Greeks uſed to mark their numbers, ſee Book i. Chap. vi.

Obſervations on the Dialects of Numeral Nouns.

From εἷς, *unus*, comes ἴσις, Ion.; and from μία, *una*, ἴα, Æol.

Its compounds take θ for δ, Æol. and Dor. οὐθείς, μηθείς, *nullus*; οὐθέν, μηθέν, *nullum*; whence comes ἐξουθενέω and ἐξουθενίζω, *nihili facio*. And this θ ſometimes occurs even in proſe.

The compound is alſo reſolved, Æol. and Dor. in two words; οὐδὲ εἷς, οὐδὲ ἓν, *nullus*, *nullum*; μηδὲ εἷς, μηδὲ ἕν; or, in one word, μηδέν. But Homer oftener makes uſe of ὅτις, ὅτι, ὅτινος, for οὐδείς, &c. And the Ionics ſay, ὀὐδαμοί.

The poets uſe δοιοὶ and δοιὼ, for δύο, *duo*; in the dative δοιοῖσιν, *duobus*.

Inſtead of τέσσαρες, not only the Attics ſay τέτταρες, *quatuor*; but moreover the Ionics ſay τέσσιρες; and even in compounds, τεσσερηκοντα, *quadraginta*. The Dorics ſay τέτορες or τέττορες, and the poets πίσυρες or πίσσυρες, and the obliques in the ſame manner. The Æol. ſay πίσσυρες, whence Heſych. takes πίσσυρα.

For εἴκοσι, *viginti*, the Dor. ſay εἴκατι; the poets and Ion. ἴκοσι; whence comes εἰκοστὸς, *vigeſimus*.

Inſtead of τριάκοντα, *triginta*; τεσσαράκοντα, *quadraginta*; διακόσιοι, *ducenti*; τριακόσιοι, *tricenti*; the Ion. ſay, τρικοντα, τεσσερήκοντα, δικόσιοι, τρικόσιοι, &c.

For ὀγδοήκοντα, *octoginta*, the poets ſay ὀγδώκοντα.

In ordinal numbers, the Dorics ſay πρῶτος for πρῶτος, and πρᾶτις for πρῶτιτος, *primus*.

And the poets ſay δεύτατος for δεύτερος, *ſecundus*.

CHAP. XII.

Of PRONOUNS:

And firſt of Primitives.

PRONOUNS are properly irregular nouns, which ought to be referred to the pariſyllabic declenſion. They may be conſidered either according to their ſpecies, or according to their ſignification.

According to their ſpecies, pronouns are primitives, derivatives, or compounds. According to their ſignification, they are demonſtratives, relatives, poſſeſſives, or gentiles.

There are three primitives, ἐγὼ, *ego*, for the firſt perſon: σὺ, *tu*, for the ſecond: ἕ, *ſui*, for the third; which is without a nominative, the ſame as *ſui* in Latin. Theſe pronouns are declined thus:

Singular.

Nom. Ἐγὼ, *ego*;	Σὺ, *tu*;		
Gen. ἐμοῦ, *mei*;	σοῦ, *tui*;	οὗ, *ſui.*	
Dat. ἐμοὶ, *mihi*;	σοὶ, *tibi*;	οἷ, *ſibi.*	
Acc. ἐμὲ, *me*;	σὲ, *te*;	ἑ, *ſe.*	

Dual.

Nom. νὼ, *nos duo*;	σφὼ, *vos duo*;	σφὼ, *ipſi duo.*
Gen. νῷν, *noſtri*;	σφῷν, *veſtri*;	σφοῖν, *ſibi.*

Plural.

Nom. ἡμεῖς, *nos*;	ὑμεῖς, *vos*;	σφεῖς, *ipſi, æ, um.*
Gen. ἡμῶν, *noſtrum*;	ὑμῶν, *veſtrum*;	σφῶν, *ſui.*
Dat. ἡμῖν, *nobis*;	ὑμῖν, *vobis*;	σφίσι, *ſibi.*
Acc. ἡμᾶς, *nos*;	ὑμᾶς, *vos*;	σφᾶς, *ſe.*

ANNOTATION.

Theſe three pronouns, and the greateſt part of the reſt, have no vocative; and thoſe that have, make them always like the nominative. But whereas the Latins ſay ô tu, *the Greeks ſay* ὦ ἔτος.

Σφὶ *and* σφιῖς *cannot be expreſſed in Latin, becauſe* ſui *is without a nominative. But the Greeks uſe theſe caſes for thoſe of* αὐτὸς, *of which hereafter. Wherefore they may be rendered by* ipſi, ipſæ, ipſa.

Obſervations on the Dialects of the Three Primitives.

The Attics put γι after ἐγὼ and σὺ, drawing back the accent; ἔγωγι, σύγι; which they obſerve through the whole ſingular number.

The Dor. add ν or νη; ἐγὼν (Æol. ἐγῶν) or ἐγώνη. They alſo put γα for γι; ἐγώνγα. But the Bœot. ſay ἰώγα and ἰώγγα, where γα does not enter into the compoſition of the word, no more than ἐγώθην, which is the reaſon why it does not draw back the accent.

The poets cut off ι; γὼ for ἐγὼ.

The Dor. change σ into τ; for σὺ they ſay τὺ, whence the Latin *tu*. They alſo ſay τύνη and τύγα. The genit. is τᾶ or τεῦ; dat. τοί; acc. τὶ or τὺ, which is here an enclitic, though it be not ſo in the nominative.

The genitive ſingular ἐμοῦ, σοῦ, οὗ, are by the Ion. reſolved into εο; ἐμέο (or μέο) σέο, ἕο; where the poets inſert a ι, ἐμεῖο, &c.

The Cyprians ſay Fέο, with the digamma; and hence Heſych. is miſtaken in reading Γέο. We alſo meet with τεοῖο, *tui*, ἑοῖο, *ſui*, in Hom. But ἑῆος ſignifies *ſui*, coming from ἑός, *ſuus*: and ἐῆος (with a ſmooth breathing) *boni*, coming from ἐεὺς or ἠὺς, *bonus, formoſus, manſuetus.*

The

The Attics join alſo θεν to the genit. ἐμέοθεν, and ἐμέθεν, or μέθεν, &c.

The datives ἐμοὶ, μοὶ, τοὶ, change οι into ιν Dor. ἐμὶν, τὶν: and this laſt admits alſo of an ι, τιὶν; and by reſolution, τιεῖν.

The poets prefix an ε to the pronoun of the third perſon; ἑοῖ for ὁι; ἑὶ for ἑ: and the Dor. inſtead of this accuſative uſe μὶν or νὶν, from the antiquated nom. ἴς, acc. ἶν. It ſerves for all numbers and genders, and not only for *ſe*, but alſo for *ipſum, am, um*; *ipſos, as, a*; or *illos, as, a*.

In the dual number the poets ſay νῶϊ, σφῶϊ; and the Æol. ἄμμε, *nos duo*; ὔμμε, *vos duo*; which are alſo taken for the accuſative plural, and uſed according to the analogy of the plural: of which preſently.

The poets reſolve the diphthong of the genitive; ſaying νῶϊν, σφῶϊν, for νῷν, σφῷν: and ſometimes they caſt off the ν; νῶϊ, σφῶϊ, as in the nominative.

They likewiſe add an ε to the third perſon dual, σφιὲ for σφὶ; and ſometimes an ω, σφοὶ or σφωὶ; and even σφὼ, which agrees with the dual of σὺ.

Thus the nominative dual σφὼ, and the genitive σφῶϊν or σφῷν, which are properly from σὺ, are taken for *ipſi duo, ipſorum duorum, ipſis duobus*, and then they are derived from ἕ, *ſui*. Whoſe nominative dual σφὶ is moreover uſed by poets for the accuſative ſingular of the relative αὐτὸς, and for σφᾶς, accuſative plural.

The nominative plural is reſolved into ες; Ion. ἠμέες for ἡμεῖς, &c. This ε is alſo preſerved in the genitive and accuſative. But the poets add thereto an ι; ἠμεῖες, &c. except the accuſative σφέας, where they do not ſay σφεῖας.

The Dor. change η into α in the pronoun of the firſt perſon; in which, as alſo in the ſecond, they change ες into ες, obſerving the ſame analogy in the other caſes: drawing back the accent in the nominative only, and leaving it on the laſt, but circumflexed in the other caſes, except the dative, which may be acuted: moreover, taking the genitive Ion. in ων, where they only change η into α, ἀμέων for ἠμέων, they retain the accent upon the penultima.

The Æol. preſerve likewiſe this α, and reduplicate μ, changing the rough breathing into a ſmooth, and ſtill keeping the accent on the penultima in all caſes.

The dative plural, Ion. and poet. is in ῖν acuted; ἡμῖν (Att. ἡμῑν) ὑμῖν, σφῖν, and even σφί and φί.

The poets moreover ſay σφέες for *ipſi* or *ipſos*, which is alſo found in Thucydides.

The Dor. ſay σφὶς for σφᾶς, and likewiſe ψὶ, which comes from σφὶ, for φσὶ. And ψὶ in Heſych. is alſo taken for the accuſative ſingular.

But thoſe dialects may be viewed eaſily all together in the following table.

TABLE of the Three Primitive Pronouns, with their Dialects.

I. EGO.

SINGULAR.

N. ἐγὼ
- *Poët.* γὼ.
- *Att.* ἔγωγε.
- *Dor.* ἐγὼν, ἐγώνη, and ἐγώνσα.
- B. ἐώγα & ἐώγσα.

G. ἐμοῦ and μοῦ
- *Ion.* ἐμέο, μέο, and ἐμεῖο.
- *Att.* ἐμέθεν, and ἐμεῖθεν.
- *D.* ἐμεῦ and μεῦ.

D. ἐμοὶ
- μοὶ.
- *Att.* ἔμοιγε.
- *Dor.* ἐμὶν and ἐμοίνι.

A. ἐμὲ
- μὲ.
- *Att.* ἔμεγε.

DUAL.

N. A. νὼ
- *Poët.* νῶϊ.
- *Dor.* ἄμμε.

G. D. νῷν
- *Poët.* νώϊν, and νῶϊ.

PLURAL.

N. ἡμεῖς
- *Ion.* ἠμέες, ἠμαῖες.
- *Dor.* ἄμες.
- *Æol.* ἄμμες.

G. ἡμῶν
- *Ion.* ἠμέων, and ἠμείων.
- *Dor.* ἀμῶν.
- *Æol.* ἀμμέων, ων.

D. ἡμῖν
- *D.* ἀμὶν or ἀμῖν.
- *Æol.* ἄμμι, and ἄμμιν.

A. ἡμᾶς
- *Ion.* ἠμέας, and ἠμεῖας.
- *Dor.* ἀμᾶς.
- *Æol.* ἄμμας and ἄμμε.

II. TU.

SINGULAR.

σὺ
- *Att.* σύγε.
- *Dor.* τὺ (γε is used in all cases) τύγη and τύγα.

σᾶ
- *Ion.* σεῖο, σέο.
- *Att.* σέοθεν, and σέθεν.
- *D.* τᾶ, τεῦ, τεῖο.
- *Æol.* σεῦ.

σοὶ
- *Att.* σοίγε.
- *Dor.* τοὶ.
- *Poët.* τὶν, τείν, and τεῖν.

σὲ
- *Dor.* τὲ.
- *Encl.* τὺ.

DUAL.

σφὼ
- *Poët.* σφῶϊ.
- *Æol.* ὔμμε.

σφῷν
- σφώϊν.
- σφῶϊν.

PLURAL.

ὑμεῖς
- *Ion.* ὑμέες.
- *Poët.* ὑμεῖες.
- *Dor.* ὔμες.
- *Æol.* ὔμμες.

ὑμῶν
- *Ion.* ὑμμέων, and ὑμείων.
- *Æol.* ὑμμέων, ὔμμων.

ὑμῖν
- *Dor.* ὑμῖν.
- *Æol.* ὔμμι, and ὔμμιν.

ὑμᾶς
- *Ion.* ὑμέας, and ὑμεῖας.
- *Æol.* ὔμμας, and ὔμμε.

III. SUI.

SINGULAR.

ἕ
- *Ion.* ἕο, and ἑῖο, *Att.* ἕοθεν, ἕθεν, *D.* ἕυ, οἷο, & ἑοῖο, as if they came from ἑϝ.

οἱ
- *Encl.*
- *Poët.* ἑοὶ.

ἑ
- *Poët.* ἕεν μὶν, or νὶν, for all the three genders.

DUAL.

σφὶ
- σφέε, σφὶ, & σφωὶ, or σφὼ.

σφὶν and σφωῖν.

PLURAL.

σφεῖς
- *Dor.* σφὶς.
- *Poët.* σφέες.

σφῶν
- *Ion.* σφέων.
- *Poët.* σφέων.

σφίσι
- *P.* σφὶν, σφὶ, and φὶ.

σφὰς
- *Ion.* σφέας.
- *Poët.* σφὶ.
- *Dor.* φὶ.

II. *Of Derivatives, whether Poſſeſſives or Gentiles.*

There are eight pronouns poſſeſſive, which are derived from the three primitives, in the following manner.

1. From the genitive of ἐγὼ, which is ἐμοῦ, comes ἐμὸς, ἐμὴ, ἐμὸν, *meus, mea, meum.*

2. From σοῦ, the genitive of σὺ, comes σὸς, σὴ, σὸν, *tuus, tua, tuum.*

3. From the genitive οὗ, comes ὅς, ἥ, ὸν, *ſuus, ſua, ſuum.*

4. From the nominative dual of ἐγὼ, which is νὼ or νῶϊ, is formed νωΐτερος, ᾱ, ον, *noſter, a, um,* ours, for two.

5. From σφὼ or σφῶϊ, the nominative dual of σὺ, comes σφωΐτερος, ᾱ, ον, *veſter, a, um,* yours, for two.

6. From the nominative plural of ἐγὼ, which is ἡμεῖς, comes ἡμέτερος, ᾱ, ον, *noſter, a, um,* ours, for more than two.

7. From ὑμεῖς, the nominative plural of σὺ, comes ὑμέτερος, ᾱ, ον, *veſter, a, um,* yours, for more than two.

8. From σφεῖς, the nominative plural of οὗ, comes σφέτερος, ᾱ, ον, *ſuus, ſua, ſuum,* theirs, for more than two.

From theſe plurals are alſo derived the following two gentiles, ἡμεδαπὸς, ὴ, ὸν, *noſtras, atis*; and ὑμεδαπὸς, *veſtras, atis.*

The interrogative of which is ποδαπὸς, *cujas?* their ſecond root being δάπεδον, *ſolum*; whence alſo cometh ἀλλοδαπὸς, *alio ſolo natus.*

Obſervations on the Dialects of the Poſſeſſives.

All theſe pronouns follow the pariſyllabic declenſion according to their gender, and receive the dialects thereof.

The Dor. and poets change σ into τ in σὸς, in the ſame manner as in σὺ; ſaying τὸς, from whence the Latin *tuus, a, um.* They ſometimes inſert an ι; τιὸς, τιὰ, τιὸν: and thus alſo they ſay ἰὸς, ἰὰ, ἰὸν, *ſuus, a, um.*

The ſame Dor. form other poſſeſſives from the nominative plural of their own dialect; ſaying ἀμὸς, ἀμὰ (poet. ἀμὴ) ἀμὸν: ὑμὸς,

ὰ, and ὴ, ὸν: σφὸς, ὰ, and ὴ, ὸν; likewiſe σφέος, ὰ, ὸν: inſtead of ἡμέτερος, *noſter*; ὑμέτερος, *veſter*; σφέτερος, *ſuus*, &c.

The Æol. join the article with the pronoun, and draw back the accent; ὅσσος, ἥση, τόσσον, inſtead of ὁ σὸς, ἡ σὴ, τὸ σὸν.

III. *Of Demonſtratives and Relatives.*

There are two demonſtratives, οὗτος, *hic*; ἐκεῖνος, *ille*; which are both declined like the article, and have the neuter in ο, and not in ον. The firſt takes a τ in the beginning, where the article has one.

There are two relatives of all perſons, viz. ὅς, ἥ, ὅ, *qui, quæ, quod*; and αὐτὸς, ὴ, ὸ, *ipſe, a, um.* They are both declined like the article.

Obſervations on the Dialects of the Demonſtratives ἐκεῖνος *and* οὗτος; *and of the Relative* αὐτὸς.

The Att. add a ι to the demonſtrative pronouns, ὑτοσὶ, αὐτηὶ, τυτοὶ or τυτὶ. In like manner ἐκεινοσὶ, ἐκεινηὶ, ἐκεινοὶ, &c.

We often meet with κεῖνος, eſpecially among the poets, for ἐκεῖνος; and the ſame is uſed in the other caſes.

The Dor. ſay τῆνος or τῆνος, changing κ into τ, and the proper diphthong ει into the improper η, or into η only.

The Ion. put ε before the long vowels, or the final diphthongs of the demonſtrative ὗτος, and of the relative αὐτὸς, and their compounds; αὐτέη for αὕτη, *hæc*; τυτέυ for τύτυ, *hujus*, &c. αὐτέη for αὐτὴ, *ipſa*; αὐτέυ for αὐτοῦ, *ipſius*; in the ſame manner ἐμαυτέυ, ἑαυτέυ, &c.

The nominative plural is excepted, becauſe the final diphthongs αι and οι are reputed ſhort; ὗτοι, and not ὑτέοι, *hice*; αὗται, and not αὐτέαι, *hæce*, taken from the demonſtrative ὗτος. In the ſame manner in the relative αὐτοὶ and αὐταὶ, *ipſi* and *ipſæ*. Some ſay the ſame of the dual, but with leſs foundation.

The relative in αὐτὸς, *ipſe*, being joined to the article ὁ αὐτὸς, ἡ αὐτὴ, τὸ αὐτὸ or ταὐτὸ, is taken for *idem, eadem, idem*: and here the Ion. change αυ into ωϋ, both in the maſculine and the neuter; which they obſerve alſo in αὐτὸς, even when it is taken for *ipſe*, but only in the nominative ſingular and maſculine: as may be ſeen in the following table.

TABLE

TABLE of the Demonſtratives ἐκεῖνος *and* ὅτος, *and the* Relative αὐτὸς, *with their Dialects.*

SINGULAR.		SINGULAR.			SINGULAR.		
Maſc.	Fem.	Maſc.	Neuter.	Fem.	Maſc.	Neuter.	Fem.
Nom. ἐκεῖνος P. κεῖνος Dor. τῆνος A. ἐκεινοσὶ	Nom. ἐκείνη κείνη τῆνα	Nom. ὅτος, *hic.* A. ὀτοσὶ	Nom. τοῦτο	Nom. αὕτη Ion. αὐτίη	Nom. αὐτὸς, *ipſe* Ion. ὦὐτὸς ὠυτὸς	Nom. αὐτὸ ταὐτὸ τωυτὸ	Nom. αὐτὸ Ion. αὐτίη
Gen. ἐκείνου κείνου ἐκεινοῦ	Gen. ἐκείνης	Gen. τούτου A. τουτοῦ I. τουτίου	Gen. the ſame as Maſc.	Gen. ταύτης and ταυτίης	Gen. αὐτοῦ ταὐτοῦ I. αὐτίου τωὐτίου	Gen. the ſame as Maſc.	Gen. αὐτῆς and αὐτίης
Dat. ἐκείνῳ κείνῳ ἐκεινοῖ	Dat. ἐκείνῃ	Dat. τούτῳ A. τουτοῖ I. τούτῳ	Dat. the ſame as Maſc.	Dat. ταύτῃ and ταυτίῃ	Dat. αὐτῷ τωὐτίῳ ταὐτῷ αὐτέῳ	Dat. the ſame as Maſc.	Dat. αὐτῇ and αὐτίῃ
Accuſ. ἐκεῖνον κεῖνον ἐκεῖνοσι	Accuſ. ἐκείνην	Accuſ. τοῦτον τουτοὶ	Accuſ. as the Nom.	Accuſ. ταύτην ταυτίην	Accuſ. αὐτὸν	Accuſ. as the Nom.	Accuſ. αὐτὴν αὐτίην
DUAL.		DUAL.			DUAL.		
Nom. Ac. ἐκείνω	Nom. Ac. ἐκείνᾳ	Nom. Ac. τούτω	Nom. Ac. the ſame as Maſc.	Nom. Ac. ταύτα	Nom. Ac. αὐτὼ αὐτίὼ	Nom. Ac. the ſame as Maſc.	Nom. Ac. αὐτὰ
Gen. Dat. ἐκείνοιν	Gen. Dat. ἐκείναιν	Gen. Dat. τούτοιν	Gen. Dat. the ſame as Maſc.	Gen. Dat. ταύταιν ταυτίαιν	Gen. Dat. αὐτοῖν αὐτίοιν	Gen. Dat. the ſame as Maſc.	Gen. Dat. αὐταῖν αὐτίαιν
PLURAL.		PLURAL.			PLURAL.		
Nom. ἐκεῖνοι κεῖνοι	Nom. ἐκεῖναι	Nom. ὅτοι	Nom. ταῦτα A. ἀυτὶ	Nom. αὗται	Nom. αὐτοὶ	Nom. αὐτὰ ταὐτὰ	Nom. αὐτὰ
Gen. ἐκείνων κείνων	Gen. the ſame as Maſc.	Gen. τούτων I. τουτίων	Gen. the ſame as Maſc.	Gen. the ſame as Maſc.	Gen. αὐτῶν αὐτίων	Gen. the ſame as Maſc.	Gen. the ſame as Maſc.
Dat. ἐκείνοις κείνοις	Dat. ἐκείναις ἐκείνῃσι	Dat. τούτοις P. τούτοισι I. τουτίοισι	Dat. the ſame as Maſc.	Dat. ταύταις ταυτίῃσι	Dat. αὐτοῖς αὐτοῖσι αὐτίοισι	Dat. the ſame as Maſc.	Dat. αὐταῖς αὐτῆσι αὐτίῃσι
Accuſ. ἐκείνους κείνους	Accuſ. ἐκείνας	Accuſ. τούτους	Accuſ. as the Nom.	Accuſ. ταύτας ταυτίας	Accuſ. αὐτοὺς αὐτίους	Accuſ. as the Nom.	Accuſ. αὐτὰς αὐτίας.

ANNOTATION.

The neuter of ἐκεῖνος, for which there was no room in this table, can occaſion no difficulty. For the ſingular being in ο, as we have already obſerved, may be formed from the maſculine by dropping ς; ἐκεῖνο, κεῖνο, τῆνο. The plural is in α; ἐκεῖνα, κεῖνα. The genitive and dative, as alſo the dual, are the ſame as in the maſculine.

Obſervations

Obſervations on the Dialects of the Article, *and of the* Relative ὃς.

The relative ὃς, ἥ, ὅ, *qui, quæ, quod*, is declined like the article ὁ, ἡ, τὸ, rejecting τ in thoſe caſes, where the article has it.

They both conform to the dialects of the pariſyllabic declenſion, by which they are declined according to their genders; with this exception, that from ὃς we do not ſay οἷο for οὗ, *cujus*; nor ἄν, ἴων, or ἄων for ἄων, *quorum*; but τοῖο is uſed for τοῦ, &c. In every thing elſe they agree with the nouns, as may be ſeen in the following table.

But it ſhould not paſs unobſerved, that the article is frequently put in the common dialect, and the noun it belongs to, in another particular; as τοῖς λόγοισιν, Ariſtoph.

The poets ſay ὅου for οὗ, *cujus*; which ὅ is often uſed by writers for *quo* or *ubi*.

In the genitive the Ion. ſay τιῦ for τοῦ, and in the dative τίῳ for τῷ.

The particles γι and δι, added to the article, make it ſerve for a demonſtrative; ὅγι, ἥγι, τόγι: ὅδι, ἥδι, τόδι, &c. But the Attics change ι into ι; ὁδί, ἡδί, τοδί, &c.

TABLE of the Article, *and of the* Relative ὃς, *with their Dialects.*

THE ARTICLE.

SINGULAR.				DUAL.		PLURAL.			
Nom.	Gen.	Dat.	Ac.	N. A.	G. D.	Nom.	Gen.	Dative.	Ac.
Maſ. ὁ,	τοῦ,	τῷ,	τὸν.	τὼ,	τοῖν.	οἱ,	τῶν,	τοῖς,	τοὺς.
	I. τιῦ,	τίῳ,				D. τοὶ,		P. τοῖσι.	
	τοῖο,							τοῖςδε.	
	D. τῷ,							τοῖςδισι.	
								τοῖςδισσι.	
N. τὸ,	τοῦ,	τῷ.		τὼ,	τοῖν.	τὰ,	τῶν,	τοῖς,	τὰ,
The Dialects are the ſame as in the Maſculine.									
Fem. ἡ,	τῆς,	τῇ,	τὴν.	τὰ,	ταῖν.	αἱ,	τῶν,	ταῖς,	τὰς.
						τὰ,	τάων,	ταῖσι.	
							τᾶν,	τῇσι.	

THE RELATIVE ὃς.

SINGULAR.				DUAL.		PLURAL.			
Nom.	Gen.	Dat.	Ac.	N. A.	G. D.	Nom.	Gen.	Dative.	Ac.
M. ὅς,	οὗ,	ᾧ,	ὅν.	ὥ,	οἷν.	οἵ,	ὧν,	οἷς,	ὕς.
Poet. ὅ,	ὅου,							οἷςι,	
N. ὅ,	οὗ,	ᾧ,	ὅ.	ὥ,	οἷν.	ἃ,	ὧν,	οἷς,	ἃ.
The Dialects the ſame as in the Maſculine.									
Fem. ἥ,	ἧς,	ᾗ,	ἣν,	ἃ,	αἷν.	αἵ,	ὧν,	αἷς,	ἃς.
Dor. ᾱ,	ᾶς,	ᾷ,	τὰν.					αἷσι, ᾗσι	

IV. *Of*

IV. *Of Compound Pronouns.*

There are three compound pronouns, which are formed from the accuſative ſingular of the primitive, and from the genitive αὐτοῦ: theſe are ἐμαυτοῦ, *mei ipſius*; σεαυτοῦ, *tui ipſius*; ἑαυτοῦ, *ſui ipſius*. They have no nominative, and are declined in the other caſes, like λόγος, ου, for the maſculine and the neuter; and like τιμὴ, ῆς, for the feminine.

	Maſc.	Fem.	Neut.
Gen.	ἐμαυτοῦ,	ἐμαυτῆς,	ἐμαυτοῦ,
Dat.	ἐμαυτῷ,	ἐμαυτῇ,	ἐμαυτῷ.
Acc.	ἐμαυτὸν,	ἐμαυτὴν,	ἐμαυτὸ.

In the ſame manner the other two.

The two firſt have no plural; but the laſt hath, and is declined either jointly or ſeparately: thus,

ἑαυτῶν, σφῶν αὐτῶν; ἑαυτοῖς, σφίσιν αὐτοῖς; ἑαυτὰς, σφᾶς αὐτὰς. And the other genders in like manner.

This plural agrees to all perſons; ἑαυτὰς, *nos ipſos, vos ipſos, ſe ipſos*, &c.: and ſometimes in the ſingular, ἑαυτοῦ, *tui ipſius*.

The compounds of the two laſt perſons are alſo ſometimes contracted; σαυτοῦ for σεαυτοῦ; αὑτοῦ for ἑαυτοῦ, preſerving always the ſame breathing.

ANNOTATION.

The reaſon of theſe reciprocals being without a nominative is obvious. For as the nature of reciprocation conſiſteth in making the action recoil upon the agent, we cannot ſay ἐμαυτὸς φιλῶ, σαυτὸς φιλεῖς, *but* ἐμαυτὸν φιλῶ, I love myſelf: σαυτὸν φιλεῖς, thou loveſt thyſelf; *where the accuſative points out the perſon to whom the action returns, as to the ſubject that produced it.*

It is obſervable that Homer never uſeth ἐμαυτοῦ, σεαυτοῦ, *or* ἑαυτοῦ; *but* ἐμὲ αὐτὸν, σε αὐτὸν, ἑ αὐτὸν, *or abſolutely* αὐτὸν: *nor the plural* ἐμαυτὰς, σεαυτὰς, *or* ἑαυτὰς; *but* ἡμᾶς αὐτὰς, ὑμᾶς αὐτὰς. *Whence it is, that they who conſider this poet as the ſtandard of the Greek tongue, reject entirely theſe plurals: becauſe, though we may reſolve* ἑαυτὸν *into* ἑ, ſe, αὐτὸν, ipſum, *nevertheleſs* ἑαυτὸν *is not equally reſolvable. So that this compoſition ſeems to have been introduced into the Greek language, without any foundation or reaſon.*

There

There remains ſtill an indefinite pronoun, which ſignifies nothing determinately, δεῖνα, *quidam*, *neſcio quis*, which is uſed for the ſingular and plural, and is generally indeclinable.

Nom.	ὁ,	ἡ,	τὸ,	δεῖνα,	and among poets, ὁ δεὶς.
Gen.	τοῦ,	τῆς,	τοῦ,	δείνατος,	δεῖνος, and δεῖνα.
Dat.	τῷ,	τῇ,	τῷ,	δείνατι,	δεῖνι, and δεῖνα.
Acc.	τὸν,	τὴν,	τὸ,	δεῖνα.	

ANNOTATION.

Hereto we may alſo join τὶς, τινὸς, which when marked with an acute is interrogative, and with a grave is indefinite.

From this τίς, and ὅς, ἥ, ὅ, is formed the compound ὅστις, *quicunque*, where the two nouns are jointly declined; ὅς, according to the pariſyllabic declenſion, and τίς according to the impariſyllabic.

But inſtead of ὅστις the poets uſe ὅτις; whoſe Attic caſes are, gen. ὅτου, dat. ὅτῳ; and in the plural, ὅτων and ὅτοις. The Ion. ſay in the genitive ὅτεο (poet. ὅττεο) retaining this ε alſo in the other caſes. Inſtead of ὅστις the poets ſay ὅστε, and inſtead of ὅτι they ſay ὅττι; as may be ſeen in the following table.

TABLE of ὅστις, quicunque, *with its Dialects.*

SINGULAR.				PLURAL.			
M.	ὅστις,	ὅτινος,	ὅτινι,	ὅντινα.	οἵτινες,	ὧντινων,	οἷστισι, ὅστινας.
P.	ὅτις,	*A.* ὅτου,	ὅτῳ.			*A.* ὅτων,	
	and	*I.* ὅτεο,	ὁτέῳ.			*I.* ὁτέων,	ὁτέοισι,
	ὅστε,	*P.* ὅττεο,					
		D. ὅτευ.					
N.	ὅτι,	ἕτινος,	ἑτινι,	ὅτι.	ἄτινα,	ἑντινων,	οἷστισι, ἄτινα.
P.	ὅττι,				ἄττα,		
	quodcunque,				ἄσσα.		
F.	ἥτις,	ἧστινος,	ἧτινι,	ἥντινα.	αἵτινες,	ὧντινων,	αἷστισι, ἅστινας,
	quæcunque.						ἧστισι.

The dual, which we could not make room for in this table, hath nothing in it particular.

Ἄσσα, or in the Attic form ἄττα, is uſed for ἄτινα, *quæcunque*, as the above table ſheweth. But ἄσσα, with a ſmooth breathing, is taken for τινὰ, *quædam*.

The End of the SECOND BOOK.

BOOK III.

Of VERBS: *and firſt of thoſe in* Ω.

CHAP. I.

Of the Nature and Properties of a Verb.

A VERB is a word including an affirmation, which generally denotes ſome action.

Verbs are divided into perſonal and imperſonal.

The perſonal is determined by a difference of number, perſon, and tenſe; which comprizeth the moods or manners, and compoſeth the conjugation.

The imperſonal is indefinite, neither determining perſon, number, nor tenſe; as τίειν, *honorare*, to honour.

Of Numbers, Ἀριθμοὶ.

A verb has three numbers, in the ſame manner as a noun. But the dual is ſeldom uſed.

ANNOTATION.

Diomedes obſerves, that the ancient Greeks never uſed the dual number: wherefore the Æolics have entirely rejected it; wherein they have been followed by the Latins. I ſhould think it therefore much more convenient for beginners to omit this number in conjugating, and only to mind the ſingular and plural. The analogy between this manner of conjugating, and that of the Latins, will contribute to render the Greek conjugations much eaſier. Beſides, the dual afterwards will in no wiſe retard them; foraſmuch as it is ſeldom met with, and always of the ſame termination, as we ſhall make appear hereafter in a little table apart.

Of Perſons, Πρόσωπα.

There are three perſons in Greek, as in Latin. But in the active conjugation, the dual is without the firſt perſon.

Of Tenſes, Χρόνοι.

The Greeks have in all nine ſorts of tenſes; of which ſome are definite, and others indefinite.

The definite tenſes are thoſe, which ever expreſs a particular time. There are ſeven of them, viz. the preſent,

preſent, which is alſo called the theme (θέμα), three futures, and three preterites.

The preterites are the ſame as in Latin; the imperfect, the perfect, and the plu-perfect. But the imperfect is frequently uſed in Greek, to ſignify ſome delay, repetition, or continuance of an action.

Of the three futures the laſt is only for the paſſive, and is commonly called the *paulo-poſt-future*; becauſe it ſignifies the thing imminent: but this tenſe is very little uſed.

ANNOTATION.

The other two are often taken one for the other; though Sanctius calls the ſecond, the future-more-remote; *and it is very probable, that theſe tenſes were not originally multiplied without ſome neceſſity or diſtinction. See the remarks,* Book viii. Chap. ix. *This ſecond future is much ſeldomer uſed than the firſt; and it is ſcarce to be met with but in the paſſive.*

The indefinite tenſes, called ἀόριστοι, aoriſts, are two, which are uſed indefferently for all times; though the firſt has generally a greater relation to the paſt: hence it is, that authors moſt remarkable for purity of diction uſe it oftener than the preterite. See the remarks, Book viii. Chap. ix.

Of Moods, Ἐγκλίσεις.

The Greeks ſo far vary in their moods from the Latins, as to make the tenſes of the optative different from thoſe of the ſubjunctive; and therefore they make a diſtinct manner: unleſs we chooſe, without mentioning any thing about moods, to divide each tenſe into two or three, as Sanctius has done; ſince theſe tenſes and moods are frequently taken for one another.

ANNOTATION.

Our tables ſhall be diſpoſed in ſuch manner, as to exhibit both ways of conjugating: ſo that from the firſt, or the indicative tenſe, the correſponding ones are to be formed, changing only the termination of the former into that which is peculiar to the latter; where it is to be obſerved, that the imperative paſſes for a future, and the infinitive for a verb perſonal. See the remarks, Book viii.

Of the different kinds of Verbs, Διαθέσεις.

The Greeks have three different kinds of verbs; the firſt active, ἐνεργητικὴ, ending in ω or in μι; the ſecond paſſive, παθητικὴ, ending always in μαι; and the third middle, μέση, which partakes of the other two,

two, either in the formation of its tenſes, or in its ſignification; which we ſhall explain in a more particular manner in its proper place.

ANNOTATION.

There are alſo verbs in ω of a paſſive ſignification; as πάσχω, patior: *and others in* μαι, *of an active ſignification; as* μάχομαι, pugno: *Some even ſeem to have an active and paſſive, or neuter ſignification; as* πληθύνω, multiplico, creſco, *and* multiplicor, *or rather* multiplico me, *as the French ſay,* je me multiplie. *See the remarks,* Book viii.

Of Conjugations, Συζυγίαι.

Grammarians commonly reckon thirteen conjugations; viz. ſix barytons, three circumflex, and four of verbs in μι.

But this great variety of conjugations may be reduced to two; one of verbs in ω, and the other of verbs in μι.

The conjugation of verbs in ω is the moſt extenſive of the two, and may be divided into two ſorts; for its verbs are conjugated either ſimply, or with contraction. Thoſe conjugated ſimply are called grave or barytons, βαρύτονοι; becauſe, as they are not accented on the laſt ſyllable, a grave accent is to be underſtood. The contracted, are verbs in άω, έω, όω, which by reaſon of their accent are called circumflex.

The conjugation of the verbs in μι has not many tenſes; but we muſt refer thereto the paſſive aoriſts of the barytons, which follow the analogy of this active conjugation.

CHAP. II.

Obſervations to learn eaſily to CONJUGATE.

TO conjugate rightly, four things muſt be attended to; whereof two are to be obſerved in all tenſes; viz. the characteriſtic, and the termination; and two more which happen only to particular tenſes; namely, the augment, and the change of the penultima.

Of the Characteriſtic.

The characteriſtic is the letter which precedes the termination.

ANNOTATION.

Moſt grammarians have made uſe of the characteriſtic to diſtinguiſh the conjugations themſelves, pretending that the firſt conſonant of the

alphabet, which is β, *with the two corresponding mutes; viz.* π *and* φ, *ſerved to mark the firſt conjugation, whoſe verbs of courſe ended in* βω, πω, φω, *or* πτω, *the* π *taking a* τ *along with it.*

That the ſecond conſonant, viz. γ, *with its correſpondents* κ, χ, *marked the ſecond conjugation, whoſe verbs ended in* γω, κω, χω, *or* κτω, *the* κ *likewiſe taking a* τ *with it.*

That the third conſonant, viz. δ, *with its correſpondents* τ, θ, *marked the third conjugation of verbs in* δω, τω, θω.

That the fourth conſonant, viz. ζ, *ſerved to mark the fourth conjugation: and* ζ *being a double letter compoſed of* σ, *and being alſo reſolvable into two* σσ, *which the Attics change into two* ττ; *the verbs of this conjugation came to end in* ζω, σσω, *or* ττω.

That the fifth conſonant following, viz. λ (θ *and* κ *having been taken already*) *with its fellow liquids* μ, ν, ρ, *marked the fifth conjugation of verbs in* λω, μω, νω, ρω.

That the ſixth conjugation was always to have for its characteriſtic ſome vowel or diphthong, as ι, υ, *&c. which they call terminating in* ω *pure; as* ίω, ύω, *&c.*

Theſe different claſſes of characteriſtics deſerve to be taken notice of, foraſmuch as they may be of ſervice in the formation of tenſes. But there is not the leaſt reaſon why they ſhould produce different conjugations, ſince the manner of conjugating is not at all different.

Wherefore the uſe of the characteriſtics conſiſts only to diſtinguiſh the tenſe, and not the conjugation.

The grammarians call it *characteriſticam*, or *formativam*. We ſhall divide it into three claſſes: the firſt of the preſent, the ſecond of the future, and the third of the perfect. The formation of the other tenſes depends entirely upon theſe three, as it depends in Latin upon the preſent, the perfect, and the ſupine.

RULE I.

Of the Tenſes that have the Characteriſtic of the Preſent.

The characteriſtic of the preſent ſerves for the preter-imperfect;

For the ſecond future, and ſecond aoriſt;

For the perfect and plu-perfect middle.

EXAMPLES.

The characteriſtic of the preſent ſerves for the tenſes mentioned in the rule. But obſerve, that in verbs in πτω, κτω, μνω, the firſt, and not the ſecond, is reckoned the characteriſtic. Thus, from

Τίω, *honoro, punio*, the imperfect is ἔτιον, the ſecond future τιῶ, the ſecond aoriſt ἔτιον (which happens to be here the ſame with the preter-imperfect) and

the

the perfect middle ἴτια; where ι, which is the characteriſtic, remains always the ſame.

But from τύπτω, *verbero*, having formed the imperfect ἔτυπτον, you ſay in the ſecond future τυπῶ, in the ſecond aoriſt ἔτυπον, in the perfect middle τέτυπα; where τ, the ſecond conſonant, is loſt, and there remains only π the characteriſtic.

RULE II.

Of the Characteriſtic of the other Tenſes.

1. *The characteriſtic of the firſt future ſerves for the firſt aoriſt active: As alſo*
   For the firſt future, and firſt aoriſt middle.
2. *The characteriſtic of the perfect ſerves for the pluperfect.*

EXAMPLES.

1. The firſt future forms the firſt aoriſt, as likewiſe the firſt future and firſt aoriſt middle, which have all the ſame characteriſtic; as for inſtance,

Τίω,	Fut. 1. τίσω,	Fut. 1, middle, τίσομαι,
	Aor. 1. ἔτισα,	Aor. 1, middle, ἐτισάμην;

Where σ continues always the characteriſtic.

Τύπτω,	Fut. 1. τύψω,	Fut. 1, middle, τύψομαι,
	Aor. 1. ἔτυψα,	Aor. 1, middle, ἐτυψάμην;

Where ψ remains the characteriſtic.

2. The characteriſtic of the perfect ſerves for the pluperfect; as τίω,—τέτικα, ἐτετίκειν, both with κ: τύπτω,—τέτυφα, ἐτετύφειν, both with φ. In the middle, τέτυπα, ἐτετύπειν, both with π. And in like manner the reſt.

Of the Termination.

The termination is to be conſidered with regard to the tenſes and moods in the active and paſſive voice.

RULE III.

Termination of the Active in all its Moods.

1. *The indicative terminates in* ω, ον, α, ειν:
2. *The ſubjunctive in* ω:
3. *The optative in* οιμι, αιμι:
4. *The imperative in* ε, ον:
5. *The infinitive in* ειν, αι, έναι:
6. *The participle in* ων, ας, ως.

EXAMPLES.

In reading the explication of this rule, you ſhould

direct your eye to the following table, which will render the whole more intelligible.

1. The indicative has but four terminations, contained in the rule; which are ω, ον, α, ειν.

ω for the preſent, and the two futures; which are conjugated alike; except that where there is an ε or an ο in the preſent, they are changed into the diphthongs ει or ε in the ſecond future, by reaſon of the circumflex accent with which this ſecond future is marked: the ſame happeneth alſo to the firſt future of verbs in λῶ, μῶ, νῶ, ρῶ, which hath the ſame accent, and this can be on no other than a long ſyllable.

ον for the imperfect and ſecond aoriſt.

α for the perfect and firſt aoriſt.

ειν for the plu-perfect; which retains its diphthong ει through all the perſons.

2. The ſubjunctive terminates in ω, like the indicative, and is conjugated in the ſame manner, ſave only, that inſtead of the ſhort vowels ε, ο, it aſſumes the long ones η, ω, through all its tenſes, which are conjugated alike.

3. The optative has only two terminations; οιμι for all tenſes, excepting that αιμι is for the firſt aoriſt.

4. The imperative likewiſe has but two terminations; ε for all tenſes, except the firſt aoriſt, which takes ον, and like the reſt is conjugated in τω.

But it takes an α in the penultima, coming from the firſt aoriſt of the indicative, from whence it is formed.

ANNOTATION.

Therefore take notice, that there may be ſome difference in the ſecond perſon of the imperative (for there is no firſt) but in all ſorts of verbs the other perſons have the ſame termination, τω, τι, τωσαν, *&c. except that the paſſive inſtead of a* τ *requires a* θ, *as we ſhall ſhew in its proper place.*

5. The infinitive hath three terminations; ειν for the preſent, and the other tenſes which preſerve its characteriſtic: αι for the firſt aoriſt: εναι for the perfect.

6. The participle has alſo three; ων for the preſent, the ſecond aoriſt, and the futures: ας for the firſt aoriſt: ως for the perfect.

ANNO-

ANNOTATION.

The maſculine and neuter of all theſe participles follow the imparisſyllabic declenſion, as we have already obſerved in the table of genitives: the feminine conforms to the parisſyllabic declenſion and the feminine article.

But we muſt ſay ſomething here of the third perſon plural of each tenſe, which beginners generally find the moſt difficult to retain.

RULE IV.

Of the Third Perſon Plural.

The third perſon plural in every tenſe is formed thus:

The tenſes in ω, and the perfect, have σι:

Thoſe in ον, end alſo in ον:

The other tenſes have their terminations in εν or αν, which are always formed from the ſingular.

EXAMPLES.

The tenſes in ω, and the perfect, terminate this perſon in σι; viz. the preſent and the futures in ουσι; the ſubjunctive in ωσι, retaining its ω; and the perfect in ασι.

The tenſes in ον, that is to ſay, the imperfect, and the ſecond aoriſt, terminate this perſon in ον, like the firſt of the ſingular.

The other tenſes terminate it in εν, or in αν, and form it from the ſingular, viz. the firſt aoriſt from the firſt perſon, by adding ν; the plu-perfect (to which we may join the paſſive aoriſts) and the imperative, from the third perſon ſingular, by adding σαν; the optative alſo from the third perſon, but by adding εν: as may be ſeen in the following table.

ANNOTATION.

Concerning the Augment and the Penultima.

There are ſtill two things to learn, before you can conjugate well; the augment and the penultima: but the changes of the penultima will be ſhewn more conveniently in each tenſe, according to which it often varies. And as for the augment, the particular rules concerning it will be eaſier to retain, when you have learned a little to conjugate. We ſhall only remark here, that the augment is nothing elſe but an increaſe of quantity, or of letters, prefixed to a verb in ſome tenſes; as τιμω, honoro; ἐτιμον, honorabam; τετιμηκα, honoravi; ἐτετιμηκειν, honoraveram: *as may be ſeen in the following table; which if the learner will but give himſelf the trouble to compare with the preceding obſervations, he will quickly perceive their uſe in aſſiſting his memory, and inſtructing him to conjugate with great facility.*

TABLE of CONJUGATION

INDICATIVE. Ἐγκλίσεις; ὁριστικὴ.	SUBJUNCTIVE. ὑποτακτικὴ.	OPTATIVE. εὐκτικὴ.

Ἐνεστὼς. *Instans.* The preſent.

Τί- 1.	ω, εις, ει. Honoro, as, at. ομεν, ετε, ουσι.	Τί- 2.	ῳ, ῃς, ῃ. Honorem, es, et. ωμεν, ητε, ωσι.

Παρατατικὸς. *Quaſi extenſivus in rem non exactam.* The imperfect.

Ἐτι- 1.	ον, ες, ε. Honorabam, as, at ομεν, ετε, ον.	Τί- 2.	οιμι, οις, οι. Honorarem, es, et οιμεν, οιτε, οιεν.

Μέλλων. Vulgo *futurum primum.* The firſt future.

Τίσ- 1.	ω, εις, ει. Honorabo, is, it. ομεν, ετε, ουσι.	Τίσ- 2.	οιμι, οις, οι. Honorem, es, et. οιμεν, οιτε, οιεν.

Ἐσόμενος. Quibuſdam *futurum remotius.* The ſecond future.

Τι- 1.	ῶ, εῖς, εῖ. Honorabo, is, it. ῦμεν, εῖτε, ῦσι.	Τι- 2.	οῖμι, οῖς, οῖ. Honorem, es, et. οῖμεν, οῖτε, οῖεν.

Παρειληλυθὼς. *Tempus exactum.* Vulgo the firſt aoriſt.

Ἐτισ- 1.	α, ας, ε. Honoravi, iſti. αμεν, ατε, αν.	Τίσ- 1.	ω, ῃς, ῃ. Honoraverim, is. ωμεν, ητε, ωσι.	Τίσ- 3.	αιμι, αις, αι. Honoraverim, is, it αιμεν, αιτε, αιεν.

Ἀόριστος. *Indefinitum tempus.* The ſecond aoriſt.

Ἐτι- 2.	ον, ες, ε. Honoravi, iſti. ομεν, ετε, ον.	Τί- 2.	ω, ῃς, ῃ. Honoraverim, is. ωμεν, ητε, ωσι.	Τί- 3.	οιμι, οις, οι. Honoraverim, is, it. οιμεν, οιτε, οιεν.

Παρακείμενος. *Adjacens præſenti.* The preter-perfect.

Τί- τικ- 1.	α, ας, ε. Honoravi, iſti. αμεν, ατε, ασι.	Τε- τίκ- 2.	ω, ῃς, ῃ. Honoraverim, is. ωμεν, ητε, ωσι.

Ὑπερσυντελικὸς. *Pluſquam perfectum.* The plu-perfect.

Ἐτι- τίκ- 1.	ειν, εις, ει. Honoraveram. ειμεν, ειτε, εισαν.	Τε- τίκ- 2.	οιμι, οις, οι. Honoraviſſem. οιμεν, οιτε, οιεν.

for the VERB ACTIVE.

IMPERATIVE. προστακτικὸν.	INFINITIVE. ἀπαρέμφατα.	PARTICIPLES. μετοχαὶ.
Τί- ε, έτω, Honora, ato. ετε, έτωσαν.	Τί- ειν. Honorare.	Τί- ων, οντος, υσα, ης, ον, οντος. Honorans, antis.
	Τίσ- ειν. Honoraturum esse.	Τίσ- ων, οντος, υσα, ης, ον, οντος.
	Τι- εῖν.	Τι- ὤν, ὄντος, οῦσα, ούσης, ὄν, ὄντος. Honoraturus, a, um.
Τίσ- ον, άτω, fac Honoraveris. ατε, άτωσαν	Τίσ- αι. Honoravisse.	Τίσ- ας, αντος, ασα, ης, αν, αντος.
Τί- ε, έτω, fac Honoraveris ετε, έτωσαν.	Τι- εῖν.	Τι- ὰν, οντος, οῦσα, ούσης, ὸν, όντος. Qui, quæ, quod honoravi, isti, it.
Τιτιχ- ε, έτω, fac Honoretis. ετε, έτωσαν.	Τετιχ- έναι. Honoravisse.	Τετιχ- ὼς, ότος, υῖα, ας, ὸς, ότος.

Futurum imperandi formatur ab indicativis temporibus sic:

Infinita seu impersonalia, quodlibet ferè omnium temporum formatur sic:

Participia omnia omnium fere temporum formantur quoque sic:

CHAP. III.

Of the Augment, divided into Syllabic and Temporal.

THE augment, as we have already obſerved, is an increaſe prefixed to a verb in certain tenſes. There are two ſorts: one ſyllabic, which conſiſts in an increaſe of ſyllables; and the other temporal, which is made by an increaſe of meaſure or quantity. But all tenſes are not capable of this increaſe.

Out of nine Greek tenſes, three are never augmented, viz. the preſent, and the two futures: two are augmented through all the moods, viz. the perfect, and the *paulo-poſt-future*, which is only for the paſſive: and four have an augment only in the indicative, viz. the imperfect, and the two aoriſts; to which we may join the plu-perfect (for thoſe that are willing to divide this tenſe according to our table into firſt and ſecond) which, out of the indicative, drops the ſyllabic ε, that had been ſuperadded to the augment of the perfect; as τέτικα, ἐτετίκειν, τετίκοιμι. But yet it is not quite without an augment, ſince that of the perfect ſtill continues.

RULE V.

Of the Syllabic Augment.

1. *The ſyllabic augment is* ε *prefixed to the imperfect of a verb beginning with a conſonant:*
2. *And then the initial letter of the preſent tenſe is repeated in the perfect:*
3. *But if the initial letter be an aſpirate, you muſt change it into its correſponding* tenuis:
4. *And there muſt be ſtill prefixed another ſyllabic* ε, *in the plu-perfect.*

EXAMPLES.

1. The ſyllabic augment is nothing elſe but an ε prefixed to the imperfect of verbs commencing with a conſonant; as τίω, *honoro*; ἔτιον, *honorabam*; τύπτω, *I beat*; ἔτυπτον, *I did beat*. And this ε is alſo retained in the aoriſts, as we ſhall ſee hereafter; ἔτισα, *honoravi*; ἔτυψα, *verberavi*; ἔτυπον, *the ſame*, &c.

2. But then the perfect re-duplicates the initial letter of the verb; as τίω, *honoro*; τέτικα, *honoravi*: τύπτω, *verbero*; τέτυφα, *verberavi*.

3. Which, if it be an aſpirate, muſt be changed into its correſponding *tenuis* before it is repeated: thus,

θείνω,	*ſtimulo*;	τέθαικα,	*ſtimulavi*.
φαίνω,	*luceo*;	πέφαγκα,	*luxi*.
χαίρω,	*gaudeo*;	κέχαρκα,	*goviſus ſum*.

4. And the plu-perfect receives ſtill a ſyllabic augment over and above that of the perfect; but only in the firſt, viz. the perfect of the indicative; as τέτικα, ἐτετίκειν, *honoraveram*. In like manner,

τύπτω,	*verbero*;	τέτυφα,	ἐτετύφειν,	*avi*,	*averam*.
γράφω,	*ſcribo*;	γέγραφα,	ἐγεγράφειν,	*ſcripſi*,	*eram*.
κλίνω,	*inclino*;	κέκλικα,	ἐκεκλίκειν,	*avi*,	*averam*.
κρίνω,	*judico*;	κέκρικα,	ἐκεκρίκειν,	*avi*,	*averam*.

ANNOTATION.

This reduplication, which the Greeks call ἀναδιπλασιασμὸν, duplicationem, *is alſo in uſe among the Latins, as we have made appear in the Latin method: thus* fallo, fefelli; pello, pepuli; pango, pepigi, *&c.*

RULE VI.

Of the Augment E, long by Poſition.

ῬΡ *is re-duplicated in this augment; at which time, as alſo whenever the augment* ε *is long by poſition, the increaſe of the perfect is the ſame with that of the imperfect.*

EXAMPLES.

The letter ρ is always repeated after the ſyllabic augment. And then, as alſo whenever ε is long by poſition, viz. when it is followed by a double letter, or by two conſonants, the augment of the perfect is the ſame as that of the imperfect, without any reduplication.

ῥίπτω,	*projicio*;	ἔρριπτον,	ἔρριφα,	*projiciebam*,	*projeci*.
σπείρω,	*ſemino*;	ἔσπειρον,	ἔσπαρκα,	*ſeminabam*,	*ſeminavi*.
ζέω,	*ferveo*;	ἔζεον,	ἔζεκα,	*fervebam*,	*ferbui*.
ξέω,	*polio*;	ἔξεον,	ἔξεκα,	*poliebam*,	*poliui*.
ψάλλω,	*cano fidibus*;	ἔψαλλον,	ἔψαλκα,	*canebam*,	*cecini*, &c.

But a mute and a liquid do not make a ſyllable long by poſition; and therefore verbs beginning with them,

follow the general rule; *as* κλίνω, inclino; ἔκλινον, κέκλικα; *and others.*

ANNOTATION.

The poets do not always repeat the ε *in the augment*; *as* ῥάπτω, to ſew; ἔραπτον, I did ſew. *Therefore the perfect ſhall then have its reduplication*; *as* ῥίπτω, to throw, ἔριπτον; ἐρίφα *for* ἔρριφα, I have thrown; ἐρίμμαι *for* ἔρριμμαι, I have been thrown. *And in the pluperfect* ἐρεῖμμην, ψο, ψω, *&c. In like manner* ῥίζω, to do, *imperf.* ἔριζον, *aor.* 1. ἔριξα, *from whence cometh* κατέριξα, I have finiſhed.

RULE VIII.

Of Verbs that neglect, and others that are indifferent about the Reduplication of the Perfect.

1. *Verbs commencing with* γν *neglect the reduplication of the perfect:*
2. *And a few others either take it, or neglect it.*

EXAMPLES.

Although μ and ν, preceded by a mute, do not make a ſyllable long by poſition in Greek; nevertheleſs,

1. Verbs beginning with γν do not repeat the firſt letter; as γνόω, *noſco*, ἔγνωκα; γνωρίζω, *notum reddo*, ἐγνώρικα; and ſuch like. To which we may add γρηγορέω, *vigilo*, ἐγρηγόρηκα.

ANNOTATION.

The reaſon of this is to avoid a cacophony, becauſe the ear would be offended at the ſound of γέγνωκα, γεγνώρικα, *&c.*

2. On the contrary, verbs commencing with κλ, πλ, and μν, ſometimes take this reduplication, becauſe theſe letters make the ſyllable common in verſe; as κτάομαι, *acquiro, poſſideo*, κέκτημαι: μνάομαι, *memini*, μέμνημαι: And ſometimes they neglect it; as ἔκτημαι for κέκτημαι, *poſſedi*; ἔκτακα from κτείνω, *occido*; ἔκτισμαι from κτίζομαι, *condor*, &c.

Others do the ſame, though the ε be ſhort or common; ſometimes taking the reduplication, and ſometimes neglecting it; as,

βλαστάνω,	*vireo*;	ἐβλάστηκα,	et	βεβλάστηκα.
βυλεύω,	*conſulo*;	ἐβούλευκα,	et	βεβούλευκα.
κρύπτω,	*occulto*;	ἔκρυφα,	et	κέκρυφα.
βλακεύομαι,	*torpeo*;	ἐβλάκευμαι,	et	βεβλάκευμαι.

But καθαρίζω, *purgo*, has only ἐκαθάρικα.

RULE

RULE VIII.

Of the Temporal Augment.

1. *The temporal augment conſiſts in changing a ſhort into a long vowel, as alſo* α *into* η:
2. *In which caſe the* ι *of the diphthongs* αι, οι, *is ſubſcribed; and the diphthong* αυ *is changed into* ηυ:
3. *And theſe augments are the ſame in all tenſes.*

EXAMPLES.

1. The temporal augment is properly no more than the change of a ſhort into a long vowel, according to the correſpondence of vowels and diphthongs, mentioned in the firſt book; on which account ſome are called mutable, and others immutable. Which is effected thus:

Mutable, Μεταβολικὰ.

Vowels.	α ε ο	into	η	ἀνύω,	*perficio,*	ἤνυον.
			η	ἰλιύθω,	*venio,*	ἤλευθον.
			ω	ὀπάζω,	*præbeo,*	ὤπαζον.
Diphthongs.	αι αυ οι	into	ᾱ	ἄιρω,	*tollo,*	ἦρον.
			ηυ	ἀυξάνω,	*augeo,*	ἠυξανον.
			ῳ	οἰκίζω,	*habito,*	ᾤκιζον.

2. Where it is to be obſerved, that the change of diphthongs follows that of the vowels, according to their prepoſitive, the ſubjunctive ι being ſubſcribed, and the υ remaining where it was.

3. Theſe temporal augments continue in all the other tenſes capable of augment, and are ever the ſame.

ANNOTATION.

Nevertheleſs, though ἄἴρω ſubſcribes ἦρον, *tollebam*, yet it does not ſubſcribe ἦρα, the firſt aoriſt, nor ἦρκα, the perfect active: wherein ſeveral are miſtaken, ſays Caninius; becauſe theſe tenſes come from the future ἀρῶ, *tollam*, which has no ι. This is further ſhewn by the participle of the firſt aor. ἄρας, ἄραντος, *qui ſuſtulit*, and not ἄἴρας, as it ſhould be, if it followed the analogy of the preſent. Thus from φαίνω, *appareo*, fut. φανῶ, cometh ἔφηνα and ᾔφηνα. But αἰτίω, *peto*, ſubſcribes the firſt aor. ἤτισα, *petivi*, and reſumes ᾳ in the participle αἰτήσας, becauſe its future is αἰτήσω. Which is a general rule for all others of the like nature.

Gretſer

Gretſer pretends, that the change of α long into η, and of the proper diphthong into improper, is rather a ſimple change than an augment; becauſe, ſays he, as the ſyllable was already long, it had its two meaſures, which is all it can have after the change. But we muſt not imagine, that art could here comprize the whole natural force and practice of the language. For even among ſhort and long ſyllables, there were ſome ſhorter and others longer than the reſt, as we have made appear elſewhere: the common ſyllables having been deemed common for no other reaſon, but becauſe as they had a longer meaſure than a ſhort ſyllable, and a ſhorter meaſure than a long one, it was no hard matter to make them paſs for either: and the diphthongs η, ῳ, having had their ſubjunctive written formerly after the prepoſitive, in like manner as ηυ; which is proved from very ancient manuſcripts, as we have made appear in the firſt book.

RULE IX.

Of Immutable Vowels or Diphthongs.

All other vowels or diphthongs are immutable.

EXAMPLES.

The other vowels, viz. the two long, η, ω, and the two common, ι, υ, together with the diphthongs ει, ευ, ου, continue immutable through all tenſes and moods in the common tongue.

Immutable, Ἀμετάβολα.

Vowels.	η	ἠχέω,	*reſono,*	ἤχεον,	ἠχήσω,
	ω	ὤθω,	*impello,*	ὤθον,	ὤσω.
	ι	ἰξεύω,	*aucupor,*	ἰξευον,	ἰξεύσω.
	υ	ὑβρίζω,	*inſulto,*	ὑβριζον,	ὑβρίσω.
Diphthongs.	ει	εἰκάζω,	*aſſimilo,*	εἴκαζον,	εἰκάσω.
	ευ	ἰνθύνω,	*dirigo,*	εὔθυνον,	ἰνθυνῶ.
	ου	ἐτάζω,	*vulnero,*	ἔταζον,	ἐτάσω.

The Attics ſometimes change ει into η, as ευ into ηυ; but more of this ſort in the next chapter.

Exceptions to the rules of the Temporal Augment.

RULE X.

Verbs that do not change A into H.

A is not changed in ἄω, ἀΐω, ἀηθέσσω, ἀηδίζομαι.

EXAMPLES.

Theſe four verbs retain α through all their tenſes: ἄω, *ſpiro, flo,* to diſtinguiſh it from ἤου, taken from ἴω, *ſum:* ἀΐω, *audio,* ἄϊον, to diſtinguiſh it from ἤϊον, taken

taken from εἶω or εἶμι, *vado*: ἀηθέσσω, *insuetus sum*, ἀήθεσσον, to avoid putting two ηη successively: ἀηδίζομαι, *tædio afficior, fastidio*, ἀηδιζόμην, for the same reason.

RULE XI.

Of Verbs that do not change ε into η, but make a Diphthong of it.

E, *instead of being changed into* η, *oftentimes takes a* ι *after it*; *as* ἔχω, εἶχον: *in the same manner*, ἐάω, ἑλίσσω, ἕλω, ἕλκω, ἔθω, ἕρπω, ἑστήκω, ἑρύω, ἕπω, ἑστιάω, ἐργάζομαι, ἕω, ἕπομαι, ἕζομαι.

EXAMPLES.

Several verbs beginning with an ε, take a ι after it, and so make their temporal augment in ει diphthong; as the following:

ἔχω, *habeo*;	εἶχον, *habebam*.
In the same manner,	
ἐάω, *sino*;	εἵλισσω, *volvo*.
ἕλω, obsolete, instead of which we say,	
αἱρέω, *capio*;	εἷλον, *cepi*.
ἕλκω, and its derivatives,	εἵλκω and εἱλκύω, *traho*.
ἔθω, *consuesco*;	ἕρπω and ἑρπύζω, *serpo*.
ἑστήκω, *sto*;	ἑρύω, *custodio*.
ἕπω, *dico*;	ἕπομαι, *sequor*.
ἑστιάω, *convivium celebro*;	ἐργάζομαι, *operor*.
ἕω, *induo*, and *colloco*;	ἕζω and ομαι, *sedeo*.

ANNOTATION.

Ἔπω, εἶπον, *dixi*, retains its augment through all the other moods; εἶπὲ, *dic*; εἰπὼν, *qui dixit*. See the resolution of verbs, Book v. Rule xix.

Ἑστήκω, *sto, persto, permaneo*; εἱστήκειν, *steteram*, in the plu-perfect middle. For the perfect ἕστηκα has no augment; unless we choose to make it the perfect active of ἵστημι, and to say that ἕστακα is used Dor. by taking an α for an η. See Book iv. Rule xiii.

Ἕω, whether for *induo*, or for *sedere jubeo, colloco*, makes in the preterite εἷμαι, *indutus sum, collocatus sum, sedi*. See Book iv. Rule xxiv.

Ἐρέω, *dico*, makes also εἴρηκα, εἴρημαι, whence comes εἰρήθην, and rejecting ι, ἐρήθην. See the resolution of verbs, Book v. Rule ix.

RULE XII.

Of Verbs beginning with εο.

E *before* ο *continues*; *but* ο *is changed into* ω.

EXAMPLES.

Verbs that have an ε before ο, in the beginning, do not change the ε, but make the augment in the second

ſecond ſyllable, changing ο into ω; as ἑορτάζω, *ferior*, ἐώρταζον.

RULE XIII.

Of Verbs that retain οι.

Οι *is not augmented in verbs derived from* οἶνος, οἰωνὸς, *and* οἴαξ: *as alſo in the following verbs*; οἰκυρέω, οἰμάω, οἰσράω, οἰόομαι, *and* οἰμώζω.

EXAMPLES.

The Ionics do not change the diphthongs for the augment; therefore they ſay, αἴτεον, *petebam*; οἴκεον, *habitabam*, &c. Hence it is, that in the common tongue there are ſeveral verbs that preſerve οι, without any change; viz. thoſe derived from

οἶνος, *vinum*; as
- οἰνίζω, *vinum redoleo.*
- οἰνίζομαι, *vina comparo.*
- οἰνοποτάζω, *vinum poto.*
- οἰνόω,* *in vinum verto, vino modice repleo.*
- οἰνοχοέω,* *vinum infundo.*

* But theſe two do ſometimes change οι into ω.

ὀιωνὸς, *volucris, augurium*, { οἰωνίζομαι, οἰωνοσκοπέω, οἰωνοπολέω, } *auguror.*

οἴαξ, *temo, gubernaculum navis*, { οἰακίζω, οἰακονομέω, οἰακονοσροφέω, } *guberno, gubernaculum navis rego.*

To theſe we muſt join

οἰόομαι,	*ſolus ago,*	from οἶος,	*ſolus.*
οἰκυρέω,	*domum cuſtodio,*	from οἴκυρος,	*cuſtos domûs,*
οἰμάω,	*impetu ruo,*	from οἶμος,	*ſemita.*
οἰσράω, or οἰσρέω,	*æſtro concitor,*	from οἶσρος,	*æſtrum.*
οἰμώζω,	*ploro,*	from οἴμοι,	*hei mihi:*

But the laſt makes οἴμωζον, and ᾤμωζον, *plorabam.*

Hereto may be added οἰδάνω, or οἰδαίνω, *tumeo*; διοίδαινον τῶν ὄχλων ψυχαὶ, Herodi. *popularium animi intumuerunt.* Though it comes from οἰδέω, from whence is derived ᾠδηκὼς, *tumidus, inflatus*, in Suid. and Heſych.

CHAP. IV.

Of the Augment of Compound Verbs.

COmpound verbs may be reduced to two claſſes; thoſe that are formed of a prepoſition and verb; and thoſe that are formed of other parts of ſpeech.

Thoſe

Thoſe that are formed of other parts of ſpeech, need not occaſion any manner of difficulty; becauſe they agree entirely with the general rules, and receive their ſyllabic or temporal augment, exactly as if they were ſimple verbs: αὐτομολέω, *ſponte venio*; ἠυτομόλεον: φιλοσοφέω, *philoſophor*, ἐφιλοσόφεον: ὁμοφρονέω, *concors ſum, idem ſentio*, ὡμοφρόνεον.

As for thoſe that are formed of prepoſitions, we muſt firſt of all recollect what has been ſaid concerning the apoſtrophe, Book i. page 23, and afterwards take notice of the following rule.

RULE XIV.

Of the Augment of Verbs compounded with Prepoſitions.

1. *The augment in compounds generally follows the prepoſition:*
2. *And ſometimes precedes it:*
3. *Sometimes it both precedes and follows.*

EXAMPLES.

1. Verbs compounded with a prepoſition vary greatly, with regard to their augment: generally ſpeaking, however, it takes place after the prepoſition, being the ſame in all tenſes as that of the ſimple verb; προσβάλλω, *adjicio*, προσέβαλλον, from βάλλω, *jacio*: ἐναλλάσσω, *immuto*, ἐνήλλασσον, from ἀλλάσσω, *muto*. In the ſame manner, προφητεύω, *propheto*, προφήτευον: συνεργέω, *in opera adjuvo*, συνήργεον: ἐπιδημέω, *ſum domi*, ἐπιδεδήμηκα, *fui domi*: ἐπιορκέω, *pejero*, ἐπιώρκηκα, *pejeravi*: ἐπισατέω, *præſum*, ἐπεσάτηκα: and others of the like ſort, which may be ſeen in *Budæus*, and elſewhere.

This appears ſtill further in the compounds of εὖ, a particle of good fortune, and of δὺς, a particle of misfortune, when they precede a mutable vowel or diphthong; as ἐυορκῶ, *ſancte juro, juramentum religioſe ſervo*, ἐυώρκεν: ἐυεργετῶ, *beneficio afficio*, ἐυηργέτεν: ἐυαγγελίζομαι, *læta nuntio, bonum nuntium affero*, ἐυηγγελιζόμην. Though ſometimes the Attics change ευ into ηυ, as we ſhall ſee in the next chapter.

Δυσαρεσῶ, *moroſus ſum*, δυσηρέσεν: δυσαπιστῶ, *difficulter credo, diffido*, δυσηπίστεν; and the like.

2. Some-

2. Sometimes however the augment is put before the preposition; which happens

To the compounds of δὺς, when it precedes a consonant, or an immutable vowel or diphthong; δυστυχέω, *infelix sum*, ἐδυστύχουν: δυσωπέω, *pudore flecto, exoro*, ἐδυσώπουν.

To the compounds of α privative; ἀφρονέω, *incipiens sum*, ἠφρόνουν.

To compounds that make no change in the signification of the simple; εὕδω, *dormio*; καθεύδω, *idem*, ἐκάθευδον (though we also meet with καθεῦδον without an augment, and with a circumflex on the penultima; because all compounds of two syllables commencing with a vowel, that are without an augment, or that have it in the middle, are thus accented; as συνάγω, *cogo*, συνῆγον: παρείκω, *concedo*, παρεῖκον: καθήκω, *devenio*, καθῆκον, &c.

Ἀντιόομαι, and ἐναντιόομαι, or οῦμαι, *contrarius sum*, ἠναντιώμην: ἔπω and ἐνέπω, *dico*, ἔνεπον, &c.

To some particular compounds when the simple is obsolete; ἀμφισβήτεω, *dubito*, ἠμφισβήτουν: ἀντιβολῶ, *supplico, oro*, ἠντιβόλουν: ἀντιδικέω, *contra adversarium ago*, ἠντιδίκουν.

But there are some of these that receive the augment in the middle; ἀπολαύω, *fruor*, ἀπέλαυον, and Att. ἀπήλαυον, (as we shall observe in the next chapter) ἐπιχειρῶ, *aggredior*, ἐπεχείρουν: ἐγκωμιάζω, *celebro, laudo*, ἐνεκωμίαζον, (where ν is repeated by reason of the following vowel) and ἐνεγκωμίαζον, by adding a γ.

In like manner, ἐπικουρέω, *auxilior*, ἐπεκούρεον, Dion. Cass. ἐπιτηδεύω, *do operam*, aor. 1. ἐπετήδευσα, Thucyd. The perfect participle ἐπιτετηδευμένοι, Dion. Cass. *qui se exercuerant*: συνδιαιταόμαι, *convivo*, συνδιητάομην, *idem*.

3. Others take the augment in the beginning before the preposition, and in the middle after the preposition, as in the simple verb; ἐκδιαιτάω, *luxuriose vivo*, ἐκδεδιήτηκα: ἐνοχλέω, *turbo*, ἠνώχληκα: ἐμπαροινέω, *petulanter vexo*, ἐμπεπαρώνηκα: ἀνορθόω, ώσω, *corrigo*, ἠνώρθωκα, ἐπηνώρθωκα: διαιτέω, *judico ut arbiter*, (from whence the word *Imperial diet* is derived) δεδιήτηκα: παροινέω, *vinolentia pecco*, ἐπαρώνεον, πεπαρώνηκα, ἐπαρώνησα, &c. ἀνέχομαι, *tolero*, ἠνειχόμην, and ἠνεσχόμην.

ANNO-

ANNOTATION.

But ἐγγυάω, *spondeo*, receives sometimes its augment in the beginning, as in the first aor. ἠγγύησα, in the imperfect ἠγγυᾶτο; and sometimes in the middle, as in the perfect ἐγγύηκα, in the first aor. ἐγγύησα, from whence comes ἐγγυησάμην, and without an augment, and syncopated, ἐγγυάμην.

In like manner ἐγχυράζομαι, or ἐγκυράζομαι, *oppignero*, taken from ἐνέχυρον, or ἔγκυρον, *pignus*, sometimes takes its augment in the middle, at other times in the beginning, and sometimes goes without any augment at all; which also happens to others.

Some verbs have both the syllabic and temporal augment; ἐμπολάω, *emo, lucror*; ἐμπεπόληκα, and ἠμπόληκα; aor. 1. ἠμπόλησα, &c.

Here it is proper to observe, that verbs compounded with ἐν, ἐκ, σὺν, where the ν and κ admit of some change in the present, because of the following consonant, according to what we have remarked in the first book, assume here their natural ν and κ, as often as the augment is in the middle; as συμφλέγω, *comburo*, συνέφλεγον: ἐγχρίω, *inungo*, ἐνέγχριον. But as for the particular manner of changing these prepositions, we shall treat of it at large in Book vi. Chap. 2.

CHAP. V.

Of the Attic and Ionic Augments.

RULE XV.

Of E changed into H, according to the Attic form.

The Attics generally change ε into η for their augment; thus of εἶδειν, ἐδυνάμην, *they make* ἤδειν, ἠδυνάμην.

EXAMPLES.

THE Attics, generally speaking, change ε into η for their augment, whether it makes part of a diphthong or not.

Therefore ει is changed into η subscribed, and ευ into ηυ; as

εἰκάζω,	*assimilo*;	Imp. εἴκαζον,	Att. ἤκαζον.
εἴδω,	*scio, nosco*;	Plusp. εἴδειν,	Att. ἤδειν.
εὔχομαι,	*precor*;	Imp. εὐχόμην,	Att. ηὐχόμην.
εὕδω,	*dormio*;	Imp. εὗδον,	Att. ηὗδον.

Hence with them the syllabic augment is also changed into the temporal; as ἔμελλον, ἤμελλον, *debebam*: ἐδυνάμην, ἠδυνάμην, *poteram*: ἐβελόμην, ἠβελόμην, *volebam*, &c.

RULE

RULE XVI.

ε prefixed to the Temporal Augment; η reſolved into εα; ει put for λε or με.

1. *The Attics likewiſe prefix to the temporal augment an* ε, *which takes the breathing of the preſent:*
2. *They reſolve* η *into* εα:
3. *And in the perfect they put* ει *inſtead of* λε *or* με.

EXAMPLES.

1. The Attics prefix an ε to the temporal augment, particularly to verbs commencing with an ε or an ο, whether in the imperfect, or in the other tenſes capable of augment: and this ε always retains the breathing of the preſent; whereas ε in the temporal augment takes a ſmooth breathing.

ὁράω, *video*; ὥραον, and ἑώραον, *videbam*; ὦραχα, and ἑώρακα, *vidi*.

οἴγω, *aperio*; ᾠγά, and ἕωγα, *aperui*, from whence comes ἀνέῳξα, the perfect middle. See the reſolution of verbs, Book v.

ἔπω, *dico*; εἶπον, εἶπα, ἔειπον, ἔειπα: whence προσέειπον, προσέειπα, *allocutus ſum*.

ἕω, or ἵημι, *mitto*; ἧκα, ἕηκα, *miſi*; whence ξυνέηκα, *intellexi*.

εἴκω, *aſſimilo, conveniens ſum*, perfect middle οἶκα and ἔοικα: in like manner, ἔλπω, ὄλπα, and ἔολπα, *ſperavi*: ἔργω, *facio*, ὄργα, and ἔοργα, *feci*: the plu-perfect of which receives an augment in the middle, as we ſhall more particularly obſerve in the 20th rule.

2. They reſolve η into εα; as ἄγνυμι, or ἄγω, *frango*, aor. 1. ἦξα, Att. ἷαξα; whence κατέαξαν, *fregerunt*, John xix. 33. ἄδω, *placeo*, perfect middle ᾆδα, and ἷαδα, participle ἑαδὼς, &c.

3. They change the augment of the perfect λε and με into ει: λήθω, *ſumo*, λέληφα, and εἴληφα, *ſumpſi*: μείρομαι, *ſortior*, μέμαρμαι, εἵμαρμαι; from whence comes εἱμαρμένη, *fatum*.

ANNOTATION.

The Attics alſo join ſometimes the ſyllabic ε to verbs beginning with υ or ω, though they have no temporal augment.

ὐρίω, *meio*, perfect οὖρηκα, Att. ἐὐρηκα; from whence comes ἐνιέρηκα, *imminxi*, in Ariſtophanes.

ὤθω, *pello*, aor. 1. ὦσα, Att. ἴωσα, middle ὠσάμην, ἰωσάμην.

RULE

RULE XVII.

Of the Attic Reduplication in the Perfect.

When a verb begins with α *ſhort, or with* ο, ε, *the Attics add the two firſt letters of the preſent to the perfect.*

EXAMPLES.

When a verb begins with α ſhort, or with either of the two ſhort vowels, ο, ε, the common perfect is Atticized by receiving the two firſt letters of the preſent; as

Preſ.		Com. Perf.	Att. Perf.	Paſ. Perf.
ἐρ-ίζω,	*contendo,*	ἤρικα,	ἐρ-ήρικα;	ἐρ-ήρισμαι.
ἀγ-είρω,	*congrego,*	ἤγερκα,	ἀγ-ήγερκα;	ἀγ-ήγερμαι.
ὄλ-λω,	*perdo,* Perf. Mid.	ὤλα,	ὄλ-ωλα.	

ANNOTATION.

Ἥμαι, *cado, inclino,* is alſo re-duplicated, but changes η into ε, becauſe this reduplication ought always to be ſhort, making ἧμαι, ἐμήμαι, according to the grammarians.

RULE XVIII.

The Third Syllable of the Attic Perfect made ſhort.

If the Attic perfect has more than three ſyllables, the third is made ſhort, by changing a long vowel into a ſhort one, and by dropping ι *in the diphthongs* ει, ευ, *or* υ *in* οι, ου.

EXAMPLES.

If the Attic perfect ſhould chance to have more than three ſyllables, the third ſyllable is always ſhortened, by changing η and ω into their correſponding ſhort vowels ε, ο, and rejecting the prepoſitive of the diphthongs ει, ευ, or the ſubjunctive of οι, ου; as for inſtance,

Preſ.	Com. Perf.	Att. Perf.	
ἀλήθω,	ἤληκα,	ἀλήλεκα,	*molo.*
ἐρωτάω,	ἠρώτηκα,	ἐρηρότηκα,	*interroga.*
ἀλείφω,	ἤλειφα,	ἀλήλιφα,	*ungo.*
ἐλεύθω,	ἤλευκα,	ἐλήλυκα,	*venio.*
ἑτοιμάζω,	ἡτοίμακα,	ἑτητόμακα,	*paro.*
ἀκούω,	ἤκουκα,	ἀκήκοα,	*audio.*

ANNOTATION.

We muſt except ἐρείδω, *firmo, hæreo,* which makes ἤρικα, and ἐρήρεικα, ἐρήρεισμαι, ἐρήρειδα, without ſhortening the third ſyllable, to diſtinguiſh it from ἐρήρικα of the verb ἐρίζω, *contendo.*

The Ionics uſe alſo ſometimes this ſort of reduplication, in verbs beginning with αι; as αἴρω, *capio,* ἤρκα, ἀραίρηκα; whence ἀναραιρηκώς, in Herod. *qui laurea fuit donatus in certaminibus.* Concerning ἰδήδοκα and ἀγήγοχα, ſee the reſolution of verbs, Book v.

RULE XIX.

Of the Plu-perfect of thoſe ſame Verbs.

The plu-perfect of thoſe verbs, except ἐλεύθω, *admits, moreover, of a temporal augment.*

EXAMPLES.

This reduplication remains in the plu-perfect Attic; but then the firſt vowel is changed to make, moreover, a temporal augment; as,

ἀγήγιερκα,	*congregavi*, and	ἠγηγίερκειν.
ἐγήγιερκα,	*excitavi*,	
ὀρώρυχα,	*fodi*,	ὠρωρύχειν.
ἀκήκοα,	*audivi*,	ἠκηκόειν.

We muſt except ἐλεύθω, *venio*, ἐλήλυκα, ἐληλύκειν: and in the middle, ἐλήλυθα, ἐληλύθειν; ever preſerving ε in the firſt ſyllable.

RULE XX.

Of Plu-perfects augmented in the Second Syllable.

Some Attic plu-perfects have the augment in the ſecond ſyllable; as, ἔολπα, ἐώλπειν; ἔοργα, ἐώργειν; ἔοικα, ἐώκειν.

EXAMPLES.

Some preterites of the middle verb having taken a ſyllabic augment, according to the Attic form, receive alſo a temporal augment in the ſecond ſyllable of the plu-perfect, by a ſimilar analogy to that of the verbs of the 12th rule, p. 107.

Ἔλπω, *ſpero*, perfect middle ὅλπα; Att. ἔολπα; plu-perfect ἐώλπειν: ἔργω, *facio*, ἔοργα, ἐώργειν: εἴκω, *aſſimilo*, or *ſimilis ſum*, ἔοικα, ἐώκειν: inſtead of ſaying ἠόλπειν, ἠόργειν, ἠοίκειν, with the temporal augment on the firſt ſyllable, like thoſe of the preceding rule.

RULE XXI.

Of the Ionic Augment.

1. *The Ionics give alſo to the aoriſts the reduplication of the perfect:*
2. *Which continues the ſame in the plu-perfect, without any further augment.*

EXAMPLES.

1. The Ionics uſe ſometimes in the aoriſts the reduplication of the perfect, and particularly in the ſecond;

cond; and then this reduplication continues in all the moods; as κάμνω, *laboro*, ἔκαμον, κέκαμον: χάζω, *recedo*, ἔχαδον, κέχαδον: τύκω, Hesych. *apparo*, ἔτυκον, τέτυκον, in the infinit. τετυκεῖν: δαίω, *discо*, ἔδαον, δέδαον: μάρπτω, *prehendo*, ἔμαρπον, μέμαρπον: τάζω, *extendo*, ἔταγον, τέταγον. Which continues in the other moods, as we shall see hereafter.

Likewise in the middle verb; λαμβάνω, *capio*, ἔλαβον. Middle, ἐλαβόμην, and λελαβόμην, *accepi*: τέρπω, *delecto*, τεταρπόμην: τεύχω, *struo*, τετυχόμην: πυνθάνομαι, or πεύθομαι, *audio*, *scisciter*, πεπυθόμην.

Which happens even to verbs in μι; as κέκλυθι, *audi*, for κλῦθι, imper. from κλῦμι, *audio*.

This reduplication is sometimes also in the future; as πεπιθήσω, Hom. for πιθήσω, from πιθέω, *confido*, *credo*, *obsequor*: μεμίξεται, Hesych. from μίγω, or μίγνυμι, *misceo*, *commisceo*.

They also repeat now and then the two first letters of the present in the aorists, in the same manner as the Attic perfect above mentioned, Rule xvii. as ἄραρον, -ες, -ε, Luci. formed from ἄρον, without an augment, instead of ἦρον, from the verb αἴρω, *to carry or take away*; or from ἄρω, *to fit or to accommodate*.

2. The Ionics are sometimes satisfied with this reduplication in the plu-perfect, without requiring another syllabic augment; as κεκάρκειν for ἐκεκάρκειν, from κείρω, *tondeo*: τεθεμελίωτο for ἐτεθεμελίωτο, from θεμελιόομαι, *fundor*, *aris*: κεχωρήκεσαν for ἐκεχωρήκεσαν, from χωρέω, *evado*, *proficiscor*: τετύφεσαν, Herod. for ἐτετύφεισαν, from τύπτω, *verbero*, where moreover there is a shortening of the penultima, -εσαν for -εισαν, which we shall mention hereafter.

Poetic Observations.

The poets give sometimes to the plu-perfect, only the augment of the imperfect; as ἰδέκτο *for* ἰδιδέκτο, susceperat, *from* δέχομαι, accipio.

Sometimes they neglect giving it any augment at all; as λύτο *for* λέλυτο, solus erat, *from* λύω: βλῆτο, percussus erat, *for* βέβλητο, *from* βάλλω, *which follows* βλέω, -ήσω: ἅλτο *for* ἧλτο, desiluerat, *from* ἅλλομαι, salio; *where there is a smooth breathing, after the Æolic form, instead of a rough one. Hence comes the compound* ἔπαλτο, *the same with* ἅλτο: *but* πάλτο *for* πέπαλτο, *is from* πάλλω, vibro.

When the augment is rejected in the indicative, it is alſo rejected in the other moods, and particularly in the infinitive and participles; as we ſhall ſee hereafter.

CHAP. VI.

Obſervations on the Perſons of the Dual Number.

BEFORE we proceed any further, we think it proper to ſpeak here of the terminations of the dual, which we left out in the table of conjugations purpoſely for the conveniency of beginners: but they may be learnt here with eaſe; beſides, they will be found in the enumeration of each tenſe in particular, which we intend to give in the next chapter.

RULE XXII.

Of the Terminations of the Dual Number.

1. *The active dual has no firſt perſon: to its tenſes in* ω, *as likewiſe to the perfect, it gives the termination* τον *and* την:
2. *Its other tenſes terminate in* τον *and* την:
3. *The paſſive has a firſt perſon, which ends in* μεθον, *and adds* θ *to* τον *and* την *of the active.*
4. *It changes the ſmooth conſonant of the third perſon ſingular into an aſpirate; and prefixes a* σ *to* θ, *coming from* τ *pure in the ſingular.*

EXAMPLES.

1. The dual wants the firſt perſon in the active voice, which comprizeth alſo the paſſive aoriſts, and terminates the other two in τον, in the tenſes in ω, viz. in the preſent, and the two futures, with the whole ſubjunctive mood, and moreover in the perfect indicative.

2. The other tenſes, viz. the imperfect, the pluperfect, the two aoriſts (both active and paſſive) and the optative, make τον in the ſecond perſon of this number, and την in the third.

3. The paſſive dual hath a firſt perſon, which ends in μεθον, and forms the other two in θ, making θον, θον, where the active has τον, τον; and θον, θην, for τον, την, of the active.

4. But if the third perſon ſingular, which is always in ται or το, and on which this paſſive dual depends, happens

happens to have a ſmooth conſonant before τ, it muſt be changed into an aſpirate before this θ in the dual, becauſe a ſmooth conſonant cannot precede an aſpirate, as we have obſerved Book I. Chap. vii. But if the τ be pure, then a σ muſt be added to θ. All this will be made clearer by the following table.

TABLE of the DUAL NUMBER.

For the Tenſes ending in ον, ον.

	ACTIVE.	PASSIVE.
	The PRESENT.	
	τύπτω, -εις, -ει,	τύπτομαι, -ῃ, -εται.
Dual.	τύπτετον, τύπτετον.	τυπτόμεθον, τύπτεσθον, τύπτεσθον.
	1. FUTURE.	
	τύψω, -εις, -ει,	τυφθήσομαι, -ῃ, -εται.
Dual.	τύψετον, τύψετον.	τυφθησόμεθον, -θήσεσθον, -εσθον.
	2. FUTURE.	
	τυπῶ, -εῖς, -εῖ,	τυπήσομαι, -ῃ, -εται.
Dual.	τυπεῖτον, τυπεῖτον.	τυπησόμεθον, -ήσεσθον, -σθον.
	The PERFECT.	
	τέτυφα, -ας, -ε,	τέτυμμαι, -ψαι, -πται.
Dual.	τετύφατον, -τον.	τετύμμεθον, τέτυφθον, -φθον.
	The SUBJUNCTIVE.	
	τύπτω, -ῃς, -ῃ,	τύπτωμαι, -ῃ, -ηται.
Dual.	τύπτητον, -τον.	τυπτώμεθον, τύπτησθον, -ησθον.

For the Tenſes ending in ον and ην.

	ACTIVE.	PASSIVE.
	The IMPERFECT.	
	ἔτυπτον, -ες, -ε,	ἐτυπτόμην, -ου, -ετο.
Dual.	ἐτύπτετον, ἐτυπτέτην.	ἐτυπτόμεθον, ἐτύπτεσθον, -έσθην.
	The PLU-PERFECT.	
	ἐτετύφειν, -εις, -ει,	ἐτετύμμην, -ψο, -πτο.
Dual.	ἐτετύφειτον, -την.	ἐτετύμμεθον, -ἐτέτυφθον, -ύφθην.
	1. AORIST.	
	ἔτυψα, -ας, -ε,	ἐτύφθην, -φθης, -φθη.
Dual.	ἐτύψατον, -ψάτην.	ἐτύφθητον, ἐτυφθήτην.
	2. AORIST.	
	ἔτυπον, -ες, -ε,	ἐτύπην, -ης, -η.
Dual.	ἐτύπετον, -έτην.	ἐτύπητον, -ήτην.
	OPTATIVE.	
	τύπτοιμι, -οις, -οι,	τυπτοίμην, -οιο, -οιτο.
Dual.	τύπτοιτον, -οίτην.	τυπτοίμεθον, τυπτοίσθον, -οίσθην.

CHAP. VII.

Of each Tenſe in particular, with its Dialects.

And firſt, of the Preſent and Imperfect.

PRESENT.

Sing.		τύπτω,	τύπτεις,	τύπτει,	*verbero, -as, -at.*
	Dor.	- - -	τύπτες,	τύπτε.	
	Æol.	- - -	τύπτεις,	τύπτει.	
Dual.		- -	- - -	τύπτετον,	τύπτετον, *verberatis, -ant, duo.*
Plur.		τύπτομεν,	τύπτετε,	τύπτουσι,	*-amus, atis, ant.*
	Dor.	τύπτομες,	- - -	τύπτοντι, et τύπτοισι.	like the dat. ſing. of [the participle.

Obſervations on the Dialects.

This Doric analogy of changing μεν into μες in the plural is general for all the other tenſes of all verbs; as in the aoriſt, ἐτύψαμες, ἐτύπομες, *from whence ſeems to be derived the French aoriſt,* nous allâmes, nous batîmes, nous fîmes.

The third perſon plural is always like the dative plural of the participle of the ſame tenſe, τύπτουσι, verberant *or* verberantibus: *but the Dor. make it like the dative ſingular,* τύπτοντι, verberant *or* verberanti. *Which is alſo general for all ſorts of tenſes and verbs.*

They likewiſe change ου *into* οι; τύπτοισι, verberant; τάξοισι, ſtillant, &c.

IMPERFECT.

Sing.		ἔτυπτον,	ἔτυπτες,	ἔτυπτε,	*verberabam, -as, -at,*
	Ion.	τύπτον,	τύπτες,	τύπτεν.	
	Poet.	τύπτεσκον,	τύπτεσκες,	τύπτεσκε.	
Dual.		- -	- - - -	ἐτύπτετον,	ἐτυπτέτην, *verberabatis, -ant, duo,*
Plur.		ἐτύπτομεν,	ἐτύπτετε,	ἔτυπτον,	*-amus, -atis, -ant,*
	Dor.	τυπτέσκομεν.	Poet.	τύπτεσκον.	Bœot. ἐτύπτοσαν.

Obſervations on the Dialects.

The Ionics and Poets follow in this tenſe, and in the aoriſts, a particular analogy, forming it from the ſecond perſon, by cutting off the augment, and adding σκον *to the end;* ἔ-τυπτες, τύπτεσκον, -ες, -ε, *plur.* -ομεν *and* -ον, *as may be ſeen above.*

The ſecond perſon plural is not in uſe; but the others are all ſufficiently authorized, though the firſt perſon plural is more ſcarce. From εἶχον, εἶχες, ἴσχεσκον, *(rejecting the* ι *which makes the augment)* habebam, *Od. υ.* ἴσχεσκες, habebas, *Il. ε.* ἴσχεσκεν, habebat, *ibid.* νικάσκομεν for ἐνικῶμεν, vincebamus, *Od. λ.* πηδάασκον, ſaltabant, *Od. ψ.*

But from εἶπον, -ες, *is formed* εἴπεσκον, dicebam, *retaining the augment, which it commonly preſerves in the other moods,* εἴποιμι, *&c.*

This analogy is extended alſo to the paſſive; τυπτεσκόμην, -ου, -ετο, verberabar, -aris, -atur, *&c. And it is alſo found in the circumflex verbs, as well as in thoſe in* μι, *but always ſhortening the penultima;* ἐποίεις, faciebas, ποίεσκον; ἐδίδως, dabas, δίδοσκον, *&c.*

CHAP.

CHAP. VIII.

Of the First Future, and First Aoriſt.

RULE XXIII.

Formation of the Firſt Future.

1. *The firſt future is generally in* - - σω:
2. *But* βω, πω, φω, πλω, *make* - - ψω:
3. γω, κω, κτω, *make* - - - - - - - - ξω:
4. ζω, σσω, τλω, *ſometimes follow the latter.*

EXAMPLES.

1. THE firſt future ought to terminate in σω; it is formed naturally from the preſent, by putting a σ before ω: τίω, *honoro*; τίσω, *honorabo.* But verbs in δω, τω, θω, caſt of their characteriſtic, to make room for σ; ἄδω, *cano*, ἄσω: ἀνύτω, *perficio*, ἀνύσω: πλήθω, *impleo*, πλήσω: this is done in order to ſoften the ſound, which would be too harſh were we to ſay, πλήθσω, ἄδσω, &c.

2. Verbs in βω, πω, φω, or πλω (for τ here goes for nothing) form the future in ψω, which is almoſt the ſame as if they made them in βσω, πσω, φσω; according to the relation which ψ bears to theſe three mutes, β, π, φ. But becauſe the letter σ is ſeldom written after β or φ, theſe two were changed into their ſmooth correſpondent π; and a new character, ψ, was invented purpoſely for πσ. Thus,

β	λείβω,	First Fut. ψ.	λείψω,	*to anoint.*
π	τίρπω,		τίρψω,	*to delight.*
φ	γράφω,		γράψω,	*to write.*
πλ	τύπτω,		τύψω,	*to beat.*

3. Verbs in γω, κω, χω, κτω, form the firſt future in ξω, which is equivalent to γσω, κσω, χσω, according to the relation which ξ bears to theſe three, γ, κ, χ; as may be ſeen in the following examples:

γ	λίγω,	First Fut. ξ.	λίξω,	*to ſay.*
κ	πλίκω,		πλίξω,	*to fold.*
χ	βρίχω,		βρίξω,	*to wet.*
κτ	τίκτω,		τίξω,	*to be delivered.*

4. Verbs in ζω and σσω, or Att. τλω, ſometimes form the future like the laſt mentioned; as πίζω, *pungo*, πίξω: ὀρύσσω, *fodio*, ὀρύξω: or elſe they follow the general rule, making σω; as φράζω, *dico*, φράσω: πλάσσω, *fingo*, πλάσω, &c.

RULE XXIV.

Exception for Verbs that have a Liquid before ω.

1. *Verbs ending in* λω, μω, νω, ρω, *form the firſt future like the preſent, ſave only that they make the penultima ſhort, and circumflex the laſt ſyllable.*

2. *But the Æolics, even in the above verbs, and eſpecially thoſe in* ρω, *uſe the* σῖγμα.

1. Verbs in λω, μω, νω, ρω, form their firſt future alſo in λῶ, μῶ, νῶ, ρῶ, the ſame as their preſent; only they require a circumflex on the laſt ſyllable, and always ſhorten the penultima, either by caſting off the ſubjunctive, if there be a diphthong, or the ſecond conſonant, if there be two: thus σπείρω, *ſemino*, makes σπερῶ, *ſeminabo:* and ψάλλω, *cano*, makes ψαλῶ, *canam.*

2. *But the termination* σω *was heretofore general for theſe verbs, as well as for the reſt: wherefore the Æolics ſtill uſe the* σ, *eſpecially in verbs in* ρω, *rejecting nevertheleſs the ſubjunctive vowel, if there be a diphthong*; *as* σπείρω, fut. σπέρσω, *ſeminabo:* ὄρω, ὄρσω, *&c.*

This future is conjugated like the preſent; but it admits of ſome different dialects, as we ſhall ſhew preſently.

FIRST FUTURE.

Sing.		τύψω,	τύψεις,	τύψει,	*verberabo, -bis, -bit.*
	Dor.	τυψῶ,	-εῖς,	-εῖ.	
Dual.		- -	τύψετον,	τύψετον,	*-bitis, -unt,* duo.
	Dor.	- -	τυψεῖτον,	-εῖτον,	
Plur.		τύψομεν,	τύψετε,	τύψουσι,	*-imus, -itis, -unt.*
	Dor.	-ῶμες et -εῦμες,]	-εῖτε,]	ῶντι et εῦντι.]	

Obſervations on the Dialects.

The Dorics always circumflex the firſt future, in the ſame manner as the verbs in λῶ, μῶ, νῶ, ρῶ, *are circumflexed in the common tongue.*

They alſo terminate the third perſon plural in ουτι, *as in the preſent;* τύψουτι, verberabunt; *beſides the two abovementioned, viz.* ῶντι *and* εῦντι.

They likewiſe change σω into ξῶ *circumflex*; ὀνειδίζω, ὀνειδιξῶ, exprobrabo, *for* ὀνειδίσω: *likewiſe* κλάξω, *from* κλάσω, claudam, *for* κλείσω, *coming from* κλείω, claudo: *where there is moreover an* α *for an* ει.

The poets often reduplicate σ *in the future purpoſely to lengthen the ſyllable, and not only here, but alſo in the middle verb; as* φράσσω *and* φράσσομαι, dicam, *from* φράζω, dico. *And all theſe dialects are equally received in the firſt aoriſt, which depends upon this tenſe.*

RULE

RULE XXV.

Of Verbs in ω pure, that caſt off σ.

Some verbs in ω pure neglect to take a σ in their future.

EXAMPLES.

Some verbs in ω pure are without a σ in their future, eſpecially among the poets; as χεύω, *fundo*; χεύσω, and χεύω, *fundam:* κέω, *cubare facio*, fut. κείω, from whence comes κατακείετε, *cubitum ibitis*, Od. η. κείων, *cubiturus*, ibid. Aratus has made uſe of κείω in the preſent, which we never ſee in Homer: κλείω, *laudo*; κλείω, *laudabo*.

Ἐγὼ δ' ἄν σε κλείω κατ' ἀπείρονα γαῖαν. Od. ξ.
Ego te laudabo per immenſam terram.

Likewiſe ἐξανύω, *perficiam:* ἐρύεσι for ἐρύσεσι, *diſtrahent:* δέω, *invenio*, in Alcæus, fut. δήω, *inveniam*, in Hom. from whence comes δήεις, *invenies*; δήομεν, *inveniemus*; δήετε, *invenietis*, in the ſame author. But δέω, *opus habeo*, always makes δεήσω.

RULE XXVI.

Of Polyſyllables in ίζω, which alſo reject σ.

1. *Polyſyllables in ίζω, reject σ in their future, and circumflex the laſt ſyllable:*
2. *The ſame happens ſometimes to verbs, whoſe future is in ίσω or άσω.*

EXAMPLES.

1. Verbs of many ſyllables in ίζω, caſt off σ from their future, and circumflex the laſt ſyllable; as νομίζω, *puto*; fut. νομίσω and νομιῶ, *putabo:* φροντίζω, *curam gero*, φροντίσω and φροντιῶ. Theſe futures are very common, and, by reaſon of the circumflex accent, are conjugated like the ſecond future; whereof preſently.

In like manner for the middle; βαδίζω, *vado*; βαδίσομαι and βαδιοῦμαι, *vadam:* ἀγωνίζομαι, *certo, pugno*; ἀγωνίσομαι and ἀγωνιοῦμαι, *pugnabo*. Which is alſo to be obſerved in regard to the other moods; as σφετερισιοῖσθαι, Dion. Caſſ. for σφετερίσισθαι, *ſuum facere*, to appropriate, the future infinitive of σφετερίζομαι.

2. The ſame happens ſometimes to futures in έσω: προσαμφιέω, *inſuper induo*, fut. προσαμφιέσω and προσαμφιῶ, -εῖς, -εῖ: χέω, *fundo*, fut. χεῶ, *fundo*, Joel ii. ἐκχεῶ ἀπὸ τῶ Πνεύματός μα, *effundam de Spiritu meo*.

As

As alſo to thoſe in ἄσω, coming from a polyſyllable in ἄζω, or in ἄω: ἐξελάω, or ἐξελαύνω, *expello*, fut. ἐξελάσω and ἐξελῶ, Ariſtoph. πριάω, *emo*, πριάσω and πριῶ: διαβιβάζω, *tranſmitto*, διαβιβάσω and βῶ, Plato. And theſe are conjugated like the circumflex verbs, according to the rule of contraction: thus, ἐλῶ, ἐλᾷς, ἐλᾷ, *agitabo, -is, -it*, &c. ὅτε ἐργᾷς τὴν γῆν, Gen. iv. *quando operaberis terram*; and others of the ſame ſort.

ANNOTATION.

Hereto we may alſo add the verbs in ὁω, fut. ὁσω, or ὡσω, for which we have the authority of Thucydides, as in the ſpeech of the Platæans, lib. iii. Πρὸς δὲ, τῇ γῆν, ἐν ᾗ ἠλευθερώθησαν οἱ Ἕλληνες, δυλώσετε; ἱερά τε Θεῶν, οἷς ἐυξάμενοι Μήδων ἐκράτησαν, ἐρημεῖτε; καὶ θυσίας τὰς πατρίους τῶν ἱσσαμένων καὶ κτισάντων ἀφαιρήσεσθε, &c. *Beſides, can you enſlave that very land where the Greeks firſt exerted their liberty? will you ſee laid waſte thoſe temples, where the vows they offered up to the gods, rendered them victorious over the Medes? can you aboliſh the rites of your anceſtors, and of thoſe who laid the foundation of this edifice?* Here we ſee ἐρημεῖτε inſtead of ἐρημώσετε, as he ſaid before δυλώσετε; and afterwards ἀφαιρήσεσθε, in the future.

RULE XXVII.

Future in εύσω, or αύσω.

1. *The following verbs*, πλέω, ῥέω, χέω, πνέω, θέω, νέω, *make the future in* εύσω.
2. *But* κλαίω, *and* καίω, *take* αύσω.

EXAMPLES.

1. Diſſyllables in εω take a υ in the future, after the Æolic form; πλέω, *navigo*; ῥέω, *fluo*; χέω, *fundo*; πνέω, *ſpiro*; in the future πλεύσω, ῥεύσω, &c. See the reſolution of verbs, Rule xxxii.

Θέω, *curro*, makes θεύσω, middle θεύσομαι, and in Thucyd. θευσεῖμαι; νέω, for *nato, to ſwim*, makes νεύσω and νήσω, according to Euſtath. and for *neo, to ſpin*, it only makes νήσω.

2. After the ſame Æolic form, κλαίω, *fleo*, makes κλαύσω; and κάω, or καίω, *uro*, καύσω.

RULE XXVIII.

Of Futures that receive an Aſpirate.

Give an aſpirate to theſe four futures, ἕξω, θρέψω, θύψω, *and* θρέξω.

EXAM-

EXAMPLES.

The four futures mentioned in the rule require a rough breathing, though their preſent tenſe be without it.

Ἔχω, *habeo*, ἕξω. Τρέφω, *nutrio*, θρέψω.
Τύφω, *accendo*, θύψω. Τρέχω, *curro*, θρέξω.

ANNOTATION.

Some grammarians pretend, that ἕξω *takes an aſpirate to diſtinguiſh it from* ἥξω, extra, *which has a ſmooth breathing:* θύψω, accendam, *to diſtinguiſh it from* τύψω, verberabo; *and* θρέψω, nutriam, *to diſtinguiſh it from* τρέψω, vertam: *theſe differences are proper to be taken notice of, though they do not hold in* θρέξω, *which has no other oppoſite word.*

The true reaſon therefore of this change is this: the preſent of theſe verbs hath a ſmooth breathing, or a lenis, *only becauſe of the other aſpirate that followeth; which being left out in the future, they reſume the rough breathing which was natural to them. This is ſtill plainer in the perfect, where, for example, the active has* τέτριφα, *and the middle* τέτροφα, *with a* τ *in the penultima, by reaſon of the* φ *that follows: whereas the paſſive has* τέθραμμαι, *with a* θ, *becauſe it is not followed by another aſpirate.*

There are ſeveral barytons which borrow the future of circumflex verbs; θέλω, *volo*, θελήσω, as if it came from θελέω; βέλομαι, *volo*, βελήσομαι, as if it came from βελέομαι, and the like; of which we ſhall treat elſewhere. For it is common with the Attics to change the barytonous verbs into circumflex.

Some have both futures; as βάλλω, *jacio*, βαλῶ, and βαλήσω: χαίρω, *gaudeo*, χαρῶ, and χαρήσω.

And frequently they form a new verb from a regular future; as οἴω, *fero*; οἴσω, *feram*; οἶσω, *fero*; whence οἴσιτι, *ferte*, Il. λ. and the like; of which we ſhall give further examples, Book v. Chap. i.

RULE XXIX.

Formation of the Firſt Aoriſt.

The firſt aoriſt is formed from the firſt future, by changing ω *into* α, *and taking the augment of the imperfect.*

EXAMPLES.

The firſt aoriſt is formed from the firſt future, changing ω into α, and taking the augment of the imperfect; as,

τίω,	*honora*,	ἔτιον,	τίσω,	ἔτισα.
τύπτω,	*verbera*,	ἔτυπτον,	τύψω,	ἔτυψα.
ἐλπίζω,	*ſpero*,	ἤλπιζον,	ἐλπίσω,	ἤλπισα.

So that the characteriſtic, and the penultima of this tenſe, are generally the ſame as thoſe of the future; and it is conjugated thus:

FIRST AORIST.

Sing.	ἔτυψα,	ἔτυψας,	ἔτυψε,	*verberavi*,	*-iſti*,	*-it.*
	Æol. τύψασκον,	-κες,	-κε.			
Dual.	- - - - - -	ἐτύψατον,	ἐτυψάτην,	*-iſtis*,	*-erunt*,	duo.
Plur.	ἐτύψαμεν,	ἐτύψατε,	ἔτυψαν,	*-imus*,	*-iſtis*,	*-erunt.*
	Dor. ἐτύψαμες.	Poet. τύψασκον.				

RULE

RULE XXX.

Exception for the Penultima.

Verbs in λω, μω, νω, ρω, *require the penultima of this aoriſt always long: hence the* ε *of the future is changed into* ει; *and the Attics change* α *into* η.

EXAMPLES.

This tenſe, as the etymologiſt obſerves, always requires its penultima long, where there is never a σ. Therefore in verbs ending in λω, μω, νω, ρω, where the penultima of the future is ſhort, this aoriſt makes it long, by adding a ι to ε, in order to form a diphthong: thus,

στέλλω,	*mitto*,	στελῶ,	ἔστειλα.
σπείρω,	*ſemino*,	σπερῶ,	ἔσπειρα.
δέμω,	*ædifico*,	δεμῶ,	ἔδειμα.

The three common vowels, α, ι, υ, remain, according to Sylburgius; but being ſhort in the future, they are long in this aoriſt. Thus we ſay,

ψάλλω,	*cano*,	ψαλῶ,	ἔψαλα,
μαίνω,	*fædo*,	μανῶ,	ἐμάνα.
φαίνω,	*luceo*,	φανῶ,	ἔφανα.
κρίνω,	*judico*,	κρινῶ,	ἔκρινα.
μολύνω,	*conſpurco*,	μολυνῶ,	ἐμόλυνα.

But here the Attics change α into η, ſaying ἔψηλα, *cecini*, for ἔψαλα: ἐμήνα, for ἐμάνα, *fædavi*. Whereto we may refer ἔγημα, from γαμῶ, for γαμέω, *uxorem duco*.

RULE XXXI.

Exception in regard to the Characteriſtic of the Firſt Aoriſt.

1. *This aoriſt ſometimes takes the characteriſtic of the preſent:*
2. *Sometimes that of the perfect:*
3. *And ſometimes it has not the* τ *of the future.*

EXAMPLES.

There are three exceptions in regard to the characteriſtic of this tenſe.

1. Some verbs take it from the preſent; ἐνέγκω, *fero*, ἤνεγκα, (Ion. ἐνείκω, ἤνεικα:) ἔπω, *dico*, εἶπα. In like manner χέω, *fundo*, ἔχεα, (Æol. χεύω, ἔχευα:) and among the poets, σεύω, *agito*, ἔσευα: ἀλεύω, *vito*, ἤλευα: κέω, or κείω, *cubo*, ἔκεια: ἀκέω, or ἀκείω, *medeor*, *ſano*, ἤκεια; whence comes ἀκείμενος, in Hom.

2. Others

2. Others take it from the perfect; ἴω, or ἵημι, *mitto*, ἧκα: θέω, or τίθημι, *pono*, ἔθηκα: δόω, or δίδωμι, *do*, ἔδωκα: and theſe three are ſeldom met with but in the indicative, as we ſhall further obſerve when we come to the verbs in μι.

3. Others caſt off the σ of the future, according to the analogy above mentioned; as καίω, or κάω, *uro*, *accendo*, ἔκηα: λάω, *video*, ἔλπα: δέω, *invenio*, ἔδπα, in Heſych.

Hereto we may alſo add ἵπρια, *from whence comes the middle* ἱπριάμην, emi, *inſtead of* ἱπριασάμην, *unleſs we chooſe to ſay it is a ſyncope.*

Obſervations on the Dialects.

In the other verbs, when the penultima happens to be ſhort, the poets repeat the following conſonant, to make it long; as τιλίω, ίσω, ἐτέλισσα, perfeci: καλίω, ἐκάλισσα, vocavi, *or, without the augment,* κάλισσα.

We ſometimes meet with the third perſon plural of this tenſe in ασι, *like that of the perfect;* εἶξασι, Ariſtoph. in Nebul. *for* εἶξαν, ceſſerunt, *from* εἴκω, cedo: *and again,* εἶξασιν ἐπιτρέψαι σί, in Avib. *for* ἦλθον, venerunt. *Though others are of opinion, that this is the third perſon plural of the perfect, by changing* κ *into* ξ.

And on the contrary, the third perſon plural of the perfect in ασι, *is ſometimes formed in* αν; πέφρικαν, *for* πεφρίκασι, *Lycophr.* horruerunt, *from* φρίσσω, horreo.

The other dialects have been already explained in the imperfect and future, and are ſufficiently marked in the conjugation of this tenſe.

CHAP. IX.

Of the Second Future, and Second Aoriſt.

RULE XXXII.

Formation of the Second Future.

1. *The ſecond future is formed from the preſent, and requires a circumflex.*
2. *It makes its penultima ſhort, either by dropping a conſonant; or,*
2. *By changing* η, ω, *as alſo* αι, αυ, *into* α:
4. *Or by loſing* ε *in* ει, ευ.
5. *Diſſyllables change the* ε *of the firſt future into* α *in the ſecond, whenever there is a liquid before or after the* ε:
6. *But the other verbs retain this* ε:
7. *To which you muſt join* λίγω, φλέγω, βλέπω.

EXAM-

EXAMPLES.

1. THE ſecond future is formed from the preſent, having the ſame penultima, characteriſtic, and termination; but it requires always a circumflex on its laſt ſyllable; as τίω, *honoro*; τιῶ, *honorabo*.

2. The penultima of this tenſe is commonly ſhort; hence, if there be two conſonants, that which follows the characteriſtic is rejected; as τύπτω, *verbero*; τυπῶ, *verberabo*: ψάλλω, *digitis pulſo*; ψαλῶ, *pulſabo*: τέμνω, *ſeco*; ταμῶ, *ſecabo*. For in verbs in πτω, κτω, μνω, the firſt conſonant is the characteriſtic.

3. And if there be long vowels, or diphthongs, they are changed in the following manner:

η, ω, αι, αυ	into α	λήβω,	*capio*,	λαβῶ,	*capiam*.
		τρώγω,	*comedo*,	τραγῶ,	*comedam*.
		καίω,	*uro*,	καῶ,	*uram*.
		πάυω,	*ſedo*,	παῶ,	*ſedabo*.

4. The diphthongs ει and ευ drop their prepoſitive ε: Thus,

ει into ι	λείπω,	*linquo*,	λιπῶ:	ἀλείφω,	*ungo*, ἀλιφῶ.
ευ into υ	φεύγω,	*fugio*,	φυγῶ:	ἐρεύγω,	*ructo*, ἐρυγῶ.

5. Except that diſſyllables change the ε of the firſt future into α in this ſecond future (whether it comes from the diphthong ει in the preſent or not) as often as there is a liquid before or after the ε:

Before; as

πλέκω, *plico*, fut. 1. πλέξω, fut. 2. πλακῶ:
κλέπτω, *furor*, fut. 1. κλέψω, fut. 2. κλαπῶ.

After; as in all verbs in λω, μω, νω, ρω:

σπείρω, *ſemino*, fut. 1. σπερῶ, fut. 2. σπαρῶ, *ſeminabo*:
στέλλω, *mitto, contrabo*, fut. 1. στελῶ, fut. 2. σταλῶ:
δρέμω, *curro*, fut. 1. δρεμῶ, fut. 2. δραμῶ.

And even in ſome others; as δέρκω, *video*, δαρκῶ. See the rule following.

6. But the other verbs retain their ε, whether they be diſſyllables, when they have never a liquid; as

τέκω, *pario*, fut. 1. τέξω, fut. 2. τεκῶ:

Or whether they be triſyllables, even with a liquid; as

ἀγείρω, *congrego*, fut. 2. ἀγερῶ, *congregabo*:
ὀφείλω, *debeo*, fut. 2. ὀφλῶ, *debebo*.

7. Hereto

7. Hereto we muſt add theſe three diſſyllables, which retain the ε, though preceded by a liquid.

		1 Fut.	2. Fut.	
λέγω,	*dico*;	λέξω,	λεγῶ,	*dicam:*
φλέγω,	*ardeo*;	φλέξω,	φλεγῶ,	*ardebo.*
βλέπω,	*video*;	βλέψω,	βλεπῶ,	*videbo.*

This future is conjugated thus:

SECOND FUTURE.

Sing.	Ion.	τυπῶ,	τυπεῖς,	τυπεῖ,	*verberabo, -is, -it,*
		τυπέω,	τυπέεις,	τυπέει.	
Dual.	Ion.	- - -	τυπεῖτον,	τυπεῖτον.	
		- - -	τυπέετον,	τυπέετον.	
Plur.	Ion.	τυπεῦμεν,	τυπεῖτε,	τυποῦσι.	
		τυπέομεν,	τυπέετε,	τυπέουσι.	
	Dor.	τυπεῦμες,	- - -	τυποῦντι,	and τυπεῦσι.

ANNOTATION.

The grammarians tell us, that τέμνω, *ſeco*, makes τεμῶ and ταμῶ: but ταμῶ, *ſecabo*, and the ſecond aoriſt ἔταμον, come from τάμνω, Ion. and Dor. which Homer frequently makes uſe of.

Πλήσσω, *percutio*, meant of the body, makes πλαγῶ, *percutiam*; whence comes the aoriſt ἔπλαγον, and the paſſive ἐπλάγην: but meant of the mind, it makes πλαγῶ, ἔπλαγον, ἐπλάγην.

The firſt and ſecond future of verbs in λω, μω, νω, ρω, are alike, when there is no change in the penultima; ψάλλω, ψαλῶ, ψαλῶ: but when the penultima happens to be changed, they are different; as σπείρω, fut. 1, σπερῶ, fut. 2. σπαρῶ, &c.

RULE XXXIII.

Of the Penultima of the Second Future long by poſition.

Though the conſonant that follows the characteriſtic be rejected, yet, when it precedes, it is continued.

EXAMPLES.

Though the conſonant, which followeth the characteriſtic, is caſt off in this tenſe, to ſhorten the penultima; as κλέπτω, κλαπῶ, according to the preceding rule; yet that which precedes the characteriſtic remains, and then the penultima is long by poſition; as μάρπτω, *prehendo*; μαρπῶ, *prehendam:* ἐνέγκω, *fero*; ἐνεγκῶ, *feram.*

In like manner, πέρθω, *vaſto*; παρθῶ, *vaſtabo:* δέρκω, *video*; δαρκῶ, *videbo:* where ε is changed into α by reaſon of the liquid ρ, according to the analogy of the preceding rule: and when the poets want to make it ſhort, they have recourſe to tranſpoſition; δραχῶ for δαρκῶ; πραθῶ for παρθῶ, &c.

RULE XXXIV.

Of Verbs that change the Characteriſtic of the Preſent.

Theſe verbs, ἅπτω, βάπτω, θάπτω, δρύπτω, ῥάπτω, ῥίπτω, σκάπτω, *require an aſpirate inſtead of a lenis, or ſmooth conſonant in the ſecond future:*

But καλύπτω, βλάπτω, and κρύπτω, *take an intermediate inſtead of a lenis;*

And σμύχω, ψύχω, *take an intermediate inſtead of an aſpirate.*

EXAMPLES.

Several verbs change alſo their characteriſtic in this ſecond future.

The following take an aſpirate inſtead of a lenis:

Preſ.		2. Fut.	Preſ.		2. Fut.
ἅπτω,	*necto,*	ἅφω.	βάπτω,	*tingo,*	βαφῶ.
θάπτω,	*ſpelio,*	ταφῶ.	δρύπτω,	*lacero,*	δρυφῶ.
ῥάπτω,	*ſuo,*	ῥαφῶ.	ῥίπτω,	*jacio,*	ῥιφῶ.
σκάπτω,	*fodio,*	σκαφῶ.			

Theſe take an intermediate inſtead of a lenis:

Preſ.		2. Fut.	
καλύπτω,	*occulo,*	καλυβῶ.	
βλάπτω,	*lædo,*	βλαβῶ.	
κρύπτω,	*occulo,*	κρυβῶ,	*occulam.*

And the following aſſume an intermediate inſtead of an aſpirate:

Preſ.		2. Fut.
σμύχω,	*uro,*	σμυγῶ.
ψύχω,	*refrigero,*	ψυγῶ.

ANNOTATION.

The reaſon of theſe changes is obvious; the two laſt verbs making ξω *in the firſt future, and* ξ *having the power of a* γ, *they retain this* γ *in the ſecond future, becauſe of the affinity it has with the firſt. And this analogy will be further illuſtrated by the next rule.*

The firſt ſeven having been formerly in φω, βάφω, *&c. and the other three in* βω, βλάβω, *&c. they have taken a* π *in the preſent, inſtead of* β *and* φ, *merely becauſe as a* τ *was inſerted, theſe two letters could not go before it, for the reaſon alledged,* Book I. Chap. vii. n. 6. *So that as this* τ *is loſt in the ſecond future, they reſume their natural characteriſtic.*

RULE XXXV.

Of Verbs in ζω or σσω.

Several verbs in ζω *make the ſecond future in* δω; *as* φράζω, φραδῶ: *and others in* σσω, *making* ξω *in the firſt future, have* γῶ *in the ſecond; as* ὀρύσσω, ὀρυγῶ.

EXAM-

EXAMPLES.

Divers verbs in ζω, or σσω, change alſo their characteriſtic in this tenſe to ſhorten the penultima: for as ζ is equivalent to δσ, taking the σ for the firſt future, they ſometimes keep the δ for the ſecond; as

φράζω, *loquor*, 1. fut. φράσω, 2. fut. φραδῶ.

And ſometimes making ξω in the firſt future, and the ξ being equivalent to γσ, they retain the γ only in the ſecond; as

ὀρύσσω, *fodio*; 1. fut. ὀρύξω, 2. fut. ὀρυγῶ, *fodiam*.

ANNOTATION.

Very few of thoſe verbs have a ſecond future. For from πλάσσω, fingo, *for example, we do not ſay* πλαδῶ. *Which is ſtill more rare in polyſyllables; as* βαδίζω, gradior; φροντίζω, conſidero; ἐρέσσω, remigo; στηρίζω, ſtabilio; φυλάσσω, cuſtodio; *which are not to be found in the ſecond future. And then, as there is only the firſt future in uſe, ſo there is only the firſt aoriſt.*

There are moreover ſeveral other verbs that want this tenſe; as thoſe in ὐω, *with the polyſyllables in* αὐω, ιὐω, ὐω, *and* νίω, *and many others. For* κρύω, pulſo, *does not make* κροῦω: ἀκούω, audio, *does not make* ἀκοῦω, *nor even* ἤκουον, *unleſs perhaps in verſe:* βασιλεύω, regno, *hath not* ἐβασίλευον: *nor* παιδεύω, inſtituo, ἐπαίδευον: *no more than* ὀρούω, irruo, ὤρουον: *nor* ἰαύω, cubo, ἴαυον; *and ſo for the reſt.*

Obſervations on the Dialects of the Second Future.

The Ionics reſolve the circumflex of this future, both active and middle, as likewiſe the firſt future in λῶ, μῶ, νῶ, ρῶ. *Wherefore they ſay,* 2. fut. τυπέω, τυπέεις *for* τυπῶ, -εῖς; *as we have obſerved above. The middle is* τυπέομαι, -έῃ, *or* -έαι, *for* τυπέμαι, -ῇ, *&c.: likewiſe,* 2. fut. μενέω, μενέεις, manebo, *for* μενῶ.

This reſolution of the diphthong is extended to all the moods and participles, as alſo to the ſecond aoriſt of the infinitive active, which is the ſame as future; τυπέομι, τυπέειν, τυπέων, *&c.*

RULE XXXVI.

Formation of the Second Aoriſt.

The ſecond aoriſt takes the augment of the imperfect, but the characteriſtic and penultima of the ſecond future.

EXAMPLES.

The ſecond aoriſt follows the augment of the imperfect, and is conjugated like it: but it takes the characteriſtic and penultima of the ſecond future; as

τύπτω,	*verbero*,	ἔτυπτον;	τυπῶ,	ἔτυπον.
φράζω,	*dico*,	ἔφραζον;	φραδῶ,	ἔφραδον.
στρέφω,	*verto*,	ἔστρεφον;	στραφῶ,	ἔστραφον.

Though ſeveral verbs have this aoriſt, that are without a ſecond future; but then we muſt imagine one, in order to form the aoriſt.

This tenſe is thus conjugated:

Second Aoriſt.

Sing.	Ion.	ἔτυπον,	ἔτυπες,	ἔτυπε,	*verberavi, -iſti, -it.*
		τύπεσκον,	-ες,	-ε.	
Dual.		- - -	- - -	ἐτύπετον,	ἐτυπέτην.
Plur.		ἐτύπομεν,	ἐτύπετε,	ἔτυπον.	
	Dor.	ἐτύπομες.			
	Ion.	- - -	- - -	τύπεσκον.	
	Bœot.	- - -	- - -	ἐτύποσαν.	

ANNOTATION.

Sanctius, in his Greek grammar printed by Plantin in the year 1581, *inſiſts, that the penultima of this aoriſt is never long, nor retaineth an* ι. Denique *(theſe are his words)* perit potius hic aoriſtus, quam penultimam producat, aut ι habeat in penultima. *And for a proof thereof, he refers the reader to Urbanus: but Urbanus teacheth directly the reverſe, expreſsly ſaying, that* ἴλιγον, ἴφλιγον, ἴλιπον, *are ſecond aoriſts, which retain the* ι; *ſhewing at the ſame time, that diſſyllables may have this penultima long, by reaſon of the augment. But excluſive of that, the penultima may be alſo long, when a verb of two ſyllables begins with a long vowel; or when the penultima of the ſecond future is long by poſition, according to the* XXXIII rule: *nor do I ſee how this can be called into queſtion, with any appearance of reaſon. Thus we find,*

ᾄδω,	*cano,*	ᾖδον.	εὑρίσκω,	*invenio,*	εὗρον.
ἕλκω,	*trabo,*	εἷλκον.	ἕλω,	*capio,*	εἷλον.
ἔπω,	*dico,*	εἶπον.	ἴσχω,	*habeo,*	εἶσχον.
ἥκω,	*venio,*	ἦκον.	ἄγω,	*ago,*	ἤγαγον.

But the penultima may become ſhort in the ſecond aoriſt of ſome of theſe verbs, either by reſolution, as ᾄδω, delecto, ἄδον, ἔαδον; ἄγω, or ἄγνυμι, frango, ἤγαγον, ἔαγον: *or by reduplication, as* ἄγω, duco, ἤγαγον, ἤγαγον; ἄρω, apto, ἦρον, ἤραρον, *whence comes* ἀραρὼν, *Odyſſ.* τ; *for then the penultima becomes ante-penultima.*

RULE XXXVII.

Of the Third Perſon Plural in σαν.

The third perſon plural of the imperfect, of both aoriſts, and of the optative, is formed in the Bœotian dialect, by changing μεν *of the firſt perſon plural into* σαν.

EXAMPLES.

The third perſon plural is equal in ſyllables with the firſt ſingular, as well of the imperfect, as of the two aoriſts; ἔτυπλον, ἔτυπον: ἔτυψα, ἔτυψαν.

But the Bœotians make it equal to the firſt perſon plural, changing μεν, the laſt ſyllable of the firſt perſon of this number, into σαν: ἐτύπλομεν, *verberabamus*; ἐτύπλοσαν, *verberabant*; ἐτύπομεν, *verberavimus*; ἐτύποσαν, *verberaverunt*: ἐτύψαμεν, ἐτύψασαν. In like manner they ſay, ἴδδοσαν, *viderunt, noverunt*; ἐμάθοσαν, *didicerunt*; ἦλθοσαν,

ἦλθοσαν, *venerunt*; for εἶδον, ἔμαθον, ἦλθον. Thus in the pſalm, ἐδολιῶσαν ταῖς γλώσσαις αὐτῶν, *linguis ſuis doloſe agebant.*

The optative does the ſame through all its tenſes; as from ἔλθοιμεν, *veniſſemus*, ἔλθοισαν for ἔλθοιεν, *veniſſent*: εἴπαισαν for εἴπαιεν, *dixerint.*

ANNOTATION.

There are a great many verbs in πω, *which being either ſcarce or obſolete in the ſecond aoriſt active, are nevertheleſs very common in this ſame tenſe in the paſſive*; *as* κύπω, pronus ſum, me inclino, ἴκυπον, *unuſual*, ἐκύπην, *very uſual. In like manner*, ἐκλάπην, furatus ſum, *rather than* ἔκλαπον, *from* κλέπω. *As alſo* ἀπηλλάγην, evaſi, liberatus ſum, defunctus ſum: ἐβλάβην, detrimentum accepi: ἐσκάφην, foſſus ſum: ἐκρύφην *and* ἐκρύβην, occultatus ſum: ἐτάφην, ſepultus ſum: ἐῤῥίφην, præcipitatus ſum: ἐσμίγην, abſumptus ſum: ἐδρύφην, laceratus ſum: ἐῤῥάφην, conſutus ſum.

CHAP. X.

Of the Perfect and Plu-perfect.

RULE XXXVIII.

Characteriſtic and Termination of the Perfect.

The termination of the perfect is in κα: *but thoſe that have* ψω *in the future, make the perfect in* φα; *and if they have* ξω, *they make it in* χα.

EXAMPLES.

THE perfect terminates always in α, and has generally κ for its characteriſtic; as τίω, τέτικα, *honoravi*: ψάλλω, ἔψαλκα, *cecini*: ἀνύθω, ἤνυκα, *perfeci.*

But verbs that form their future with a double letter, take an aſpirate for the characteriſtic of the perfect, each of them the aſpirate correſponding to its double conſonant; viz. φ for πσ; ψω making φα, as τύπω, τύψω, τέτυφα: and χ for κσ, ξω making χα, as λέξω, *dicam*; λέλεχα, *dixi*; ὀρύξω, *fodiam*; ὀρώρυχα, *fodi*, &c.

Nevertheleſs φρίσσω, *horreo*, φρίξω, makes πέφρικα, with a κ, becauſe of the preceding aſpirate φ.

This tenſe is conjugated thus:

Perfect.

Sing.	- - -	τέτυφα,	τέτυφας,	τέτυφι,	*verberavi, -iſti, -it*
Dual	- - -	- - -	τετύφατον,	τετύφατον.	
Plur.		τετύφαμεν,	τετύφατε,	τετύφασι.	
	Dor.	τετύφαμες,	- - -	τετύφαντι.	
	Bœot.	- - -	- - -	τέτυφαν.	

RULE XXXIX.

Of the Penultima of the Perfect.

1. *The penultima of the perfect is the ſame with that of the future.*
2. *But the ε of the future diſſyllable of verbs in* λω, νω, ρω, *is changed here into* α:
3. *And* ν *into* γ:
4. *Or elſe the* ν *is intirely dropped, as in diſſyllables in* εἴνω, ἴνω, ὔνω:
5. μ *continues, but takes an* η *after it, without changing* ε *into* α.

EXAMPLES.

1. The penultima of the perfect is taken from that of the future; as τύπ⟨σ⟩ω, τύψω, τέτυφα.

παίζω, *ludo*; παίξω, πέπαιχα, *luſi*.
πλήθω, *impleo*; πλήσω, πέπληκα, *implevi*.
γιλάω, *rideo*; γιλάσω, γεγέλακα, *riſi*.

2. But verbs in λω, νω, ρω, aſſume an α in the perfect, inſtead of the ε of the future diſſyllable.

στέλλω, *mitto*; στελῶ, ἔσταλκα, *miſi*.
τείνω, *tendo*; τενῶ, τέτακα, *tetendi*.
σπείρω, *ſemino*; σπερῶ, ἔσπαρκα, *ſeminavi*.

3. Thoſe in νω change ν into γ, by reaſon of the following κ:

φαίνω, *luceo*; φανῶ, πέφαγκα, *luxi*.

4. Or elſe they drop it entirely, as in diſſyllables in εἴνω, ἴνω, and ὔνω: for inſtance,

κτείνω, *interimo*, κτενῶ, ἔκτακα, *interemi*:
(Though the Poets ſay, ἔκταγκα.)
κρίνω, *accuſo, judico*; κρινῶ, κέκρικα, *accuſavi*.
θύνω, *impetu feror*; θυνῶ, τέθυκα, *latus ſum*.

Hereto we may add, according to Cheroboſcus,

κερδαίνω, *lucror*; κερδανῶ, κέρδακα, without a ν.

But triſſyllables change it into γ; as,

μολύνω, *polluo*; μολυνῶ, μεμόλυγκα.

5. μ continues, but takes an η after it, without requiring an α to precede, though there ſhould be an ε in the future diſſyllable; as,

νέμω, *paſco*; νεμῶ, νενέμηκα, for νένεμκα.
βρέμω, *fremo*; βρεμῶ, βεβρέμηκα.
κάμνω, *laboro*; καμῶ, κεκάμηκα:

And by ſyncope κέκμηκα, in the ſame manner as δέμω, *ſtruo*, δέδμηκα: τέμνω, *ſeco*, τέτμηκα. See Book v. Rule ix.

ANNO-

ANNOTATION.

Hereto we may join μίνω, *maneo*, μενῶ, μεμένηκα; for the true reaſon of this is, becauſe from the future in ω there is formed a new theme in ίω, μενῶ, μενίω, whence comes μεμένηκα, ſuppoſing the future μενήσω; and ſo for the reſt. See the reſolution of verbs, Rule i.

RULE XL.

O for E in the Penultima.

The Attics put ο *for* ε *in preterites diſſyllable ending in* φα *or* χα.

EXAMPLES.

The Attics change ε into ο in the penultima of the perfect in φα or χα, coming from a verb of two ſyllables; as,

πέμπω, *mitto*, πέμψω, πέπεμφα, Att. πέπομφα.
βρέχω, *irrigo*, βρέξω, βέβρεχα, Att. βέβροχα.

ANNOTATION.

The ſame preterite may come from different verbs: ῆκα from ἥδω, *delecto*; and from ἵζω, *colloco, pono*: ῆκα is alſo in the perfect middle of ἥκω, *venio*; and the firſt aoriſt of ἵημι, *mitto*.

RULE XLI.

Formation of the Plu-perfect.

The plu-perfect comes from the perfect, takes ειν *for* α, *and prefixes its own augment.*

EXAMPLES.

The plu-perfect comes from the perfect, changing α into ειν, and prefixing its proper augment:

τύπλω, τέτυφα, ἐτετύφειν, *verberaveram.*
ἀνύω, ἤνυκα, ἠνύκειν, *perfeceram.*

It is conjugated thus:

PLU-PERFECT.

Sing.	Ion.	ἐτετύφειν, τετύφειν, ἐτετύφεα.	ἐτετύφεις, - - -	ἐτετύφει, ἐτετύφει.	*verberaveram.*
	Att.	ἐτετύφη,	- - -	ἐτετύφη.	
Dual		- - - - -	ἐτετύφειτον,	ἐτετυφείτην.	
Plur.	Dor.	ἐτετύφειμεν, ἐτετύφειμες.	ἐτετύφειτε,	ἐτετύφεισαν.	
	Att.	- - -	- - -	ἐτετύφεσαν, et τετύφεσαν.	

RULE XLII.

Of the Ionic and Attic Perſons of this Tenſe.

The Ionics change here ειν *into* εα, *and* ει *into* εε; *the Attics change both into* η, *and* εισαν *into* εσαν.

EXAMPLES.

The Ionics conjugate this tenſe with εα inſtead of ειν in the firſt perſon ſingular, and with ες inſtead of ει in the third. The Attics change the Ionic εα and ες into η, as we have ſhewn above.

Thus they ſay, ἐτετύφη ἐγὼ, *verberabam ego:* ἐτετύφη ἐκεῖνος, *verberaverat ille.* In like manner ᾔδη, *videram,* for ᾔδειν, from εἶδω, *video.*

The third perſon plural is in εσαν; ᾔδεσαν, *viderant:* ἑστήκεσαν, *ſteterant,* coming from ἑστήκω, *ſto:* ἐτετύφεσαν, or only with the augment of the perfect, according to the twenty-firſt rule, τετύφεσαν, *verberarant.*

This analogy is extended alſo to the perfect middle, as we ſhall obſerve in its proper place.

CHAP. XI.

Of the Formation of the other Moods:

And firſt, of the Subjunctive and Optative.

I. SUBJUNCTIVE.

THE ſubjunctive takes its terminations from the preſent of the indicative; but changes the ſhort vowels into their long correſpondents, ſubſcribing ι, and rejecting υ: hence the ſecond and third perſons ſingular are in η ſubſcribed, as coming from ει in the indicative; whereas the dual and plural have only a ſimple η, becauſe they come from a ſimple ε in the indicative. This analogy extends to the other tenſes of this mood, and is preſerved in circumflex verbs, as alſo in verbs in μι. The conjugation is as follows:

Preſent and Imperfect.

Sing.	Ion.	τύπτω,	τύπτῃς,	τύπτῃ, *verberem,* or *verberarem.*
		- - -	τύπτησθα,	τύπτῃσι.
Dual	- -	- - -	τύπτητον,	τύπτητον.
Plur.		τύπτωμεν,	τύπτητε,	τύπτωσι.
	Dor.	τύπτωμες,	- - -	τύπτωντι.

Firſt Future and Aoriſt.

Sing.	Ion.	τύψω,	τύψῃς,	τύψῃ, *verberavero, -is, -it.*
		τετύψω,	- - -	τύψῃσι.
Dual	- -	- - -	τύψητον,	τύψητον.
Plur.		τύψωμεν,	τύψητε,	τύψωσι.
	Dor.	τύψωμες,	- - -	τύψωντι.

Second

Second Future and Aoriſt.

Sing.		τύπω,	τύπῃς,	τύπῃ,	*verberavero.*
	Ion.	τετύπω,	- - -	τύπῃσι.	
Dual		- -	- - -	τύπητον,	τύπητον.
Plur.		τύπωμεν,	τύπητε,	τύπωσι.	
	Dor.	τύπωμες,	- - -	τύπωντι.	

Perfect and Plu-perfect.

Sing.		τετύφω,	τετύφῃς,	τετύφῃ,	*verberaverim*, or
	Ion.	- - -	- - -	τετύφῃσι.	[*-iſſem.*
Dual		- -	- - -	τετύφητον,	τετύφητον.
Plur.		τετύφωμεν,	τετύφητε,	τετύφωσι.	
	Dor.	τετύφωμες,	- - -	τετύφωντι.	

ANNOTATION.

In conjugating the ſubjunctive, it is cuſtomary to add ἐὰν, ſi: *thus,* ἐὰν τύπω, ſi verberem. *It is not true, as ſome pretend, that the ſubjunctive has no future, becauſe the aoriſts frequently ſignify the time to come in this mood, as ſeveral before us have obſerved,* Voſſ. et alii. *Wherefore Ramus, Sylburgius, and others, after their example, call theſe tenſes* FUTURES PERFECT, *that is, compoſed of the paſt and of the future.*

The Greeks uſe here a kind of future by circumlocution, taking the preterite of the participle, and the preſent ſubjunctive of the verb ſubſtantive; thus,

Sing.	ἐὰν τετυφὼς,	ὦ,	ᾖς,	ᾖ,	*verberavero, -is, -it.*
Dual	ἐὰν τετυφότε,	ἦτον,	ἦτον.		
Plur.	ἐὰν τετυφότες,	ὦμεν,	ἦτε,	ὦσι.	

They alſo make uſe of the future of the verb ſubſtantive in this circumlocution; γεγραφὼς ἔσομαι, *ſcripſero.*

They form likewiſe the circumlocution of the preterite by the optative of the ſubſtantive verb εἴην, εἴης, εἴη; as εἴην γεγραφὼς, *ſcripſiſſem*; εἴης γεγραφὼς, *ſcripſiſſes*, &c.

Obſervations on the Dialects.

The ſecond perſon ſingular in θα, *is not only for this mood, but generally for all perſons in* ης, ᾖσθα, eras, *and even for thoſe in* ις, *as we ſhall ſee in the reſolution of verbs.*

The third perſon ſingular in σι, *is not only for the active, but alſo for the paſſive aoriſts,* τυφθῆσι; *for the verbs in* μι, τιθῆσι; *and for the circumflex verbs,* ποιῆσι. *Hence comes* νεικείσι, *in Hom. for* νεικείῃ, increparet, *from* νεικέω, *poet. for* νεικέω.

The poets frequently put an ο *inſtead of* ω *in the firſt perſon plural,* τύπτομεν.

II. *Of the* OPTATIVE.

The penultima of the optative is a diphthong in all ſorts of verbs. The barytons take οι in all tenſes, except the firſt aoriſt, which aſſumes αι, both in the active and middle verb, becauſe it comes from the α of the indicative, τύψαιμι from ἔτυψα.

The paſſive aoriſts, and the Æolic aoriſt, take ει.

The ſecond future has a circumflex; in other reſpects it is the ſame with the aoriſt.

This mood is thus conjugated:

Preſent and Imperfect.

Sing.	- - -	τύπτοιμι,	τύπτοις,	τύπτοι,	*verberarem.*
Dual.	- - -	- - -	τύπτοιτον,	τυπτοίτην.	
Plur.		τύπτοιμεν,	τύπτοιτε,	τύπτοιεν.	
	Dor.	τύπτοιμες.			

Firſt Future.

Sing.	- - -	τύψοιμι,	τύψοις,	τύψοι,	*verberem, -es, -et.*
Dual	- - -	- - -	τύψοιτον,	τυψοίτην.	
Plur.		τύψοιμεν,	τύψοιτε,	τύψοιεν.	
	Dor.	τύψοιμες.			

Firſt Aoriſt.

Sing.	- - -	τύψαιμι,	τύψαις,	τύψαι,	*verberaverim.*
Dual	- - -	- - -	τύψαιτον,	τυψαίτην.	
Plur.		τύψαιμεν,	τύψαιτε,	τύψαιεν.	
	Dor.	τύψαιμες.			

Second Future.

Sing.	- - -	τυποῖμι,	τυποῖς,	τυποῖ,	*verberem.*
Dual	- - -	- - -	τυποῖτον,	τυποίτην.	
Plur.		τυποῖμεν,	τυποῖτε,	τυποῖεν.	
	Dor.	τυποῖμες.			

Second Aoriſt.

Sing.		τύποιμι,	τύποις,	τύποι,	*verberaverim.*
	Ion.	τετύποιμι.			
Dual	- - -	- - -	τύποιτον,	τυποίτην.	
Plur.		τύποιμεν,	τύποιτε,	τύποιεν.	
	Dor.	τύποιμες.			

Perfect and Plu-perfect.

Sing.	- - -	τετύφοιμι,	τετύφοις,	τετύφοι,	*verberaviſſem.*
Dual	- - -	- - -	τετύφοιτον,	τετυφοίτην.	
Plur.		τετύφοιμεν,	τετύφοιτε,	τετύφοιεν.	
	Dor.	τετύφοιμες.			

ANNOTATION.

As the Latins frequently make uſe of *utinam* in the optative mood, for a mark of deſire; ſo the Greeks uſe αἴθε or εἴθε; as εἴθε τύπτοιμι, *utinam verberem.* But as theſe adverbs do not determine the perſon, we moreover make uſe of the word ὤφελον; of which notice ſhall be taken in the remarks, Book viii.

RULE XLIII.

Of the Firſt Aoriſt Æolic.

The Æolic aoriſt of the optative comes from the indicative aoriſt, by inſerting ει *before* α.

EXAM-

EXAMPLES.

The Æolic aoriſt of the optative is formed from the aoriſt of the indicative, by dropping the augment, and putting ει before α. It is conjugated thus:

Æolic Aoriſt.

Sing.	τύψεια,	τύψειας,	τύψειε.
Dual	- - -	τυψείατον,	τυψειάτην.
Plur.	τυψείαμεν,	τυψείατε,	τύψειαν.

The Attics frequently uſe this aoriſt; but then it is only in the ſecond and third perſon ſingular, and the third plural.

CHAP. XII.

Of the Imperative and Infinitive.

I. *The* IMPERATIVE.

Preſent *and* Imperfect.

Sing.	- - - τύπτε,	τυπτέτω,	*verbera, -eret.*
Dual	- - - τύπτετον,	τυπτέτων,	*verberate, -erent,* duo.
Plur.	τύπτετε,	τυπτέτωσαν,	*verberent.*
	Att. - - -	τυπτόντων.	

Firſt Aoriſt.

Sing.	- - - τύψον,	τυψάτω,	*fac verberaveris.*
Dual	- - - τύψατον,	τυψάτων.	
Plur.	τύψατε,	τυψάτωσαν.	
	Att. - - -	τυψάντων.	

Second Aoriſt.

Sing.	- - - τύπε,	τυπέτω.
Dual	- - - τύπετον,	τυπέτων.
Plur.	τύπετε,	τυπέτωσαν.
	Att. - - -	τυπόντων.

Perfect *and* Plu-perfect.

Sing.	- - - τέτυφε,	τετυφέτω,	*verberaveris* or *hoc age*
Dual	- - - τετύφετον,	τετυφέτων,	*ut poſt-modum verberaſſe*
Plur.	- - - τετύφετε,	τετυφέτωσαν.	*dicaris:* *

* Where it is plain that this tenſe partakes pretty much of the future.

RULE XLIV.

Of the Third Perſon Attic.

The third perſon plural Attic in the three tenſes of the imperative, is in ντων, *and formed from the genitive of the participle.*

EXAMPLES.

The Attics terminate the third perſon plural of the preſent,

preſent, and of the aoriſts, in ντων, forming it from the genitive plural of the participle of the ſame tenſes. Examples may be ſeen above in the conjugation of the imperative. The like happens to circumflex verbs, ποιέντων, Luci. *faciant*, for ποιείτωσαν: μετρέντων, id. *metiantur*, for μετρείτωσαν.

ANNOTATION.

The imperative hath no particular future, by reaſon it is a ſort of a future itſelf, according to Ramus and Sanctius, partaking of the future in all its tenſes.

Obſervations on the Dialects.

The Bœotians and Syracuſians ſometimes terminate the ſecond aoriſt in ον, *like the firſt*; *as* τύπον, ἄτω, *for* τύπε: λάβον *for* λάβε, ceperis: εἶπὸν, ἄτω, *for* εἶπὲ, dixeris. *And they add the augment of the perfect,* τίτυφε, *as we have obſerved* Chap. v. Rule xxi.

II. *The* INFINITIVE.

The infinitive in each termination may expreſs every difference of time: we ſhall however divide it as we have done the other moods, not only to comply with the general practice of grammarians, but moreover, becauſe indeed it commonly expreſſes that kind of time, which is attributed to each termination.

Preſent & Imperfect,	τύπτειν,	*verberare*, - - -	Æol. τύπτην, or τύπτεν. Dor. τύπτεν, τυπτέμεν, or τυπτέμεναι.
Firſt Future, - - -	τύψειν,	*verberaturum eſſe*,	Æol. τύψην. Dor. τύψεν, τυψέμεν, or τυψέμεναι.
Firſt Aoriſt, - - -	τύψαι,	*verberaviſſe*, - -	Dor. τυψέμεν & τυψέμεναι.
Second Future & Aoriſt,	τυπεῖν,	- - - - -	Ion. τυπέειν. Poet. τετυπεῖν. Æol. τυπῆν.
Perfect & Plu-perfect,	τετυφέναι,	*verberaviſſe*, - -	Dor. τετυφέμεν & τετυφέμεναι.

RULE XLV.

Of the principal Dialects of the Infinitive.

Τύπτειν *makes* τύπτην, τύπτεν, τυπτέμεναι, *and* τυπτέμεν.

EXAMPLES.

The Dorics drop ι in the termination ειν of the infinitive; τύπτειν, τύπτεν; λαβεῖν, λάβεν, *capere*; γεραίρειν, γεραίρεν, *venerari*; without any neceſſity for putting a circumflex, though the laſt ſyllable becomes ſhort.

The ſame Dorics, as alſo the Æolics, inſert an η before ν, either ſimple, if they take it from the termination εν; or ſubſcribed, if they conſider it as coming from

εἰν:

ειν: which they practiſe in regard to all ſorts of verbs; καθεύδην for καθεύδειν, *dormire*: κοσμῆν, Theocr. for κοσμεῖν, *ornare*: φιλῆν, or φιλῆν, for φιλεῖν, *amare*; and drawing back the accent, according to the Æol. φίλην.

In all the infinitives ending in ειν, ην, ναι, the Ionics and poets inſert με before ν (caſting off the ſubjunctive, if there be a diphthong) and then the Attics and Dorics add αι ſometimes to the laſt ſyllable, whether it be in the common tongue or not. Examples have been given already in the conjugation of the infinitive; but ſince this happens to all ſorts of verbs, we ſhall add here a more particular table.

Common.	Ionic.	Att. & Dor.	
τύπτε-ι-ν,	τύπτε-με-ν,	τυπτίμεν-αι,	*verberare.*
δηλο-ῦ-ν,	δηλό-με-ν,	δηλόμεν-αι,	*ſignificare.*
θε-ῖ-ναι,	θέ-με-ν,	θέμεν-αι,	*ponere.*
δο-ῦ-ν-αι,	δό-με-ν,	δόμεν-αι,	*dare.*
τυφθῆ-ν-αι,	τυφθῆ-με-ν,	τυφθήμεν-αι,	*verberatum eſſe.*
τιθέ-ν-αι,	τιθέ-με-ν,	τιθέμεν-αι,	*ponere.*
ἱϛά-ν-αι,	ἱϛά-με-ν,	ἱϛάμεν-αι,	*ſtare.*
ϛῆ-ν-αι,	ϛῆ-με-ν,	ϛή-μεν-αι,	the ſame.
διδό-ν-αι,	διδό-με-ν,	διδόμεν-αι,	*dare.*
δεικνύ-ν-αι,	δεικνύ-με-ν,	δεικνύμεν-αι,	*oſtendere.*

The firſt aoriſt conforms likewiſe to this analogy, caſting off the ſubjunctive ι, *and changing* α *into* ε; τύψαι, τυψέμεν, τυψέμεναι. *Except the verbs in* λω, μω, νω, ρω, *in which it receives no change.*

Sometimes μ *is reduplicated*; ἀρόμμεναι *for* ἀρόμεναι, *taken from* ἀρῆν, arare.

Sometimes the diphthong ει *remains*; ἀείμεναι, *for* ἀέμεναι, *from* ἄειν, flare.

Sometimes a ſyncope is made; ἴδμεν *for* ἰδέμεν, *from* ἰδεῖν, videre: ἔγμεν *for* ἐχέμεν, *from* ἔχειν, habere: *where you ſee the aſpirate* χ *changed into its intermediate* γ.

The Ionics, to get rid of the circumflex, put an ε *before* ειν *in the ſecond future and aoriſt*; τυπέειν *for* τυπεῖν; *adding thereto the reduplication, as we have obſerved above. Thus in Hom. we find* τετυκέειν *for* τυκεῖν, *from* τύκω, paro: ϖεφραδέειν *for* φραδεῖν, *from* φράζω, dico, *ſecond aoriſt*, ἔφραδον.

ANNOTATION.

The Greeks have neither gerunds nor ſupines, but inſtead of them they make uſe of the infinitive, in the ſame manner as the French: ϖρὸς τὸ ϖιεῖν, pour boire. *See the Syntax*, Rule iii.

CHAP.

CHAP. XIII.

Of Participles.

EACH participle may likewiſe ſerve for almoſt every difference of time: we ſhall, notwithſtanding, divide them according to the common method, diſtinguiſhing them by that time which they denote more particularly.

Preſent.

ὁ τύπτων, -οντος,	- - - - -	*verberans, -antis,* or *qui, quæ, quod,* { *verbero, -as, -at.* *verberabam, -as, -at.*
ἡ τύπτουσα, -ούσης,	Dor. τύπτοισα, -οίσας,	
τὸ τύπτον, -οντος,	- - - - -	

Firſt Future.

ὁ τύψων, -οντος,	- - - - -	*verberaturus,* or *qui, quæ, quod, verberabo, is, it.*
ἡ τύψουσα, -ουσης,	Dor. τύψοισα, -ας,	
τὸ τύψον, -οντος,	- - - - -	

Firſt Aoriſt.

ὁ τύψας, -αντος,	Dor. τύψαις,	*qui, quæ, quod, verberavit.*
ἡ τύψασα, -η,	Dor. τύψαισα,	
τὸ τύψαν, -αντος,	- - - - -	

Second Future.

ὁ τυπῶν, -οῦντος,	Ion. τυπέων, -έοντος,	*verberaturus,* or *qui, quæ, quod, verberabo, -is, -it.*
ἡ τυπέουσα, -ούσης,	Ion. τυπέουσα, -εούσης, Dor. τυπέοισα, -οίσας,	
τὸ τυποῦν, -οῦντος,	Ion. τυπέον, -έοντος,	

Second Aoriſt, which differs from the Future in Accent only.

ὁ τυπὼν, -όντος,	Ion. τετύπων, &c.	*qui, quæ, quod, verberavi, -iſti, -it.*
ἡ τυποῦσα, -ης,	Dor. τυποῖσα, -ας,	
τὸ τυπὸν, -όντος,	- - - - -	

Perfect.

ὁ τετυφὼς, -ότος,	Æol. τετύφων, -οντος,	*qui, quæ, quod, verberavi, -iſti, it;* and *verberaveram, -as, at,* &c.
ἡ τετυφυῖα, -ας,	- - - - -	
τὸ τετυφὸς, -ότος,	- - - - -	

ANNOTATION.

The maſculine and neuter participles follow the imparisyllabic declenſion; and the feminine the pariſyllabic. Beſides the dialects above marked, they alſo admit of thoſe which are proper to their declenſions.

Obſervations

Obſervations on the Dialects.

The feminine in οισα *for* ουσα, *is according to the Æolic as well as Doric form;* γιλάοισα *for* γιλάουσα, ridens; *and in Theocritus we find even* γιλοῖσα, *though perhaps it is for* γιλῶσα:

For when the termination ῶσα *is accented, which happens to the ſecond future and ſecond aoriſt, it is then formed in* ῶσα; *as* λιπῶσα *for* λιπῶυσα, quæ reliquit, *from* λείπω, linquo.

The lending the termination of the preſent to the perfect, as τεύφων *for* τετυφὼς, *is more uſual in the middle verb; as* κεκληγων, -οντος, *for* κεκληγὼς, -ότος, *from* κλάζω, clango.

The ſame is alſo practiſed in circumflex verbs; νενοήκων, -οντος, *from* νοέω, cogito.

The Attics make the maſculine and feminine of the dual both alike: thus Soph. in Elect. hath ἀφειδήσαντε, φράσσοντε, *ſpeaking of two ſiſters, inſtead of* ἀφειδήσασα, φράσσουσα; *juſt as they ſay* τὼ *for* τὰ, *in the dual of the article.*

We likewiſe meet with ἐπιπλὼς *and* ἐπίπλως, *in the firſt aoriſt, for* ἐπιπλώσας, *from* πλώω, ἔπλωσα, navigo: *and with* ἀγάγας *for* ἀγαγὼν, *from* ἄγω, duco, affero.

CHAP. XIV.

Of the Verb Paſſive, and its Terminations.

THE paſſive is eaſy to conjugate, becauſe, with regard to its augment, characteriſtic, and penultima, it depends upon the active, from which it forms all its tenſes. So that there remains only the termination, which may be retained eaſily by means of the following rules.

RULE XLVI.

Of the Paſſive Terminations.

The preſent, and both futures, the perfect, and the ſubjunctive, take μαι *for their final: but the imperfect, and the plu-perfect, with the optative, have* μην.

EXAMPLES.

Throughout all the paſſive (except the aoriſts, which follow the active form of conjugating) there are but two terminations for the firſt perſon, viz. μαι for the preſent, the two futures, the perfect, and the ſubjunctive; μην for the imperfect, the plu-perfect, and the optative.

Here it is to be obſerved, that thoſe tenſes, which have an ο *or an* ω *before* μαι *or* μην, *retain it in the firſt perſon of all numbers, as likewiſe in the third perſon plural: but*

in

in the other perſons they change it. Thoſe that have another vowel preceding the termination, do not alter it, as may be eaſily ſeen in the next table.

RULE XLVII.

Of the Third Perſon Singular and Plural.

From μαι *comes* ται, *and from* μην *comes* το, *which in the plural make* νται, ντο.

EXAMPLES.

The tenſes in μαι form the third perſon ſingular in ται; and thoſe in μην form the ſame third perſon in το; then by adding a ν to both, the plural is terminated in νται or ντο: as τίομαι, *honoror*; τίεται, *honoratur*; τίονται, *honorantur*.

ANNOTATION.

The ſecond perſon, purſuant to the ſame analogy, ſhould be in σαι, *or in* σο, *as it is ſtill in the perfect and plu-perfect, and even in the preſent of ſome particular verbs: but the Ionics having rejected the conſonant, the Attics made a contraction into* η *ſubſcribed in the preſent, and into* ω *in the imperfect:* as τίομαι, τίεσαι, τίεαι, τίῃ, honoror, honoraris: ἐτιόμην, ἐτίεσο, ἐτίεο, ἐτίῳ, honorabar, honorabaris, *&c.*

RULE XLVIII.

Formation of the other Perſons.

The ſecond perſon plural of every tenſe and mood, the preſent and perfect of the imperative, as alſo the tenſes in θαι *in the infinitive, are all formed from* ται *and* το, *by changing the* τ *into* θ, *and by adding a* σ *if the* θ *be alone.*

EXAMPLES.

The firſt perſon plural is quite eaſy. For it is always in θα, coming from the firſt perſon ſingular, wherein there is ſcarce any room for a miſtake. The others are more difficult: they are formed thus;

From this third perſon ſingular in ται or το, the ſecond perſon plural is formed in all moods and tenſes.

From the ſame perſon is alſo formed the preſent and perfect of the imperative in all perſons; except the ſecond, (for it has no firſt) which comes from the ſecond perſon of the ſame tenſe in the indicative, in all ſorts of verbs paſſive.

From

From thence likewiſe are formed the tenſes in θαι, in the infinitive, viz. all but the aoriſts.

Whereto we might alſo join the ſecond and third perſon dual in all tenſes; but of theſe we have ſaid enough already.

All theſe formations are made, by changing τ into θ, and by adding a σ to it, if it be alone; as τίεται, *honoratur*; τίεσθε, *honoramini*.

But if this τ ſhould be accompanied by another conſonant, then, at the ſame time that it is changed into θ, the other lenis muſt be changed into an aſpirate, becauſe, according to what we have remarked, Book i. Chap. vii. an aſpirate cannot be preceded by a lenis. In which caſe, the σ is not to be added: thus from τέτυπται, *verberatus fuit*, is formed τετύφθαι, *verberatum fuiſſe*; from λέλεκται, *dictus fuit*, λελέχθαι, *dictum fuiſſe*: and ſuch like.

RULE XLIX.
Of the Paſſive Aoriſts.

The indicative aoriſts are, the firſt in θην, *the ſecond in* ην. *The other moods have* ω, είην, ηθι, ῆναι, εις: *the firſt aoriſt always aſſuming an aſpirate.*

EXAMPLES.

The paſſive aoriſts terminate in ην, but the firſt ever aſſumes an aſpirate. They follow the ſecond active form of conjugating, which is that of verbs in μι, and has an affinity with the plu-perfect indicative of the verbs in ω; hence they are without the firſt perſon plural.

The aoriſts of the other moods, and of the participles, are formed from thoſe of the indicative, according to the particular termination of each, as marked in the rule.

ANNOTATION.

Whenever the aoriſt happens to have another conſonant before the θ, the lenis is then changed alſo into an aſpirate; as ἐτύφθην, and not ἐτύπθην, from τύπτω, *verbero*, for the reaſon mentioned Book i. Chap. vii. as we ſhall ſee more particularly in the ſequel. But what we have already remarked, is ſufficient to learn to conjugate in general, with the help of the following table.

TABLE

TABLE of CONJUGATION

INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.
Ἐνιϛὼς. *Inſtans.* The preſent.		
Τί- { ομαι, η, ται. Honoror, aris. 1. { όμεθα, εσθε, ονται.	Τί- { ωμαι, η, νται. Honorer, eris. 2. { ώμεθα, ησθε, ωνται.	
Παρατατικὸς. *Quaſi extenſivus in rem non exactam.* The imperfect.		
Ἐτι- { όμην, ου, ετο. Honorabar, aris. 1. { όμεθα, εσθε, οντο.		Τι- { οίμην, οιο, οιτο. Honorarer, eris. 2. { οίμεθα, οισθε, οιντο.
Μέλλων. Vulgo *futurum primum.* The firſt future.		
Τι- { θήσομαι, θήση, θήσεται. Honorabor, eris. 1. { θησόμεθα, εσθε, ονται.		Τι- { θησοίμην, σοιο, σοιτο. Honoror, eris. 2. { θησοίμεθα, σοισθε, οιντο.
Ἐσόμενος. Quibuſdam *futurum remotius.* The ſecond future.		
Τι- { ήσομαι, ήση, ήσεται. Honorabor, eris. 1. { ησόμεθα, ησεσθε, ήσονται.		Τι- { ησοίμην, ήσοιο, ήσοιτο. Honoror, eris. 2. { ησοίμεθα, ήσοισθε, ήσοιντο.
Παριληλυθὼς. *Tempus exactum.* Vulgo the firſt aoriſt.		
Ἐτί- { θην, θης, θη, Honoratus fui, iſti. 1. { θημεν, θητε, θησαν.	Τι- { θῶ, θῆς, θῆ. Honoratus fuerim. 2. { θῶμεν, θῆτε, θῶσι.	Τι- { θείην, θείης, θείη. Honoratus fuerim. 3. { είημεν, είητε, είησαν.
Ἀόριϛος. *Indefinitum tempus.* The ſecond aoriſt.		
Ἐτί- { ην, ης, η. Honoratus fui, iſti. 1. { ημεν, ητε, ησαν.	Τι- { ῶ, ῇς, ῇ. Honoratus fuerim. 2. { ῶμεν, ῆτε, ῶσι.	Τι- { είην, είης, είη. Honoratus fuerim. 3. { είημεν, είητε, είησαν.
Παρακείμενος. *Adjacens præſenti.* The preter-perfect.		
Τέ- τι- { μαι, ται, ται. Honoratus fui, iſti. 1. { μεθα, σθε, νται.	Τε- { τῶμαι, ῇ, ῆται. * Unuſual. 2. { ώμεθα, ῆσθε, ῶνται.	
Ὑπερσύντελικὸς. *Pluſquam perfectum.* The plu-perfect.		
Ἐτε- τί- { μην, σο, το. Honoratus fueram. 1. { μεθα, σθε, ντο.		Τε- τί- { μην, ο, το. * Unuſual. 2. { μεθα, σθε, ντο.
Μετ' ὀλίγον μέλλων. *Paulo-poſt-futurum.*		
Τε- τίσ- { ομαι, η, εται. Mox honorabor. 1. { όμεθα, εσθε, ονται.		Τε- τισ- { οίμην, οιο, οιτο. Mox honorer. 2. { οίμεθα, οισθε, οιντο.

* **Theſe two tenſes,** which we have marked as *unuſual*, are generally formed by circumlocution; as we ſhall ſee hereafter.

for the VERB PASSIVE.

IMPERATIVE.	INFINITIVE.	PARTICIPLES.
Πρόστακτικὸν, sive futurum imperandi formatur a primis sive indicativis temporibus sic:	Ἀπαρέμφατα, infinita seu impersonalia, quodlibet ferè omnium temporum formatur sic:	Μετοχαὶ, participia omnia omnium fere temporum formantur quoque sic:
Τί- {υ, ἔσθω. Honorare, *or* fac honoreris. ἔσθε, ἔσθωσαν.	Τί- εσθαι. Honorari.	Τι- {όμενος, ομένη, όμενον, ομένης, όμενον, ομένη. } Honoratus.
	Τι- θήσεσθαι. Honoratum iri.	Τι- {θησόμενος, ένη, θησομένη, ένης, θησόμενον, ένη. } Honorandus, a, um.
	Τι- ήσεσθαι. Honoratum iri.	Τι- {ησόμενος, ένη, ησομένη, ένης, ησόμενον, ένη. }
Τί- {θητι, θήτω. Honoratus fueris. θητε, θήτωσαν.	Τι- θῆναι. Honoratum esse.	Τι- {θεὶς, θέντος, θεῖσα, θείσης, θὲν, θέντος. } Qui, quæ, quod honoratus, fui, ifti, it.
	Τι- ῆναι.	Τι- {εἰς, έντος, εῖσα, είσης, ἐν, έντος, }
Τέ- τι- {σο, σθω. Honoratus fueris. σθε, σθωσαν.	Τέτι- σθαι. Honoratum esse, *or* fuisse.	Τε- τι- {μένος, η, μένη, ης, μένον, η. }
	Τετίσ- εσθαι. Mox honoratum iri.	Τε- τισ- {όμενος, η, ομένη, ης, όμενον, η. } Honorandus;

CHAP. XV.

Of each Paſſive Tenſe in particular: *And firſt, Of the Preſent and Imperfect.*

Preſent.

Sing.		τύπτομαι,	τύπτῃ,	τύπτεται,	*verberor, -aris.*
	Ion.	- - - -	τύπτιαι.		
Dual.		τυπτόμεθον,	τύπτισθον,	τύπτισθον.	
Plur.		τυπτόμεθα,	τύπτισθι,	τύπτονται.	
	Ion.	τυπτόμεσθα.			

The preſent paſſive is formed from the active, by changing ω into ομαι; τύπτω, τύπτομαι.

Sometimes it is ſyncopated; οἶμαι for οἴομαι, *puto:* λοῦμαι for λόομαι, *lavor*; from whence comes λοῦται, *lavatur*; λοῦσθε, *lavamini*; λοῦνται, *lavantur.*

Obſervations on the Dialects.

The firſt perſon plural Ion. aſſumes here a σ *before* θα, *which is alſo practiſed in all the other tenſes.*

The ſecond perſon ſingular in η, *is by the Ionics reſolved into* ται, *from whence it came;* τύπτη, τύπτιαι, *and adding alſo a* ι, τύπτιαι: *in like manner in the future;* τύψιαι, τύψιαι; τύπιαι, τύπιαι. *In the ſubjunctive they reſolve it into* ηαι; τύπτηαι: ἵληαι *for* ἵλῃ, auferas, eligas, *&c.*

RULE L.

Of Verbs that make the Second Perſon in σαι.

Some verbs from ομαι *make* εσαι; *as* φάγομαι, φάγεσαι.

EXAMPLES.

There are ſome verbs which inſert a σ in the ſecond perſon ſingular, wherein they agree with the natural analogy, mentioned in the preceding chapter; φάγομαι, φάγεσαι, *edo.*

In like manner the circumflex verbs, καυχάομαι, -ῶμαι, *glorior*; καυχάεται, καυχάσαι, as we ſhall ſee more particularly hereafter. And this is the analogy which has been retained in the paſſive of verbs in μι, as we ſhall ſee Book iv.

RULE LI.

Of the Second Perſon in ει.

Sometimes the Attics terminate this perſon in ει; *as* βάλει, οἶει, ὄψει, ἶει.

EXAM-

EXAMPLES.

The Attics heretofore terminated this ſecond perſon in ει; hence this termination is ſtill retained in theſe four verbs; βέλομαι, *volo*; βέλει, *vis*: οἴομαι, *puto*; οἴει, *putas*: ὄψομαι, *videbo*; ὄψει, *videbis*: ἔομαι, *ſum*, ἔει, and by contraction εἶ, *es*.

Though we meet alſo with a few more; τεθνήξομαι, *moriar*; τεθνήξει, *morieris*: and ſuch like.

The Imperfect.

Sing.	Dor.	ἐτυπτόμην, ἐτυπτόμαν,	ἐτύπτου,	ἐτύπτετο,	*verberabar.*
	Ion.	- - - - -	ἐτύπτεο,	τυπτίσκετο.	
Dual.		- - - ἐτυπτόμεθον,	ἐτύπτεσθον,	ἐτυπτέσθην.	
Plur.	Dor.	ἐτυπτόμεθα, ἐτυπτόμεσθα.	ἐτύπτεσθε,	ἐτύπτοντο.	
	Ion.	- - - - -	- - - -	ἐτυπτέατο.	

The paſſive imperfect is formed from the active, changing ον into όμην; ἔτυπτον, ἐτυπτόμην.

Obſervations on the Dialects.

The Ionics reſolve the ſecond perſon ου into εο, from whence it was formed; and the Dorics into ευ, ἐτύπτευ.

The Ionic manner of conjugating τυπτισκόμην, τυπτίσκεο, τυπτίσκετο, *is ſcarce uſed in the firſt perſon. Of the other two there are inſtances:* πωλίσκεο, *Od. σ.* πωλίσκετο, *Od. λ.* obibas, obibat, *for* πωλείσκεο, -ετο, *from* πωλέομαι: *in like manner,* γινίσκετο, erat, ἐχίσκετο, habebatur: ζωννύσκετο, cingebatur: μισγέσκετο, miſcebatur. *Likewiſe in the plural,* τυπτίσκοντο, verberabantur.

We alſo meet with πεπίθετο, perſuaſus eſt, *for* ἐπίθετο, *Od. β. Though the reduplication of this tenſe is uncommon; and therefore ſome have taken it for the ſecond aoriſt, which ought, however, to have the penultima ſhort, as when Homer ſays* πεπιθὼν, -ῦσα, *for* πιθὼν.

The third perſon plural in ίατο is in Homer and Herodotus; ὑπεδικίατο, *for* ὑπεδίκοντο: *it is likewiſe to be met with in the preſent, as alſo in the perfect and plu-perfect; where we ſhall treat of it more at large.*

CHAP. XVI.

Of the Paſſive Futures and Aoriſts.

RULE LII.

Formation of the Firſt Future.

1. *Ω of the firſt future active makes* θήσομαι *in the paſſive:*
2. *But* ψω *makes* φθήσομαι, *and* ξω, χθήσομαι.
3. *Ω pure ſometimes takes a* σ, *and ſometimes rejects it.*
4. *The penultima of the perfect active is retained in this tenſe by verbs in* λω, μω, νω, ρω.
5. *The ſame penultima in ſome other verbs is made ſhort.*

EXAMPLES.

1. THE firſt future paſſive may be eaſily formed from its active, by changing ω into θήσομαι.

ἥδω,	*oblecto*;	ἥσω,	ἡσθήσομαι.
ὦθω,	*pello*;	ὤσω,	ὠσθήσομαι.
πλάσσω,	*fingo*;	πλάσω,	πλασθήσομαι.
κομίζω,	*porto*;	κομίσω,	κομισθήσομαι.
χρίω,	*ungo*;	χρίσω,	χρισθήσομαι.
βύω,	*obturo*;	βύσω,	βυσθήσομαι.
ἑλκύω,	*traho*;	ἑλκύσω,	ἑλκυσθήσομαι.
ῥώω, or ῥώννυμι,	*valeo*;	ῥώσω,	ῥωσθήσομαι.
ῥαίω,	*percutio*;	ῥαίσω,	ῥαισθήσομαι.
κλείω,	*claudo*;	κλείσω,	κλεισθήσομαι.
ψάλλω,	*fidibus cano*;	ψαλῶ,	ψαλθήσομαι.
αἴρω,	*tollo*;	ἀρῶ,	ἀρθήσομαι.
ἐγείρω,	*excito*;	ἐγερῶ,	ἐγερθήσομαι.
φαίνω,	*oſtendo*;	φανῶ,	φανθήσομαι.

2. But ψω makes φθήσομαι, and ξω, χθήσομαι. Where σ being caſt off, a φ or a χ is inſerted in its room before θ, by reaſon that a lenis cannot precede an aſpirate: thus,

τύπτω,	*verbero*;	τύψω,	τυφθήσομαι.
λέγω,	*dico*;	λέξω,	λεχθήσομαι.
πράσσω,	*ago*;	πράξω,	πραχθήσομαι.

3. Some verbs in ω pure, according to what we have remarked in the rule, retain the σ, as may be ſeen in the examples produced, number 1.

And

And on the contrary others reject the σ; as

αἰνέω,	*laudo*;	αἰνέσω,	αἰνεθήσομαι.
ὁράω,	*video*;	ὁράσω,	ὁραθήσομαι.
βόσκω, or βόω,	*paſco*;	βόσω,	βοθήσομαι.
ἀρόω,	*aro*;	ἀρόσω,	ἀροθήσομαι.
δράω,	*facio*;	δράσω,	δραθήσομαι.
φωράω,	*deprehendo*;	φωράσω,	φωραθήσομαι.

With ſeveral others.

4. Verbs in λω, μω, νω, ρω, retain in this future paſſive, whatever changes, additions, or rejections, they make in the penultima of the perfect active; as,

ϛέλλω,	*orno*;	ϛελῶ,	ἔϛαλκα,	ϛαλθήσομαι.
νέμω,	*tribuo*;	νεμῶ,	νενέμηκα,	νεμηθήσομαι.
κρίνω,	*cerno*;	κρινῶ,	κέκρικα,	κριθήσομαι.
κτείνω,	*excido*;	κτενῶ,	ἔκτακα,	κταθήσομαι.
σπείρω,	*ſero*;	σπερῶ,	ἔσπαρκα,	σπαρθήσομαι.

5. There are ſome other verbs, that ſhorten this ſame ſyllable, viz. that which is the penultima of the future active, and precedes the termination θήσομαι in the paſſive; which is done either by dropping one of the vowels, if there be a diphthong, or by changing the long vowel into its proper ſhort: as

χέω,	*fundo*;	χεύσω,	χυθήσομαι.
σεύω,	*concito*;	σεύσω,	συθήσομαι.
εὑρίσκω, or εὑρέω,	*invenio*;	εὑρήσω,	εὑρεθήσομαι.
αἱρέω,	*capio*;	αἱρήσω,	αἱρεθήσομαι.

With ſeveral others; to which we may join the future of verbs in μι; whereof we ſhall treat in the fourth book.

This future is conjugated in the manner following:

Firſt Future.

Sing.	Ion.	τυφθήσομαι,	τυφθήσῃ,	τυφθήσεται, *verberabor.*
		- - - - -	τυφθήσεαι.	
Dual.	- - -	τυφθησόμεθον,	τυφθήσεσθον,	τυφθήσεσθον.
Plur.		τυφθησόμεθα,	τυφθῆσεσθε,	τυφθήσονται.
	Dor.	τυφθησόμεσθα.		

ANNOTATION.

Some verbs in νω retain the ν in this future verſe, conforming thus to our general rule; as πλύνω, *lavo*, πλυνῶ, πλυνθήσομαι. In like manner κλινθήσομαι, *inclinabor*, from κλινῶ: κρινθήσομαι, *judicabor*, from κρινῶ: πνυνθήσομαι, *ſpirabo*, from πνύνω, obſolete, for πνύω or πνεύω, *ſpiro*. In like manner alſo in the firſt aoriſt, ἐκρίνθην, *judicatus ſum*; ἐκλίνθην, *inclinatus ſum*; ἐπνύνθην, *ſpiravi*.

Hence it is manifeſt that our method of forming the tenſes is at leaſt as analogical as that which is commonly followed; ſince, if they were to be taken from the third perſon perfect, we ſhould not find there a ›; κέκριται, *and not* κέκρινται, judicatus eſt.

Σωθήσομαι, *ſervabor*, comes from σόω, and not from σώζω; and is therefore of a regular formation, becauſe ω pure can either take or neglect the σ. Thence alſo cometh σωτὴς, *ſervator*; σωτήριον, *ſalutare*. Γνωσθήσομαι, likewiſe, comes from γνόω, γνώσω: δυνασθήσομαι from δυνάζω, *valeo*, *poſſum*; but δυνηθήσομαι comes from δυνάω, δυνήσω, *poſſum*, and is therefore formed regularly.

Μνησθήσομαι comes from μνάω, ησω, (inſtead of which is uſed μνάσμαι, *memini*) and is conſequently irregular, as alſo the aoriſt ἐμνήσθην. *Which ſtill contributes to confirm our rule, becauſe it could not be taken from the third perſon perfect, which is* μέμνηται, *without a* σ.

RULE LIII.

Formation of the Second Future Paſſive.

The ſecond future is formed by changing ω *into* ήσομαι.

EXAMPLES.

The ſecond future paſſive is alſo formed from that of the active, only by changing ω into ήσομαι; as τυπῶ, τυπήσομαι, *verberabor*: ἀλλάσσω, *muto*, ἀλλαγῶ, ἀλλαγήσομαι: πήσσω, *pango*, παγῶ, παγήσομαι: θάπτω, *ſepelio*, ταφῶ, ταφήσομαι. It is conjugated like the precedent: thus,

Second Future.

Sing.	Ion.	τυπήσομαι, - - - - -	τυπήσῃ, τυπήσεαι.	τυπήσεται, *verberabor.*
Dual.		τυπησόμεθον,	τυπήσεσθον,	τυπήσεσθον.
Plur.	Dor.	τυπησόμεθα.	τυπήσεσθε,	τυπήσονται.

RULE LIV.

Formation of the Two Paſſive Aoriſts.

The paſſive aoriſts end in θην *and* ην:
They follow the futures, and aſſume the augment.

EXAMPLES.

The paſſive aoriſts follow the ſame analogy as their futures, only changing ήσομαι into ην, and aſſuming their proper augment. The firſt retains the θ of the firſt future, ſo that it ends in θην; the ſecond terminates in ην only.

Theſe aoriſts may be even all at once reduced to the futures active (which is ſtill the ſhorter method, and conſequently

conſequently the moſt eligible in practice) changing ω into θην or ην, and following the ſame analogy of the penultima, and the ſubſequent letter, as in the precedent futures. They are both conjugated alike, in the manner following:

First Aoriſt.

Sing.	- - -	ἐτύφθη-ν,	ἐτύφθη-ς,	ἐτύφθη,	*verberatus fui.*
Dual.	- - -	- - - -	ἐτύφθη-τον,	ἐτυφθή-την.	
Plur.		ἐτύφθη-μεν,	ἐτύφθη-τε,	ἐτύφθη-σαν.	
	Æol.	- - - -	- - - -	ἔτυφθεν.	

Second Aoriſt.

Sing.	- - -	ἐτύπη-ν,	ἐτύπη-ς,	ἐτύπη,	*verberatus fui.*
Dual.	- - -	- - - -	ἐτύπη-τον,	ἐτυπή-την.	
Plur.		ἐτύπη-μεν,	ἐτύπη-τε,	ἐτύπη-σαν.	
	Æol.	- - - -	- - - -	ἔτυπεν.	

RULE LV.

Of the Third Perſon Æolic.

Both aoriſts may change ην *into* εν *for the third perſon plural Æolic.*

EXAMPLES.

The third perſon plural Æolic is formed from the firſt perſon ſingular, changing η into ε, for which reaſon it draws back the accent; ἐτύφθη-ν, *verberatus ſum*; ἔτυφθε-ν, *verberati ſunt:* in like manner, ἐτύπη-ν, ἔτυπε-ν, ἠγέρθη-ν, *congregatus ſum*; ἔγερθε-ν, *congregati ſunt:* ἐκοσμήθη-ν, *ornatus ſum*; ἐκόσμηθε-ν, *ornati ſunt.*

Obſervations on the Dialects.

The Dorics, who change η *every where into* α, *follow the ſame practice here in the paſſive*; *as* ἤφθαν, -ας, -α, *for* ἤφθην, -ης, -η, *firſt aoriſt of* ἅπτομαι, tango. *In the ſame manner,* ἱλοίμαν *for* ἱλοίμην, elegiſſem, *ſecond aoriſt optative middle of* αἱρέω, *which it borrows of* ἕλω.

ANNOTATION.

What we have been ſaying in regard to the formation of theſe aoriſts, viz. to reduce them at once to the future active, is a general maxim for all the other moods; which beginners ſhould be early acquainted with: ſo that if we find in the imperative τύφθητι, *for example, or in the optative* τυφθείην, *or in the infinitive* τυφθῆναι, *and the like, they may immediately perceive that each of theſe words comes from* τύψω. *And as they are ſuppoſed to be generally as well acquainted with the future, as with the preſent, they will aſcend thus immediately to the theme of the verb. Now this is not ſo eaſily compaſſed by that tedious circulation in the formation of tenſes, by a ſucceſſive dependance of one on the other, which is certainly of leſs uſe than is commonly imagined. Nor will it be of any ſignification to object, that our formation may ſeem very extraordinary, ſince ſometimes it changes a word almoſt entirely, retaining only one ſyllable of it; as* λύω, ſolvo, λύσω, λυθήσομαι, ἐλύθην, λυθῆναι,

&c. For this is the very advantage of it, that it ſhews you in an inſtant what you wanted. Moreover, thoſe who form this objection do not reflect that θήσομαι, θῆμαι, &c. though of more than one ſyllable, are nevertheleſs mere terminations; which is ſufficiently proved by their being found in the ſame tenſes in all ſorts of verbs. Now it is always allowed in the forming of tenſes, to change one termination into another.

But if it ſhould be aſked, why we have not rather formed the futures from the aoriſts, than the aoriſts from the futures? the reaſon is, becauſe we choſe to follow the ſame diſpoſition of tenſes in the paſſive as in the active; where it was requiſite to mention the future before the aoriſt, and even before the perfect, by reaſon that the penultima of theſe tenſes depends upon that of the future. Beſides, it is of very little ſignification, whether the aoriſt be placed here firſt, and then the future; or firſt the future, and then the aoriſt; becauſe either way is equal, ſince by our rule we learn to derive them both directly from the future active: a method, which, if I am not greatly miſtaken, will, with the leaſt application, prove extremely uſeful.

CHAP. XVII.

Of the Perfect, Plu-perfect, and Paulo-poſt-future.

RULE LVI.

Formation of the Perfect Paſſive.

1. *From* κα *of the perfect active is formed* μαι, σαι, ται, *in the paſſive.*
2. φα *doubles* μ, *and makes* μμαι, ψαι, πται: *but* χα *takes* γ, *and makes* γμαι, ξαι, κται.
3. δω, τω, θω, ζω, πτω, *aſſume a* σ *before* μαι.
4. ω *pure ſometimes aſſumes a* σ, *and ſometimes neglects it.*

EXAMPLES.

1. THE paſſive perfect is formed from the active, changing κα into μαι; as,

ψάλλω,	*fidibus cano,*	ἔψαλ-κα,	ἔψαλ-μαι.
σπείρω,	*ſemino,*	ἔσπαρ-κα,	ἔσπαρ-μαι.
κρίνω,	*judico,*	κέκρι-κα,	κέκρι-μαι.

2. The active in φα makes μμαι, doubling the μ: and the active in χα makes γμαι, aſſuming a γ; as,

τύπτω,	*verbero,*	τέτυ-φα,	τέτυ-μμαι.
λέγω,	*dico,*	λέλε-χα,	λέλε-γμαι.
ὀρύσσω,	*fodio,*	ὤρυ-χα,	ὤρυ-γμαι.

3. Verbs in δω, τω, θω, inſert here a σ before μαι: and likewiſe thoſe in ζω, πτῶ (or σσω) when they form the active in κα; as,

ἐρείδω,

ἐρείδω,	*fulcio,*	ἤρει-κα,	ἤρει-σμαι.
πείθω,	*perſuadeo,*	πέπει-κα,	πέπει-σμαι.
ἀρύτω,	*haurio,*	ἤρυ-κα,	ἤρυ-σμαι.
κομίζω,	*porto,*	κεκόμι-κα,	κεκόμι-σμαι.
πλάσσω, or ττω,	*fingo,*	πέπλα-κα,	πέπλα-σμαι.

4. Verbs in ω pure ſometimes inſert a σ, in the ſame manner as the preceding, and ſometimes they neglect it;

παίω,	*percutio,*	πέπαι-κα,	πέπαι-σμαι.
ἑλκύω,	*traho,*	εἵλκυ-κα,	εἵλκυ-σμαι.
λύω,	*ſolvo,*	λέλυ-κα,	λέλυ-μαι.
τίω,	*honoro, punio,*	τέτι-κα,	τέτι-μαι.

In all theſe verbs, the ſecond perſon is in σαι, with a σ, or with a double letter, ξ, ψ; and the third is in ται, as we have obſerved in the rule.

The ſecond and third perſon dual, as alſo the ſecond perſon plural, are formed from the third perſon ſingular, by changing the two ſmooth conſonants into aſpirates; or, if the termination happens to be pure, by inſerting a σ, according to what we have remarked above, in the twenty-ſecond, and forty-eighth rules. And the third perſon plural is formed from the third perſon ſingular, by adding a ν, according to the forty-ſeventh rule.

The Perfect of κρίνω, to judge, *or* to condemn.

Sing. - - -	κέκριμαι,	κέκρισαι,	κέκριται, *judicatus ſum,* or *fui.*
Dual. - - -	κεκρίμεθον,	κέκρισθον,	κέκρισθον.
Plur. Dor.	κεκρίμεθα,	κέκρισθε,	κέκρινται.
	κεκρίμεσθα.	Ion.	κεκρίαται.

Rule LVII.

Exception for the Third Perſon Plural formed by Circumlocution.

When ται *is not pure in the perfect, the third perſon plural is then formed by circumlocution from the participle.*

Examples.

The third perſon plural is formed by circumlocution from the participle of the ſame tenſe, and from the verb εἰμὶ, *ſum;* ſo often as the third perſon ſingular happens to be in ται impure: thus,

The

The Perfect of σπείρω, to ſow.

Sing.	ἔσπαρμαι,	ἔσπαρσαι,	ἔσπαρται,	*ſeminatus ſum*, or *fui*.
Dual.	ἐσπάρμεθον,	ἔσπαρθον,	ἔσπαρθον.	
Plur.	ἐσπάρμεθα,	ἔσπαρθε,	ἐσπαρμένοι εἰσὶ.	

Of τύπτω, to beat.

Sing.	τέτυμμαι,	τέτυψαι,	τέτυπται,	*verberatus ſum*, or *fui*.
Dual.	τετύμμεθον,	τέτυφθον,	τέτυφθον.	
Plur.	τετύμμεθα,	τέτυφθε,	τετυμμένοι εἰσὶ.	

Of λέγω, to ſaw, *or* ſpeak.

Sing.	λέλεγμαι,	λέλεξαι,	λέλεκται,	*dictus ſum*, or *fui*.
Dual.	λελέγμεθον,	λέλεχθον,	λέλεχθον.	
Plur.	λελέγμεθα,	λέλεχθε,	λελεγμένοι εἰσὶ.	

ANNOTATION.

The two laſt agree in analogy. For as they come from the futures ψω *and* ξω, *they retain their double letter in the ſecond perſon* ψαι, ξαι, *and aſſume the lenis included in the double letter, in the third perſon,* πται *and* κται. *The firſt perſon ought to take an intermediate before* μαι, *as* λέλεγμαι; *but as there cannot be a* β *immediately before* μαι, *and it would be too harſh to ſay* τέτυβμαι, *the* β *is therefore changed into* μ, *and thence is formed* τέτυμμαι.

Of πείθω, to perſuade.

Sing.	πέπεισμαι,	πέπεισαι,	πέπεισται,	*perſuaſus ſum*, or *fui*.
Dual.	πεπείσμεθον,	πέπεισθον,	πέπεισθον.	
Plur.	πεπείσμεθα,	πέπεισθε,	πεπεισμένοι εἰσὶ.	

Of ἀκούω, to hear.

Sing.	ἤκουσμαι,	ἤκουσαι,	ἤκουσται,	*auditus ſum*, or *fui*.
Dual.	ἠκούσμεθον,	ἤκουσθον,	ἤκουσθον.	
Plur.	ἠκούσμεθα,	ἤκουσθε,	ἠκουσμένοι εἰσὶ.	

RULE LVIII.

Particular for the Verbs in νω.

Νω *changes* γκα *into* μμαι, νσαι, νται.

The Attics take a σ, *and make* σφασμαι.

EXAMPLES.

Verbs in νω, which have changed the ν into γ in the Attic perfect, becauſe of κ, change it here into μ, in the firſt perſon, by reaſon of the ſubſequent μ, whereas the Attics inſert a σ. But as there is no impediment in the other perſons, they all retain the ν. Thus from φαίνω, πέφαγκα, *apparui*, we ſay,

Sing.		πέφαμμαι,	πέφανσαι,	πέφανται,	
	Att.	πέφασμαι.			
Dual.		πεφάμμεθον,	πέφανθον,	πέφανθον.	
	Att.	πεφάσμεθον.			
Plur.		πεφάμμεθα,	πέφανθε,	πεφαμμένοι εἰσὶ.	
	Att.	πεφάσμεθα.			

Where

Where it appears that, by the ſame analogy, μ is reduplicated in the third perſon plural, when formed by circumlocution, becauſe it comes from the participle of the preterite.

ANNOTATION.

From this firſt perſon Attic comes φάσμα, *ſpectrum.* In like manner from μαραίνω, *tabefacio*, μεμάραμμαι, Att. μεμάρασμαι, comes μαρασμὸς, *marcor, tabes:* from παροξύνω, *exacuo, irrito*, παρώξυμμαι, Att. παρώξυσμαι, cometh παροξυσμὸς, *irritatio*, &c. But Caninius makes it appear, that this is only for the firſt perſon, becauſe we find in Demoſthenes, παρώξυνται, *irritati ſunt*; λελύμανται, *devaſtati ſunt*; and the like: and that from πίφαυσαι is derived ἀποφάνσις, *aſſeveratio*; from πίφαυται, συκοφάντης, *ſycophanta, calumniator*; and not συκοφάσης, as if we ſaid πίφασαι; and in like manner the reſt.

The verbs, which, agreeably to the Attic form, have taken an ο before φα or χα in the Attic perfect, reſume here their natural ε: λέγω, *dico*, λέλεχα, Att. λέλοχα, paſ. λέλεγμαι: πέμπω, *mitto*, πέπομφα, πέπεμμαι: κλέπτω, *furor*, κέκλοφα, κέκλεμμαι, as alſo κέκλαμμαι, by an analogy agreeable to that of the following rule,

RULE LIX.

E changed into α in the Penultima of the Paſſive Perfect,

1. *When* ρε *follows a conſonant in the active perfect, it is changed into* ρα *in the paſſive*; *as* ἔτρεφα, ἔτραμμαι:
2. *But* βέβρεχα, βέβρεγμαι, *muſt be excepted.*

EXAMPLES.

1. Verbs that have ρε after a conſonant in the active perfect, aſſume ρα in the paſſive.

τρέφω,	*verſo*,	ἔτρεφα,	ἔτραμμαι.
τρέπω,	*verto*,	τέτρεφα,	τέτραμμαι.
τρέφω,	*nutrio*,	τέτρεφα,	τέθραμμαι.

The latter aſſumes the θ in the paſſive, becauſe it is not followed by another aſpirate.

2. The following verb retains its ε: βρέχω, *irrigo*, βέβρεχα, βέβρεγμαι.

RULE LX.

Of Verbs that reject ε from the diphthong ευ.

Sometimes the diphthong ευ *loſeth* ε; *thus, from* τέτευχα *comes* τέτυγμαι.

EXAM-

EXAMPLES.

Some verbs that have ευ in the penultima of the active perfect, reject the prepositive ε in the paſſive; as,

τεύχω,	*fabricor,*	τέτευχα,	τέτυγμαι.
φεύγω,	*fugio,*	πέφευγα,	πέφυγμαι.

In like manner,

πεύθομαι,	*ſciſcitor, audio,*	πέπυσμαι.	
σεύω,	*concito,*	σέσυμαι.	
χέω,	*fundo,*	κέχυμαι et κέχυσμαι.	

ANNOTATION.

This kind of ſyncope has been already taken notice of, when treating of the future and aoriſt: it is alſo met with in ſeveral nouns verbal; as σύγχυσις, *confuſio,* from χέω, χεύσω, *fundo:* φύξις, *fuga,* from φεύγω, *fugio:* ἄφυκτος, *inevitabilis,* from the ſame verb; and others of the like ſort.

RULE LXI.

Of the Third Perſon Plural Ionic, in the Preſent, Imperfect, Perfect, and Plu-perfect Indicative, and likewiſe in the Optative.

1. *The third perſon plural Ionic, in the paſſive preſent, imperfect, perfect, plu-perfect, and optative, is formed from the third perſon ſingular,*
2. *By inſerting* α *before* ται *or* το *pure, and ſhortening the ſyllable that precedes it.*
3. *When* ται *or* το *are not pure, the preceding lenis is to be made an aſpirate; and if there be a* σ, *it is to be changed into* δ *or* θ:
4. *But the optative retains its diphthong before* α.

EXAMPLES.

1. The third perſon plural Ionic of the preſent, imperfect, perfect, and plu-perfect of the indicative paſſive, as alſo of the whole optative (except the aoriſts) terminates in ατα or ατο, and is formed from the ſingular in ται, or in το: thus,

2. If ται or το be pure, an α is inſerted, whereas in the common tongue they put a ν. And then if there happens to be a long vowel before ται or το, a ſhort one muſt be put in its ſtead; and if there be a diphthong, the ſubjunctive is rejected.

3. But if this termination ται or το be impure, ſtill the α is inſerted; but at the ſame time the preceding lenis muſt be changed into an aſpirate; and if there happens to be a σ, it is changed into δ or θ, according to the characteriſtic of the ſecond aoriſt.

4. Likewiſe in the optative an α is inſerted before ται or το; but ſtill it retains its preceding diphthong, without any ſort of change: all which may be eaſily ſeen in the following examples.

3d Perſ.

3d Perf. S. Perf.	Plur. Ion.			
ῆ-ται,	ἷαται,	ἧνται,	ἧμαι,	*ſedeo.*
φιφίλη-ται,	-ἷαται,	φιφίληνται,	φιλέω,	*amo.*
ἀνάκε-ι-ται,	-αται,	ἀνάκεινται,	ἀνάκειμαι,	*recumbo.*
τίθε-ι-ται,	-αται,	τίθεινται,	τίθημι,	*pono.*
τέτυ-π-ται,	-φαται,	τετυμμένοι εἰσὶ,	τύπτω,	*verbero.*
λέλε-κ-ται,	-χαται,	λελεγμένοι εἰσὶ,	λέγω,	*dico.*
ὄρυ-κ-ται,	-χαται,	ὀρυγμένοι εἰσὶ,	ὀρύττω,	*fodio.*
ἐρήρει-σται,	-δαται,	ἐρηρεισμένοι εἰσὶ,	ἐρείδω,	*firmo.*
πίπλη-σ-ται,	-θαται,	πεπλησμένοι εἰσὶ,	πλήθω,	*impleo.*
ᾄ-σ-ται,	-δαται,	ᾀσμένοι εἰσὶ,	ᾄδω,	*cano.*
πέφρα-σ-ται,	-δαται,	πεφρασμένοι εἰσὶ,	φράζω,	*dico.*
ῥῥα-σ-ται,	-δαται,	ῥῥασμένοι εἰσὶ,	ῥάζω,	*perfundo.*
ἔψαλ-ται,	-αται,	ἐψαλμένοι εἰσὶ,	ψάλλω,	*pſallo.*
ἔσπαρ-ται,	-αται,	ἐσπαρμένοι εἰσὶ,	σπείρω,	*ſemino.*
γέγε-ται.	-αται,	γέγονται,	γίνομαι,	*fio.*
τέθε-ται,	-αται,	τέθενται,	τίθημι,	*pono.*
ἕλκυ-ται,	-αται,	ἕλκυνται,	ἑλκύω,	*trahо.*

for from

In the ſame manner the tenſes in μην, that have the termination in το.

ῆτο,	ἧατο,	ἧντο.	
ἑκε-ι-το,	-ατο,	ἑκε ιντο.	
πεφιλη-το,	-ἷατο,	ἐπεφίληντο.	

for

And thus the other verbs above mentioned.

The optative is changed thus:

τύπτοι-το, ατο,	τύπτοιντο,	τυπτοίμην,	*verberarer.*
τυφθήσοι-το, ατο,	τυφθήσοιντο,	τυφθησαίμην,	*verberer.*
κεχάρι-το, ατο,	κεχάροιντο,	κεχαροίμην,	*gauſus eſſem,* from χαίρω, *gaudeo.*

for from

ANNOTATION.

The poets ſometimes ſhorten the diphthong, though it does not precede ται *or* το *pure*; *as* ἐριρίδαται, *in Hom. for* ἐρηρείδαται, they have uſed all their endeavours, *taken from the third ſingular,* ἐρήρεισαι. *On the contrary, ſometimes they omit ſhortening the penultima, even when* ται *or* το *is pure*; *as* κεχολώατο *for* ἐκεχώλωντο, irati erant, *from* χολόομαι, iraſcor, moleſtè ferо: διδάἷαται *for* δίδαινται, diviſi ſunt, *from* δαίω, divido, convivor, ſcio.

We likewiſe meet with ἐγαλάδαται, ἀκηχέδαται, ἐληλέδαται, *for* ἐγαλμένοι, *or* ἐγαλισμένοι εἰσὶ, miſſi ſunt, *or* ornati, induti ſunt, *from* γέλλω, mitto, *or* γολίζω, orno: ἀκήχηται, doluerunt, *from* ἀχέω, doleo; *and* ἐλήλανται, expulſi ſunt, *from* ἐλαύνω *or* ἐλάω, expello, moveo, agito: *where we find the addition of the ſyllable* δα, *and, moreover,* η *and* α *changed into* ε *in the two laſt.*

Verbs in ζω, *or* σσω, *whoſe future is in* σω, *take a* δ *inſtead of* σ *in this perfect, according to the Dorics*; πέφραδμαι, κέκαδμαι, *for* πέφρασμαι, dictus ſum, *from* φράζω, loquor, dico: κέκασμαι, inſtructus ſum, *from* κάζω, orno: *and ſometimes they take a* θ; κεκόρυθμαι, *from whence comes* κεκορυθμένος, inſtructus, armatus ſum, *from* κορύσσω, ζω, *or* σω, armo, turbo, concito.

This ſame θ *is found alſo in ſeveral verbal nouns in the common tongue, either inſtead of the* σ, *or merely by addition*; κλαυθμὸς, fletus, *from* κλάω,

κλάω, *or* κλαίω, κλαύσω, fleo: κινηθμὸς, motus, *from* κινέω, moveo; βαθμὸς, gradus, *from* βαίνω, *or* βάω, vado, incedo.

RULE LXII.

Formation of the Plu-perfect Paſſive.

The plu-perfect is formed from the perfect, taking μην *for* μαι, *and its proper augment.*

EXAMPLES.

The plu-perfect is formed from its preter-perfect, by changing μαι into μην, and aſſuming its proper augment; τέτυμμαι, τετύμμην.

Its ſecond and third perſons are likewiſe formed from thoſe of the perfect, by changing αι into ο; τέτυψαι, τέτυπται; ἐτέτυψο, ἐτέτυπτο.

The third perſon plural ends in ντο, when the third perſon ſingular is in το pure, according to the forty-ſeventh rule; ἐκέκριτο, *accuſatus fuit*; ἐκέκριντο, *accuſati fuerant*; otherwiſe it is formed by circumlocution: wherefore it is conjugated thus;

The Plu-perfect.

Sing.	Poet.	ἐτετύμμην, ἐτέτυψο, ἐτέτυπτο, *verberatus eram.* ἐτύμμην, and τύμμην, without the augment.
Dual.	- - -	ἐτετύμμεθον, ἐτέτυφθον, ἐτετύφθην.
Plur.	Dor.	ἐτετύμμεθα, ἐτέτυφθε, τετυμμένοι ἦσαν. ἐτετύμμεσθα. Ion. ἐτετύφατο.

Obſervations on the Dialects.

Conſult what has been already ſaid in the preceding rules page 156, 157.

Ἄωρτο, pendebat, *in Hom. comes from* ἀείρω, erigo, eveho, *fut.* ἀερῶ, *perfect* ἦερκα, *paſſive* ἦερμαι, *changing* ε *into* ο; ἦορμαι, ἦορσαι, ἦορται, Ion. ἄορται, *(from whence cometh* ἀορτὴς, lorum enſis) *pluperfect* ἀώρμην, ἄωρσο, ἄωρτο, *changing* ο *into* ω, *as* ἴολπα, ἰώλπειν, *and others mentioned in the twentieth rule.*

RULE LXIII.

Of the Formation of the Paulo-poſt-future.

The paulo-poſt-future is formed from the ſecond perſon of the perfect, by inſerting ομ *before* αι: *thus* τέτυψαι *makes* τετύψομαι.

EXAM-

Examples.

The paulo-poſt-future is formed from the ſecond perſon of the perfect, by inſerting ομ before αι; as τέτυμμαι, τέτυψαι, τετύψομαι, *mox verberabor, I ſhall be beaten preſently*: λέλεγμαι, ξαι, λελέξομαι, *I ſhall be preſently ſpoken of.* And this tenſe preſerves its augment through all the moods. Thus τεφήσομαι, *interficiar*, comes from φάομαι, τέφημαι, σαι: τετρώσομαι, *ſauciabor*, from τιτρώσκω, taking its tenſes from τρώω; and ſuch like. It is conjugated thus:

The Paulo-poſt-future.

Sing.	Ion.	τετύψομαι,	τετύψῃ,	τετύψεται.
		- - - -	- - - -	τετύψεαι.
Dual.		τετυψόμεθον,	τετύψεσθον,	τετύψεσθον.
Plur.	Dor.	τετυψόμεθα,	τετύψεσθε,	τετύψονται.
		τετυψόμεσθα.		

ANNOTATION.

We might have followed here another method of forming this tenſe; which is, to derive it from the firſt future active, changing ω into ομαι, and prefixing the augment: but this would not do for the verbs in λω, μω, νω, ρω: nevertheleſs it may ſerve for the other verbs, as being much the ſhorteſt way.

CHAP. XVIII.

Of the other Moods, and the Participles.

The Subjunctive.

Preſent and Imperfect.

Sing.		τύπτωμαι,	τύπτῃ,	τύπτηται,	*verberer*,
Dual.		τυπτώμεθον,	τύπτησθον,	τύπτησθον.	or
Plur.	Dor.	τυπτώμεθα,	τύπτησθε,	τύπτωνται.	*-rarer.*
		τυπτώμεσθα.			

The ſecond perſon of this mood is in ῃ ſubſcribed, in all tenſes, and in all ſorts of verbs, wherein it reſembles the third perſon active of the ſame mood; τύπτῃ, *verberet*, or *verbereris*; ποίῃ *faciat*, or *fias*; τιθῇ, *ponat*, or *ponaris*, &c. though it be from a different reaſon; becauſe this perſon is formed here by contraction of εαι into ῃ, as we have already obſerved when treating of the indicative paſſive, which has alſo its ſecond

cond perſon the ſame with this: whereas the third perſon active comes from the third perſon of the indicative in *ει*, changing *ε* ſhort into *η* long, and ſubſcribing *ι*.

Firſt Future and Aoriſt.

Sing.	- -	τυφθῶ,	τυφθῇς,	τυφθῇ,	*verberatus ſim*, or *fuerim*; *ero*, or *fuero*, *is*, *it*, &c.
	Ion.	τυφθίω,	τυφθίῃς,	τυφθίῃσι,	
	Poet.	-ίω,	ίῃς, ίῃ, et	ίῃσι,	
		-ήω,	ήῃς, ήῃ,	ήῃσι,	
Dual.	- - - - - -		τυφθῆτον,	τυφθῆτον,	
	Ion.	- - - -	τυφθίητον,	τυφθίητον,	
Plur.	- -	τυφθῶμεν,	τυφθῆτε,	τυφθῶσι,	
	Ion.	τυφθίωμεν,	τυφθίῆτε,	τυφθίωσι,	
	Dor.	τυφθῶμες,	- - - -	τυφθῶντι.	

Second Future and Aoriſt.

Sing.	- -	τυπῶ,	τυπῇς, τυπῇ,
	Ion.	τυπίω, and the reſt as above.	
Dual.	- - - - - - - -	τυπῆτον,	τυπῆτον.
Plur.	- - -	τυπῶμεν,	τυπῆτε, τυπῶσι.

Like the preceding tenſe.

ANNOTATION.

The aoriſts ſerve for the future in this mood, as we have obſerved in regard to the active. But there is ſometimes a future formed by circumlocution: τετυμμένος, ἔσομαι, ἔσῃ, ἔσται, *verberatus fuero*, *-is*, *-it*, &c. in the ſame manner as we form the perfect of all verbs that are not in *ω* pure, as may be ſeen above.

Obſervations on the Dialects.

The Ionics in the reſolution of the aoriſts, add moreover σι to the third perſon ſingular; τυφθῶ, τυφθίω; τυφθῇ, τυφθίῃσι: *to which the poets add likewiſe an ι*; τυφθίω, -ίῃς, &c. *and then changing the proper diphthong into improper*; τυφθήω, τυφθήῃς, &c. φανήῃ or φάνῃ, *for* φανῇ, appear, *from* φαίνω; *ſecond aoriſt*, ἔφανον.

Perfect and Plu-perfect.

Sing.	τετυμμένος ὦ,	ἦς,	ἦ,		*verberatus ſim*, or *fuerim*, *-is*, *-et*; *eſſem*, or *fuiſſem*, *-es*, *-et*, &c.
Dual.	τετυμμένω ἦτον,	ἦτον,			
Plur.	τετυμμένοι ὦμεν,	ἦτε,	ὦσι.		

ANNOTATION.

Moſt grammarians ſay, that this circumlocution ought to be uſed here in all ſorts of contracted verbs, whether their termination be pure, or impure; as from λύω, *ſolvo*, λελυμένος ὦ, ἦς, ἦ, &c. πείθω, *perſuadeo*, πεπεισμένος ὦ, ἦς, ἦ, &c.

Nevertheleſs, it is the opinion of ſome, that if μαι in the indicative be preceded by one of theſe four vowels, *η*, *α*, *ι*, *υ*, there is no neceſſity then for a circumlocution, but this tenſe is to be formed in ωμαι; as νενίμημαι, *diviſus ſum*; νενιμῶμαι, *diviſus ſim*: ἵκταμαι,

ἑκταμαι, *occiſus ſum*; ἑκτῶμαι, *occiſus ſim*: κέκριμαι, *judicatus ſum*; κεκρῶμαι, *judicatus ſim*; τέτιμαι, *honoratus ſum*; τετῶμαι, *honoratus ſim*: λέλυμαι, *ſolutus ſum*; λελῶμαι, *ſolutus ſim*: which is the reaſon of my having marked it thus in the table of the paſſive conjugation. As for the circumlocution, there is no manner of difficulty in it, ſince it is to be reſolved ſimply according to the order of ſyntax.

The Optative.

Preſent and Imperfect.

Sing.	τυπτοίμην,	τύπτοιο,	τύπτοιτο,	*verberarer, eris.*
Dual	τυπτοίμεθον,	τύπτοισθον,	τυπτοίσθην.	
Plur.	τυπτοίμεθα,	τύπτοισθε,	τύπτοιντο.	
Ion.	- - - - - - - - -		τυπτοίατο.	

Firſt Future.

Sing.	τυφθησοίμην,	τυφθήσοιο,	τυφθήσοιτο,	*verberer.*
Dual	τυφθησοίμεθον,	τυφθήσοισθον,	τυφθησοίσθην.	
Plur.	τυφθησοίμεθα,	τυφθήσοισθε,	τυφθήσοιντο.	
Ion.	- - - - - - - - -		τυφθησοίατο.	

Second Future.

Sing.	τυπησοίμην,	τυπήσοιο,	τυπήσοιτο,	*verberer.*
Dual	τυπησοίμεθον,	τυπήσοισθον,	τυπησοίσθην.	
Plur.	τυπησοίμεθα,	τυπήσοισθε,	τυπήσοιντο.	
Ion.	- - - - - - - - -		τυπησοίατο.	

Firſt Aoriſt.

Sing.	τυφθείην,	τυφθείης,	τυφθείη,	*verberatus ſim* or *fuerim, -is, -it,* &c.
Dual	- - - - - - - -	τυφθείητον,	τυφθειήτην,	
Plur.	τυφθείημεν,	τυφθείητε,	τυφθείησαν,	
Sync.	τυφθεῖμεν,	τυφθεῖτε,	τυφθεῖεν,	

Second Aoriſt.

Sing.	τυπείην,	τυπείης,	τυπείη,	*verberatus ſim* or *fuerim, -is, -it,* &c.
Dual	- - - - - - - -	τυπείητον,	τυπειήτην,	
Plur.	τυπείημεν,	τυπείητε,	τυπείησαν,	
Sync.	τυπείμεν,	- - - - -	τυπεῖεν,	

Rule LXIV.

H ſyncopated in the Optative Plural.

The whole optative plural may caſt away η in εἶμεν; *thus* τυφθείημεν *makes* τυφθεῖμεν.

Examples.

All the tenſes of the optative in ημεν may be ſyncopated, by caſting off η in every verb whatever; as

τυφθείημεν, τυφθεῖμεν, τυφθεῖτε, τυφθεῖεν. In like manner τιθεῖμεν, τιθεῖτε, τιθεῖεν: ἱσταῖμεν, ἱσταῖτε, ἱσταῖεν: φαῖμεν, δοῖμεν, χρυσοῖμεν. Likewiſe in the ſecond aoriſt, τυπεῖμεν, and τυπεῖεν, &c.

But the ſecond perſon of the ſecond aoriſt is not ſuſceptible of this ſyncope, τυπείητε, and not τυπεῖτε, to diſtinguiſh it from the ſecond perſon plural of the ſecond future active, indicative mood.

As for the third perſon, we might perhaps with greater reaſon ſay, that it is a change of η in the firſt perſon into ε, according to the Bœotic form, like that mentioned in the aoriſts of the indicative, vide Rule lv. Thus from εἴην, *eſſem*, comes εἶεν, *eſſent*, for εἴσαν.

Perfect and Plu-perfect.

Sing.	τετυμμένος,	εἴην,	εἴης,	εἴη,	*verberatus ſim*, or *fuerim*; *eſſem* or *fuiſſem*, *-es*, *-et*, &c.
Dual	τετυμμένω,	- - -	εἴητον,	εἰήτην,	
Plur.	τετυμμένοι,	εἴημεν,	εἴητε,	εἴησαν,	

ANNOTATION.

The tenſe is formed here by circumlocution from the participle and the verb ſubſtantive, in the ſame manner as the ſubjunctive. Some, however, inſiſt upon its being formed ſimply, when μαι in the perfect indicative is preceded by one of the four vowels above mentioned, α, η, ι, υ.

For η, ſay they, becomes an improper diphthong ῃ; as νέμω, *paſco*, *diſtribuo*, νενέμημαι, νενεμήμην, ῆσο, ῆτο, &c.

α is changed into αι: κτείνω, *interficio*, ἔκταμαι, ἐκταίμην, ᾶσο, ᾶτο, &c.

ι remains, but becomes long here, though ſhort in the perfect indicative; κρίνω, *judico*, κέκριμαι, κεκρίμην, ῖο, ῖτο, &c. ἀποφθίμην, *perirem*, Od. κ. from φθίω, *corrumpo*, *pereo*.

υ, according to Gaza, followed by Voſſius, is changed into the diphthong υι; λύω, *ſolvo*, λέλυμαι, λελυίμην, ῦο, ῦτο, &c. But according to Caninius, Ramus, Sylburgius, and others, it continues by itſelf, and is made long: thus,

Sing.	λελύμην,	λελῦο,	λελῦτο.
Dual	λελύμεθον,	λελῦσθον,	λελύσθην.
Plur.	λελύμεθα,	λελῦσθε,	λελῦντο.

The infrequency of this tenſe has furniſhed a ſubject for this grammatical conteſt: ſome regulating it merely by the analogy of the optative, which is ever to have a diphthong in the penultima: and others judging of it by the nature of this diphthong υι, *which is ever to have another vowel after it. For, beſides that the etymologicon quotes* λελῦντο *from an ancient poet, we find* λύμην, *without the augment, for* λελῦμην, *in Il.* φ. *and* λελῦτο *in Od.* σ. *And in regard to what Euſtathius ſaith, that* λελῦτο *is there for* λελύοιτο, *with the Ionic augment in the ſecond aoriſt; in that caſe, ſays Caninius,* υ *would have been ſhort, whereas*

whereas it is long: moreover, it would have had an active signification, which, nevertheless, is passive.

——λελῦτο δὲ γυῖα ἑκάστῳ.

——ſoluta eſſent membra uniuſcujuſque.

Paulo-poſt-future.

Sing.	- - - τετυψοίμην,	τετύψοιο,	τετύψοιτο,	*mox verberer,*
Dual	- - - τετυψοίμεθον,	τετύψοισθον,	τετυψοίσθην.	
Plur.	- - - τετυψοίμεθα,	τετύψοισθε,	τετύψοιντο.	
	Dor. τετυψοίμεσθα.	Ion. τετυψοίατο.		

THE IMPERATIVE.

Preſent and Imperfect.

Sing.	τύπτυ,	τυπτίσθω,	*verberare, verberetur,* &c.
Dual	τύπτισθον,	τυπτίσθων.	
Plur.	τύπτισθε,	τυπτίσθωσαν.	

Obſervations on the Dialects.

The Dorics put ſometimes οι *for* υ; *as* δίδοι *for* δίδυ, da. *Which happens not only to the termination, but likewiſe to the penultima; as* ἄκοισον, *firſt aor. imper. from* ἀκούω, audi: ὑπάκοισον, obtempera, *for* ὑπάκυσον, *&c.*

Firſt Aoriſt.

Sing.	τύφθητι,	τυφθήτω,	*verberator tu,* &c.
Dual	τύφθητον,	τυφθήτων.	
Plur.	τύφθητε,	τυφθήτωσαν.	

The paſſive aoriſts of the imperative ought to end in θι; nevertheleſs this is in τι, by reaſon of the preceding θ: ſo that we ſay τύφθητι, and not τύφθηθι.

Second Aoriſt.

Sing.	τύπηθι,	τυπήτω,	*verberator tu,* &c.
Dual	τύπητον,	τυπήτων.	
Plur.	τύπητε,	τυπήτωσαν.	

The third perſon ſingular, and likewiſe the two of the other numbers, aſſume here a τ, and not a θ, like the firſt perſon ſingular. Thus, in the firſt aoriſt, we ſay τυφθήτω, τύφθητον, τυφθήτων: and in the ſecond aoriſt, τυπήτω, τύπητον, &c.

ANNOTATION.

The imperative aoriſts are frequently ſyncopated; as from φθίεω, to corrupt, ἔφθαρον, ἐφθάρην, φθάρηθι, *and caſting off* η, φθάρθι: *from* κεκράγηθι *comes* κέκραχθι, *taken from* κεκράγομαι, clamo: *from* ἀνώ-

γηθι comes ἄνωχθι, *taken from* ἀνώγομαι, jubeo. *See the reſolution of verbs, Remark* 43.

Perfect and Plu-perfect.

Sing.	τέτυψο,	τετύφθω,	*verberatus eſto*, &c.
Dual	τέτυφθον,	τετύφθων.	
Plur.	τέτυφθε,	τετύφθωσαν.	

The ſecond perſon of the plu-perfect imperative, is formed from the ſecond of the plu-perfect indicative, by dropping the augment; as ἐτέτυψο, τέτυψο: ἐλέλεξο, λέλεξο: ἐπέπεισο, πέπεισο: ὤρυξο, ὄρυξο, &c.

The third perſon is likewiſe formed from the third, changing το into θω, and the preceding lenis (if there be one) into an aſpirate; as ἐτέτυπτο, τέτυφθω: ἐλέλεκτο, λελέχθω: ἐπέπειστο, πεπείσθω. But if it terminates in το pure, then a σ muſt be inſerted; as ἐκέκριτο: κεκρίσθω, &c. by the ſame analogy as that of the forty-eighth rule.

THE INFINITIVE.

Preſent and imperfect,	τύπτισθαι,	*verberari.*
Firſt future, - - -	τυφθήσισθαι,	*verberatum iri.*
Second future, - -	τυπήσισθαι,	*verberandum eſſe.*
Firſt aoriſt, - - -	τυφθῆναι,	*verberatum eſſe.*
	Æol. τυφθῆμεν.	Dor. τυφθήμεναι.

Thus from λανθάνω, *lateo*, fut. λήσω, λησθῆναι, Dor. λασθῆμι, *oblitum eſſe*, Theocr.

Second aoriſt, - -	τυπῆναι,	*verberatum eſſe.*
	Æol. τυπῆμεν.	Dor. τυπήμεναι.
Perfect & plu-perfect,	τετύφθαι,	*verberatum eſſe* et *fuiſſe.*
Paulo-poſt-future, -	τετύψισθαι,	*mox verberatum iri.*

Obſervations on the Dialects.

The Æolics change α *into* ο *in the penultima of this tenſe, in verbs in* λω, μω, νω, ρω, *and draw back the accent; as* πείρω, πέπορθαι, transfixum eſſe: μείρω, μέμορθαι, diviſum eſſe, *&c.*

PARTICIPLES.

Preſent and Imperfect.

ὁ τυπτόμενος,	τοῦ τυπτομένου,	*qui verberatur.*
ἡ τυπτομένη,	τῆς τυπτομένης.	
τὸ τυπτόμενον,	τοῦ τυπτομένου.	

Firſt

Firſt Future.

ὁ τυφθησόμενος,	τοῦ τυφθησομένου,	*verberandus.*
ἡ τυφθησομένη,	τῆς τυφθησομένης.	
τὸ τυφθησόμενον,	τοῦ τυφθησομένου.	

Second Future.

ὁ τυπησόμενος,	τοῦ τυπησομένου,	*verberandus.*
ἡ τυπησομένη,	τῆς τυπησομένης.	
τὸ τυπησόμενον,	τοῦ τυπησομένου.	

Firſt Aoriſt.

ὁ τυφθεὶς,	τοῦ τυφθέντος,	*verberatus.*
ἡ τυφθεῖσα,	τῆς τυφθείσης.	
τὸ τυφθὲν,	τοῦ τυφθέντος.	

Second Aoriſt.

ὁ τυπεὶς,	τοῦ τυπέντος,	*verberatus.*
ἡ τυπεῖσα,	τῆς τυπείσης.	
τὸ τυπὲν,	τοῦ τυπέντος.	

Perfect and Plu-perfect.

ὁ τετυμμένος,	τοῦ τετυμμένου,	*verberatus.*
ἡ τετυμμένη,	τῆς τετυμμένης,	
τὸ τετυμμένον,	τοῦ τετυμμένου.	
Æol. τύμμενος, &c.		

Paulo-poſt-future.

ὁ τετυψόμενος,	τοῦ τετυψομένου,	*mox verberandus.*
ἡ τετυψομένη,	τῆς τετυψομένης.	
τὸ τετυψόμενον,	τοῦ τετυψομένου.	

Obſervations on the Dialects.

The participles agree in their dialects with the nouns, whoſe declenſion they follow.

In the perfect the Æolics, caſting away the augment, draw back the accent to the ante-penultima; βλήμενος, ſtruck, *for* βεβλημένος. *See the end of the fifth chapter.*

CHAP. XIX.

Of the Middle Verb in general.

THE middle verb is that, which preſerveth a ſort of a medium between the active and paſſive, partaking of both, either in its ſignification, or termination.

The perfect and plu-perfect conform in all moods to the active conjugation; and the other tenſes to the paſſive.

Its ſignification is in ſome tenſes active, in others paſſive: and in ſome tenſes, either active or paſſive, like the verbs common in Latin; as βιάζομαι τὸν φίλον, *violo amicum*; βιάζομαι ὑπὸ τῦ φίλυ, *violor ab amico*; in regard to which it is difficult to lay down any fixed rules, practice being the beſt maſter.

However, it may be obſerved that the futures, the aoriſts, and the preterites, are oftener taken in an active than paſſive ſenſe, eſpecially if it happens to be a verb that has no active. For even thoſe which Caninius takes for paſſive in theſe tenſes, (as σίσηπα, comptrui; μέμηνα, inſanivi; τέτηκα, contabui; *and the like) are not really ſuch; or, if they be, it is only becauſe of their natural ſignification, which ſeemeth to have ſomething paſſive in all languages whatever; and is equally ſuch in the preſent active,* σήπω, putreſco; μαίνω, inſanio; τήκω, tabeſco, *&c. as in the middle.*

If beſides theſe, there are ſtill other verbs, which are ſometimes conſtrued in a paſſive ſenſe; as διέφθορα, *from* διαφθείρω, corrupi, *and* corruptus ſum; ἔῤῥωγα, *from* ῥήσσω, ruptus ſum; θρέψομαι, nutriar, *from* τρέφω, *&c. this is an ellipſis; for we muſt certainly underſtand* ἐμαυτὸν, *or ſomething like. Concerning which, ſee the Latin method in the remarks upon verbs,* Chap. i. *as likewiſe what we ſhall ſay hereafter,* Book viii. Chap. viii.

The preſent and imperfect middle are the ſame as the paſſive throughout all moods. The other tenſes may be eaſily conjugated, by the following table; wherein we have inſerted the aoriſt only at full length, by reaſon of its following a particular analogy: whereas all the other tenſes are conjugated like thoſe of the active and paſſive, whoſe termination they borrow.

TABLE

TABLE of CONJUGATION for the MIDDLE VERB.

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLES.
Fut. 1.	Τίσ-ομαι, η, εται. Honorabo, is, it.		Τισ-οίμην, οιο, οιτο. Honorem, es, et.		Τίσ-εσθαι Honoratum esse.	Τισ-όμενος, η. Honoratus, a, um.
Fut. 2.	Τι-ῦμαι, ῇ, ῦται.		Τι-οίμην, οῖο, οῖτο.		Τι-εῖσθαι.	Τι-ύμενος, η.
Aor. 1.	Ἔτισ{ άμην, ω, ατο. Honoravi, isti. άμεθα, ασθε, αντο.	Τίσ{ ωμαι, ῃ, ηται. Honoraverim, is. Honoravero, is. ώμεθα, ησθε, ωνται.	Τισ{ αίμην, αιο, αιτο. Honoraverim. αίμεθα, αισθε, αιντο.	Τισ{ αι, άσθω, Honorato. ασθε, άσθωσαν.	Τίσ-ασθαι.	Τισ{ άμενος, η. qui honoravit. αμένη, ης. quæ honoravit. άμενον, ου. quod honoravit.
Aor. 2.	Ἐτι-όμην, ου, ετο.	Τι-ωμαι, ῃ, ηται.	Τι-οίμην, οιο, οιτο.	Τι-ῦ, έσθω.	Τι-έσθαι.	Τι-όμενος, η.
Perfect	Τέτι-α, ας, ε. Honoravi, or, atus sum.	Τετί-ω, ῃς, ῃ. Honoraverim, is, it.		Τέτι-ε, έτω. Honora, ato.	Τετι-ένα. Honoravisse.	Τετι-ὼς, ότος. qui honoravit *et* erat.
Plu-perfect.	Ἐτετί-ειν, ιες. Honoraveram.		Τετι-οιμι, οις, οι. Honorassem, es, et.			

CHAP. XX.

Of the particular Tenſes of the Middle Verb, with their Dialects:

And firſt, of thoſe of the Indicative.

RULE LXV.

Formation of the Two Futures Indicative.

From τύψω *comes* τύψομαι, *and from* τυπῶ, τυπέομαι.

EXAMPLES.

THE two futures middle are formed from the futures active: the firſt by changing ω into ομαι, τύψω, τύψομαι; and the ſecond by changing ῶ circumflexed into έομαι, τυπῶ, τυπέομαι, by reaſon of the accent. Wherefore they are conjugated thus:

First Future.

Sing.	- -	τύψομαι,	τύψῃ,	τύψεται,	*verberabo.*
	Dor.	-ῦμαι.	Ion. -ιαι.	Dor. -ίται.	
Dual.	- -	τυψόμεθον,	τύψεσθον,	τύψεσθον.	
Plur.	- -	τυψόμεθα,	τύψεσθε,	τύψονται.	
	Dor.	-ύμεσθα, -ιόμεσθα,	-ιῖσθε,	-ῦνται.	

Second Future.

Sing.	- -	τυπέομαι,	τυπῇ,	τυπεῖται,	*verberabo.*
	Ion.	-έομαι,	-ειαι,	-έεται.	
Dual	- -	τυπεόμεθον,	τυπεῖσθον,	τυπεῖσθον.	
	Ion.	-έομεθον,	-έεσθον,	-έεσθον.	
Plur.	- -	τυπεόμεθα,	τυπεῖσθε,	τυπέονται.	
	Ion.	-ιόμεθα,	έεσθε,	-έονται.	

In like manner, the firſt future of verbs in λω, μω, νω, ρω, being circumflexed, muſt be changed here into έομαι; as σπείρω, *ſemino*, firſt future active σπερῶ, middle σπερέομαι; ſecond future active σπαρῶ, middle σπαρέομαι.

It ſometimes falls out, that the firſt and ſecond future of this ſort of verbs are the ſame, as we have obſerved of the active; as ψάλλω, firſt and ſecond future ψαλῶ, middle ψαλέομαι.

ANNOTATION.

We find in Hom. Il. λ. ἅλιται for ἁλεῖται, firſt future from ἅλλομαι, *ſalio, ſalto.*

There are, moreover, three ſecond futures which do not take a circumflex, contrary to the general rule, viz. ἴδομαι, πίομαι, φάγομαι;

φάγομαι; ſecond perſon φάγισαι, πίσαι, and not φαγῇ, πιῇ, &c. infinit. ἴδισθαι, πίεσθαι, φάγισθαι, and not ἰδιῖσθαι, &c. which come from ἴδω, *edo, to eat*; πίω, *to drink*; φήγω, or φάγω, *to eat*. See the reſolution of verbs, Rule xxv.

To thoſe we may adjoin the following poetics: βίομαι, βιῶμαι, *or* βιώσομαι, vivam: νέομαι *for* νεῦμαι, vadam.

The tenſes of the other moods are formed from thoſe of the indicative, making a proper change of each termination, after the manner of the active and paſſive; as may be ſeen in the foregoing table.

Rule LXVI.

Formation of the Two Aoriſts.

1. *The two aoriſts middle are formed each from the active: the firſt by joining* μην *to* α; *and the ſecond by changing* ον *into* όμην.
2. *But* ω *pure, inſtead of* ησαμην, *by dropping* ησ, *often makes* αμην.

Examples.

1. The middle aoriſts are formed from the active, by adding μην to α in the firſt aoriſt; ἔτισα, ἐτισάμην: ἔτυψα, ἐτυψάμην: and changing ον into όμην, in the ſecond aoriſt; ἔτιον, ἐτιόμην: ἔτυπον, -όμην.

2. But aoriſts, coming from verbs in ω pure, frequently happen to be ſyncopated, by caſting away ης, in all the moods; as εὑρίσκω, *invenio*, εὑράμην, for εὑρησάμην; from whence comes εὑράμενος: in like manner, ὠνάμην for ὠνησάμην, *adjutus ſui*, and the like. Theſe tenſes are conjugated thus:

First Aoriſt.

Sing.	ἐτυψάμην,	ἐτύψω,	ἐτύψατο.
		Dor. -ύψαο.	
Dual	ἐτυψάμεθον,	ἐτύψασθον,	ἐτυψάσθην.
Plur.	ἐτυψάμεθα,	ἐτύψασθε,	ἐτύψαντο.
	Dor. -άμεσθα.		

Second Aoriſt.

Sing.	ἐτυπόμην,	ἐτύπου,	ἐτύπετο.
		Ion. -ευ.	
Dual	ἐτυπόμεθον,	ἐτύπεσθον,	ἐτυπέσθην.
Plur.	ἐτυπόμεθα,	ἐτύπεσθε,	ἐτύποντο.
	Dor. -εσθα.		

Obſervations on the Dialects.

We find δοώσσατο, *in Hom. Od.* ο. viſum eſt, putavit, *from* δοιάζω, delibero, δοιάσω, ἰδοίασα, *and reduplicating* σ, *then dropping* ι, *and*

and afterwards cutting off the augment, δόασσα, δοασσάμην, -ω, -ατο; *or elſe it comes from* δοξάζω, -σω, opinor, ſentio, *which in the firſt aoriſt middle ſhould make* ἰδοξασάμην, ἰδοξάσω, ἰδοξάσατο; *from whence caſting away the augment, then dropping* ξ, *and reduplicating* σ, *they came to form* δοάσσατο. *See the etymologiſt, and Caninius.*

But as the augment is frequently rejected, ſo it is often reduplicated, eſpecially in the ſecond aoriſt. *See* Rule xxi.

RULE LXVII.

Formation of the Perfect Middle.

The perfect middle is formed from the perfect active; but takes its characteriſtic from the ſecond future.

EXAMPLES.

The perfect middle is formed from the perfect active, taking the characteriſtic of the ſecond future, inſtead of that of the preterite: τύπτω, τέτυφα, middle τέτυπα, becauſe the ſecond future is τυπῶ. In like manner, φράζω, *dico*, πέφρακα, middle πέφραδα, becauſe of the ſecond future φραδῶ; πλήσσω, *percutio*, πέπληχα, middle πέπληγα, by reaſon of the ſecond future πληγῶ: βλάπτω, *noceo*, βέβλαφα, middle βέβλαβα, becauſe of the ſecond future βλαβῶ, &c. This tenſe is conjugated after the manner of the active: thus,

Perfect.

Sing.	τέτυπα,	τέτυπας,	τέτυπε.
Dual	- - - - -	τετύπατον,	τετύπατον.
Plur.	τετύπαμεν,	τετύπατε,	τετύπασι.
		Dor.	τετύπαντι.

ANNOTATION.

Verbs in ω pure ſhould follow the ſame analogy; as τίω, *honoro*, ſecond future active τιῶ, perfect middle τέτιμαι: λύω, *ſolvo*, future λυῶ, perfect middle λέλυκα: φύω, *naſcor*, future φυῶ, perfect middle πέφυκα: thus ἀκέω, *audio*, ſhould make regularly in the ſecond future ἀκοῶ, ſhortening the penultima, whence the perfect middle ſhould be ἤκοα, unuſual; and from thence the Attics have formed by reduplication ἀκήκοα, which alone is received.

But there are ſeveral of theſe verbs in ω *pure, that want this tenſe, eſpecially thoſe which have for their characteriſtic one of theſe three diphthongs,* αυ, ευ, ʉ; *as* ψαύω, tango, contrecto: παιδεύω, inſtituo: κρέω, pulſo: λύω, lavo, *&c. And polyſyllables in* υω; *as* ἀρτύω, ſtruo, adorno: ἰσχύω, valeo, *&c.*

Polyſyllables in ζω, *or* σσω, *are alſo without this tenſe; as* φυλάσσω, cuſtodio: βαδίζω, eo, vado, *and ſeveral others. Nevertheleſs* ὀρύσσω, fodio, *makes* ὤρυγα *and* ὀρώρυγα.

Rule LXVIII.

Of the Penultima of the Perfect Middle.

3. *The active and middle perfect have generally the ſame penultima:*
2. *Excepting that* α *is ſometimes changed into* η;
3. *And* αι *into the improper diphthong* η.
4. *And that the* ε *of a future diſſyllable becomes an* ο;
5. *Finally, that* ει *is changed into* οι.

Examples.

1. The penultima of this perfect is commonly the ſame as that of the perfect active; as τέτυκα, τέτια: τέτυφα, τέτυπα: nevertheleſs there is ſometimes a change, but only in regard to verbs that have an α or an ε, either alone, or in a diphthong, in the penultima of the preſent.

The α generally remains, eſpecially when otherwiſe this preterite would be confounded with the firſt aoriſt active; as ψάλλω, ἔψαλκα, ἔψαλα, and not ἔψηλα, which is the firſt aoriſt.

2. Sometimes it is changed into η; as θάλλω, *floreo, vireo*, τέθηκα: κλάζω, *clango*, κέκληγα: but we ſcarce meet with more than theſe two.

3. Αι becomes η ſubſcribed; as φαίνω, πέφηνα, *oſtendo*: μαίνω, μέμηνα, *inſanio*: καίω, κέκηα, *uro*: δαίω, δέδηα, *divido, epulum præbeo, comburo*: χαίνω, *hio, hiſco*, κέχηνα. Which ſome, as Sylburgius and others, write even without a diphthong, with a ſimple η, πέφηνα, δέδηα, &c.

4. In verbs of two ſyllables, of whatſoever termination, the ε penultima of the firſt future active is changed into ο in the perfect middle; as τρέπω, τρέψω, τέτροπα, *verto*: λέγω, λέξω, λέλογα, *dico*; νέμω, νεμῶ, νένομα, *diſtribuo*: τέμνω, τεμῶ, τέτομα, *ſecò*: πείρω, περῶ, πέπορα, *tranſadigo*: ἀνατέλλω, ἀνατελῶ, ἀνατέτολα, *exorior*, compounded of τέλλω. But if they be hyperdiſſyllables, they retain their ε; as ὀφείλω, ὀφελῶ, ὤφελα, *debeo*: ἀγγέλλω, ἀγγελῶ, ἤγγελα, *nuncio*.

5. By the ſame analogy, thoſe that have ει change it into οι; as ἀλείφω, ἀλείψω, ἤλοιφα, *ungo*: πείθω, πείσω, πέποιθα, *perſuadeo*: εἴκω, εἴξω, ἔοικα, *ſimilis ſum*.

ANNO-

ANNOTATION.

It ſeems, that the α is ſometimes changed into ο; as λαγχάνω, *ſortior*, λέλογχα: παθάνω, *patior*, πέποσθα: διαβάλλω, *calumnior*, διαβέβολα.

Theſe two, τέτιλα, *finivi*, and μέμιλα, or μέμηλα, *curavi*, are formed by ſyncope from τετέλικα, μεμέλικα, taken from τελέω, τιμῶ, and μελέω, μελῶ: or elſe they proceed from hence, that the Attics changing theſe circumflex verbs into barytons, τέλω, *finio*, *perficio*; μέλω, *curo*, we ſay in the ſecond future τελῶ, μεμῶ: from whence are formed the ſecond aoriſts, ἔτελον, ἔμελον, and the perfects middle, τέτελα and μέμελα.

Φεύγω, *fugio*, makes πέφυγα and πέφευγα, *fugi*: ὀρέγω, *porrigo*, ὄρεγα, from whence we find ὀρεγυῖα for ὠρεγυῖα in the participle; and thence cometh ὀργυιὰ, *a fathom*, or *ſix foot meaſure*. We likewiſe find quoted from Sophocles, the perfect κέκονα for ἔκτονα, from κτείνω, *occido*: ὄρω, *moveo*, *concito*, makes ὦρα, Att. ὄρορα, and Poet. ὦρορα, *concitatus ſum*, *motus ſum*: ἄρω, *apto*, *congruo*, makes ἦρα, Att. ἄρηρα, Poet. ἤραρα and ἄραρα; from whence ἀραρὼς, -ότος, *congruens*, *compactus*, *conveniens*.

RULE LXIX.

Of the Perfect of ſome particular Verbs.

1. Ἔθω *makes* εἴθα, εἴωθα;
2. ὀρύσσω, ὀρώρυγα; 3. ῥήσσω, ἔῤῥωγα;
4. *And* μίμνω *takes* μέμονα, *from* μένω.

EXAMPLES.

1. The verb ἔθω, as we have obſerved when treating of the active voice, page 107, makes its augment in ει, εἴθα: but inſerting ω, the perfect middle comes to be εἴωθα, *I have been uſed*, or *accuſtomed*, from whence are formed the other moods; and this perfect is uſed very frequently.

2. ὀρύσσω, *to dig*, makes ὤρυγα, and Att. ὀρώρυγα.

3. ῥήσσω, *to break*, makes ἔῤῥωγα, from whence comes ῥώγη, *a rent*. But ῥέζω, *to do*, or *to ſacrifice*, hath ἔῤῥεγα, and by metatheſis ἔοργα, in Hom. Il. γ. from whence alſo cometh ἐόργεε, in Herodotus, for ἔοργε: this ſame perfect, according to the etymologiſt, comes likewiſe from εἴργω, -ξω, *to do*, or *to encloſe*, perfect middle εἶργα, ἔργα, and ἔοργα.

4. Μίμνω, *to remain*, takes μέμονα from μένω; whence it is formed, by adding a μ.

Where it is obſervable, that ſeveral of theſe derivative verbs change ε into ι; as πέτω, πίπτω, *cado*: τέκω, τίκτω, *pario*: ῥέπω, ῥίπτω, *projicio*: ἔπω, ἵπω, *dico*.

ANNO-

ANNOTATION.

The formation of the perfect middle, and the change of the penultima, should be carefully attended to, by reason of the great multitude of nouns derived from thence.

There are three of them that retain the augment of their perfect; ὄπτομαι, video, ὤπα, *and by reduplication* ὄπωπα, *from whence comes* ὀπωπὴ, conſpectus, oculus: πείθω, perſuadeo, πέποιθα, *whence* πεποίθησις, perſuaſio, fiducia: ἀντιπάσχω, adverſor, *or* rependo, ἀντιπέπονθα, *and from thence* ἀντιπεπονθησις, jus talionis.

The Plu-perfect.

Sing.	ἐτετύπειν,	ἐτετύπεις,	ἐτετύπει,	*verberaveram.*
	Ion. -εα. Att. -η.	- - - -	Ion. -εα. Att. -η.	
Dual	- - - - - -	ἐτετύπειτον,	ἐτετυπείτην.	
Plur.	ἐτετύπειμεν,	ἐτετύπειτε,	ἐτετύπεισαν.	
	Dor. -ειμες.	- - -	Att. ἐτετύπεισαι & τετύπεσαν.	

It is formed from the perfect, by changing α into ειν, after the manner of the active, and prefixing an ε, when the perfect begins with a conſonant, as here, ἐτετύπειν; otherwiſe it has the ſame beginning: thus οἶδα, *novi*, οἰδειν: ἔσπορα, *ſeminavi*, ἐσπόρειν.

The explication of the dialects marked in this tenſe may be ſeen in the active voice, as likewiſe moſt of the following dialects.

CHAP. XXI.

Of the other Moods, and the Participles.

THE SUBJUNCTIVE.

Firſt Aoriſt.

Sing.	τύψωμαι,	τύψῃ,	τύψηται,	*verberaverim,*
		Ion. -ηαι.		or
Dual	τυψῶμεθον,	τύψησθον,	τύψησθον.	*verberavero.*
Plur.	τυψώμεσθα,	τύψησθε,	τύψωνται.	
	Dor. -ώμεσθα.			

Second Aoriſt.

Sing.	τύπωμαι,	τύπῃ,	τύπηται.
	Ion. τετύπωμαι.	Ion. -ηαι.	
Dual	τυπώμεθον,	τύπησθον,	τύπησθον.
Plur.	τυπώμεθα,	τύπησθε,	τώπωνται.
	Dor. -ώμεσθα.		

Perfect and Plu-perfect.

Sing.	τετύπω,	τετύπῃς,	τετύπῃ,	*verberaverim,*
			Ion. τετύπῃσι.	or
Dual	- - - - - -	τετύπητον,	τετύπητον.	*-iſſem.*
Plur.	τετύπωμεν,	τετύπητε,	τετύπωσι.	

THE

THE OPTATIVE.

First Future.

Sing.	τυψοίμην,	τύψοιο,	τύψοιτο,	*verberem.*
Dual	τυψοίμεθον,	τύψοισθον,	τυψοίσθην.	
Plur.	τυψοίμεθα,	τύψοισθε,	τύψοιντο.	
			Ion. -οίατο.	

Second Future.

Sing.	τυποίμην,	τυποῖο,	τυποῖτο.
Dual	τυποίμεθον,	τυποῖσθον,	τυποῖσθην.
Plur.	τυποίμεθα,	τυποῖσθε,	τυποῖντο.
			Ion. -οίατο.

First Aorist.

Sing.	τυψαίμην,	τύψαιο,	τύψαιτο, *verberaverim,*
Dual	τυψαίμεθον,	τύψαισθον,	τυψαίσθην.
Plur.	τυψαίμεθα,	τύψαισθε,	τύψαιντο.
			Ion. -αίατο.

Second Aorist.

Sing.	τυποίμην,	τύποιο,	τύποιτο.
Dual	τυποίμεθον,	τύποισθον,	τυποίσθην.
Plur.	τυποίμεθα,	τύποισθε,	τύποιντο.
			Ion. -οίατο.

Perfect and Plu-perfect.

Sing.	τετύποιμι,	τετύποις,	τετύποι,	*verberaſſem.*
Dual	- - - -	τετύποιτον,	τετυποίτην.	
Plur.	τετύποιμεν,	τετύποιτε,	τετύποιεν.	
	Dor. -οιμες.			

THE IMPERATIVE.

First Aorist.

Sing.	τύψαι,	τυψάσθω,	*verberata.*
Dual	τύψασθον,	τυψάσθων.	
Plur.	τύψασθε,	τυψάσθωσαν.	

Second Aorist.

Sing.	τυπῦ,	τυπέσθω,
Dual	τύπεσθον,	τυπέσθων.
Plur.	τύπεσθε,	τυπέσθωσαν.

Perfect and Plu-perfect.

Sing.	τέτυπε,	τετυπέτω,	*verbera.*
Dual	τετύπετον,	τετυπέτων.	
Plur.	τετύπετε,	τετυπέτωσαν.	

THE INFINITIVE.

First Future, τύψεσθαι, *verberatum eſſe.*

Second Future, τυπεῖσθαι, with a circumflex, whereas the second aorist has an acute.

First

First Aoriſt, τύψασθαι, *verberaviſſe*, Il. ν. ἁλάσθαι, coming from ἁλίω. The aoriſt ἠλευάμην, Poet. ἀλευάμην.

Second Aoriſt, τυπέσθαι, with an acute on the penultima. Ion. τετυπέσθαι, as λελαχέσθαι.

Preter-perfect and Plu-perfect, τετυπέναι. Ion. τετυπέμεν. Dor. τετυπέμεναι: as from δέδια, and Poet. δείδια, is formed δειδέμεν, Od. κ. coming from δείδω, *timeo*.

PARTICIPLES.

Firſt Future.

τυψόμενος,	τυψομένη,	*verberaturus.*
τυψομένη,	τυψομένης.	
τυψόμενον,	τυψομένου.	

Second Future.

τυπέμενος,	τυπεμένου.
τυπεμένη,	τυπεμένης.
τυπέμενον,	τυπεμένου.

Firſt Aoriſt.

τυψάμενος,	τυψαμένου,	*qui verberavit.*
τυψαμένη,	τυψαμένης.	
τυψάμενον,	τυψαμένου.	

Second Aoriſt.

τυπόμενος,	τυπομένου.
τυπομένη,	τυπομένης.
τυπόμενον,	τυπομένου.

Preter-perfect and Plu-perfect.

τετυπὼς,	τετυπότος,	*qui verberavit,*
τετυπυῖα,	τετυπυίας.	or
τετυπὸς,	τετυπότος.	*verberaverat.*

Of the SECOND KIND of VERBS in Ω: WHICH IS *Of CIRCUMFLEX VERBS.*

CHAP. XXII.

Of the Nature of Circumflex Verbs, and of the Manner of Conjugating them.

CIrcumflex verbs are ſo called from their accent; becauſe two ſyllables being drawn into one, this accent, which is formed of the acute and the grave, is marked on the laſt; as κλάω, κλῶ, *frango.*

There

There are three ſorts of circumflex verbs; for they may come from verbs in ίω, άω, or όω: which has given occaſion to grammarians to make three different conjugations. The contraction is always formed by uniting their characteriſtic, ε, α, ο, with the vowel or diphthong of the termination: which happens only in the preſent and imperfect of each mood, and of the participle: becauſe it is only in thoſe two tenſes that theſe characteriſtics are joined to the termination.

The other tenſes are formed according to the rules of barytonous verbs, as we ſhall ſhew hereafter, when we have treated of theſe two, which are oftener uſed contracted than otherwiſe.

The manner of contracting theſe Verbs.

Verbs are contracted in as natural a manner as nouns; inſomuch, that they who have comprehended the general analogy of contraction, marked in the ninth rule of the firſt book, have no occaſion to apprehend here any difficulty. However, we may obſerve, that theſe contractions are reducible to two claſſes: the former, when two ſhort vowels are drawn into a diphthong; as ίε, εῖ; ίο, ῖ: the latter, when a ſhort vowel is loſt in the long vowel, or diphthong following; or that which is leaſt ſonorous in that which is more ſo; as ίη, ῖ; ία, ᾶ; ίοι, οῖ; ίω, ῶ. Where you ſee, that the vowel which abſorbs the other, becomes always long; as άο, ῶ; and that the ι is ſubſcribed, as άοι, ῷ. This will appear more plain in the following tables, after we have reduced to a few rules all the different modes of contraction.

RULE LXX.

Of the Verbs in ίω, whence grammarians have formed the Firſt Conjugation of Contracts.

Verbs in ίω make ει of εε, and ι of ιο; elſewhere they reject ε.

Verbs whoſe termination is in ίω, contract εε into ει, and ιο into ι; elſewhere they caſt away the characteriſtic ε, and retain only the termination.

RULE

RULE LXXI.

Of Verbs in ἁω, whence grammarians have formed the Second Conjugation of Contracts.

Αο, αω, are contracted into ω; but where there happens to be a υ, it is rejected, and ι is ſubſcribed: otherwiſe the contraction is in α.

In regard to the verbs in ἁω; if after the characteriſtic α, there happens to be an ω or an ο, the contraction is made in ω; otherwiſe it is in α. But in making thoſe contractions, you are not to conſider either the ι or the υ; for if there happens to be a υ, it is dropped; hence ἁυ makes ω, as if there had been only αο: and the ἰῶτα is only ſignified by a point under; ſo that αιοι makes ῳ ſubſcribed; and αει makes ᾳ: and in like manner the reſt.

RULE LXXII.

Of Verbs in οω, whence the grammarians form the Third Conjugation of Contracts.

Verbs in ὁω contract ο followed by a ſhort vowel, or by ει, into ου: but if it be followed by a long vowel, it contracts then into ω. Otherwiſe the contraction is in οι; except οειν, which makes ειν in the infinitive.

As to verbs in ὁω, if the characteriſtic be followed by one of the two ſhort vowels ε, ο, or by the diphthong ει, the contraction is then in ει. But if one of the long vowels η or ω followeth, the contraction is in ω: and if there followeth a diphthong that has a ι either in it, or ſubſcribed, the contraction is then in οῖ; except the infinitive, where ι is firſt dropt, and afterwards οε is contracted into ει; thus ὁειν makes ειν, χρυσόειν, χρυσοῦν, *inaurare*, &c.

ANNOTATION.

Theſe rules are as well for the active, as for the paſſive and middle. But to render them more eaſy and ſerviceable, it is ſufficient to form a ſimple idea of the common manner of conjugating, as τίω, or τύπτω; and afterwards to contract the characteriſtic with the ſubſequent vowel or diphthong, without being at the trouble of conjugating and pronouncing each perſon two different ways at once, according to the common method, which is attended with great confuſion. Wherefore I have diſtinguiſhed the following tables by two different colours, to the end that taking in each tenſe the black *all at once (which denotes the common conjugation) and next the* red *of the ſame tenſe (which marks the contracted conjugation) young beginners may learn to conjugate theſe verbs without any difficulty.*

TABLE of CIRCUMFLEX

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.
I. PRES. ίω.	Φιλ-1. ίω, ίεις, ίει, ῶ, ῖῖς, ῖῖ, Amo, as, at. ίομεν, ίετε, ίουσι, ῦμεν, ῖῖτε, ῦσι.	Φιλ-2. ίω, ίης, ίη, ῶ, ῇς, ῇ, Amem, es, et. ίωμεν, ίητε, ίωσι, ῶμεν, ῆτε, ῶσι.	
Imp.	Ἐφίλ-1. ιον, ιες, ιε, ιν, ιες, ιε, Amabam, as, at. ίομεν, ίετε, ιον, ῦμεν, ῖῖτε, ῦον.		Φιλ-2. οίμι, οις, οι, οῖμι, οῖς, οῖ, Amarem, es, et. οίμεν, οίτε, οίεν, οῖμεν, οῖτε, οῖεν.
II. PRES. άω.	Τιμ-1. άω, άεις, άει, ῶ, ᾷς, ᾷ, Honoro, as, at. άομεν, άετε, άουσι. ῶμεν, ᾶτε, ῶσι.	Τιμ-2. άω, άης, άη, ῶ, ᾷς, ᾷ, Honorem, es, et. άωμεν, άητε, άωσι, ῶμεν, ᾶτε, ῶσι.	
Imp.	Ἐτίμ-1. αον, αες, αε, ων, ας, α, Honorabam, as, at. άομεν, άετε, αον, ῶμεν, ᾶτε, ῶον.		Τιμ-2. άοιμι, άοις, άοι, ῷμι, ῷς, ῷ, Honorarem, es, et. άοιμεν, άοιτε, άοιεν, ῷμεν, ῷτε, ῷεν.
III. PRES. όω.	Χρυσ-1. όω, όεις, όει, ῶ, οῖς, οῖ, Inauro, as, at. όομεν, όετε, όουσι, οῦμεν, οῦτε, οῦσι.	Χρυσ-2. όω, όης, όη, ῶ, οῖς, οῖ, Inaurem, es, et. όωμεν, όητε, όωσι, ῶμεν, ῶτε, ῶσι.	
Imp.	Ἐχρύσ-1. ουν, οες, οε, ουν, ους, ου, Inaurabam, as, at. όομεν, όετε, όουν, οῦμεν, οῦτε, οῦν.		Χρυσ-2. οίμι, οις, οι, οῖμι, οῖς, οῖ, Inaurarem, es, et. οίμεν, οίτε, οίεν, οῖμεν, οῖτε, οῖεν.

VERBS ACTIVE.

IMPERATIVE.	INFINITIVE.	PARTICIPLES.
φίλ- { ει, είτω, ῶ, ῶτω, Ama, ato. ῖτε, είτωσαν, ῶντι, είτωσαν.	φιλ- { εῖν, ῆν, Amare.	φιλ- { ῶν, οῦντος, ῶν, οῦντος, οῦσα, οῦσης, οῦσα, οῦσης, οῦν, οῦντος, οῦν, οῦντος.
τίμ- { α, αίτω, ᾶ, άτω, Honora, ato, ᾶτε, αίτωσαν, ῶντι, άτωσαν.	τιμ- { ᾶν, ᾶν, Honorare.	τιμ- { ῶν, ῶντος, ῶν, ῶντος, ῶσα, ῶσης, ῶσα, ῶσης, ῶν, ῶντος, ῶν, ῶντος.
χρυσ- { ου, ούτω, οῦ, ούτω, Inaura, ato. οῦτε, ούτωσαν, οῦντι, ούτωσαν,	χρυσ- { οῦν, οῦν, Inaurare.	χρυσ- { οῦν, οῦντος, οῦν, οῦντος, οῦσα, οῦσης, οῦσα, οῦσης, οῦν, οῦντος, οῦν, οῦντος.

CHAP. XXIII.

Obſervations on the Two Tenſes capable of Contraction in Circumflex Verbs.

That ſeveral change their characteriſtic, and therefore vary in their contraction.

THERE are verbs that have ſometimes α, and ſometimes ε for their characteriſtic, terminating in άω, or in έω, in the ſame ſignification; as γηρέω and γηράω, *miſereor:* λωφέω and λωφάω, *ceſſo:* ξυρέω and ξυράω, *rado:* συλέω and συλάω, *ſpolio:* αἰονέω and αἰονάω, *perfundo.*

Others have ſometimes ε, and ſometimes ο; as δηλέω and δηλόω, *manifeſto:* σαθμέω and σαθμάω, *pondero:* πολέμοω, *belligero.*

Others have ſometimes α, and ſometimes ο; as βιάω and βιόω, *vivo.* And ſometimes even ε, α, or ο; as κνυζέω, κνυζάω, and κνυζόω, *gannio.*

There are ſome likewiſe which are both barytons and circumflex; as,

αἴδομαι,	et αἰδέομαι, αἰδοῦμαι, *revereor.*
βόσκω,	et βοσκέω, *paſco.*
γήθω,	et γηθέω, *gaudeo.*
γράφω,	et γραφέω, *ſcribo.*
διδάσκω,	et διδασκέω, *doceo.*
εἴδω,	et εἰδέω, *ſcio.*
εἴλω,	et εἰλέω, *volvo, verto.*
ἕλκω,	et ἑλκέω, *traho.*
ἐπιμέλομαι,	et ἐπιμελέομαι, *curo.*
κυλίνδω,	et κυλινδέω, *volvo.*
κύω,	et κυέω, *utero geſto.*
ξύρομαι,	et ξυροῦμαι, *rado.*
ῥίπτω,	et ῥιπτέω, *jacio.*
τρύχω,	et τρυχόω, *attero, abſumo.*

That Diſſyllables in ίω are not contracted throughout.

Diſſyllables in ίω are ſeldom contracted in the firſt perſon ſingular of the preſent, or imperfect; no more than in the firſt and third plural. Wherefore we ſay, πλίω, *navigo;* πλίομεν, *navigamus;* πλίουσι, *navigant;* and not πλῶ, πλοῦμεν, πλοῦσι: though we read in Heſych. δοῦσι for δίουσι, *ligant.*

Neither

Neither are they often contracted in the ſubjunctive, optative, or participle; though we find πλῶν in verſe for πλέων, *navigans.*

Σὺν τῷ Θεῷ πλῶν, κἂν ἐπὶ ῥιπὸς πλέοις.
Cum Deo navigans, etiam in crate naviges.

And in Ariſtophanes ἀναδῶν for ἀναδέων, *religans, coronans.*

But they are contracted in the imperative and infinitive, though we ſometimes find them uncontracted; διαῤῥεῖν, *diffluere:* διαπλεῖν *pernavigare, tranſmittere.*

Rule LXXIII.

The Contraction A changed into H.

A contracted from αε *is ſometimes changed into* η.

Examples.

The contraction of αε into α, whether with ι ſubſcribed or not, is by the Dorics formed alſo in η; it being cuſtomary with them, as the etymologiſt obſerves, to change αε into η. For as from τὰ ἐμὰ, they ſay τημὰ, *mea*; ſo from γελάεις they form γελῆς, *rides*; from διψάεις, διψῆς, *ſitis*; even without ſubſcribing the ι, becauſe they reject it before the contraction. In this they are ſometimes imitated by the Attics, who ſay πεινῆς, *eſuris*; ζῆς, *vivis*; ζῆ, *vivit*; ζῆτε, *vivitis:* and in the imperfect, ἔζην, -ης, -η, *vivebam, -as, -at,* from ζάω, *vivo:* and the ſame in the infinitive. But of this hereafter.

Obſervations on the Imperfect Indicative.

The imperfect of all circumflex verbs has ever an accent on the penultima; an acute, if the laſt be long; a circumflex, if it be ſhort.

Among thoſe that come from άω, ſome are monoſyllables; as δράω, δρῶ, *facio:* κλάω, κλῶ, *frango:* but verbs of two ſyllables, which according to the Attics have rejected the ι, are not contracted. Hence we read in Lucian, τὶ κλάεις; *quid ploras?* for κλαίεις: thus from κάω for κάιω, *uro,* comes κάεις, and not κᾷς, &c.

On the Contraction of the Subjunctive.

We have remarked that in verbs in όω, the ο contracts into οι, when it is followed by an η ſubſcribed; whereas it contracts into ω, when there followeth a ſimple η. Examples of the firſt are ſeen in the ſingular; and of the other in the dual and plural.

Therefore the ſecond and third perſon ſingular aſſumes here in all ſorts of verbs a diphthong in the penultima, either proper or improper. But in the dual and plural there is always a long vowel, as may be ſeen above.

On the OPTATIVE.

RULE LXXIV.

That the Attics change μι into ην.

In the optative of circumflex verbs the Attics change μι *into* ην.

The Attics change μι into ην in the preſent optative of the three ſorts of circumflex verbs, and conjugate them like the paſſive aoriſts, according to the analogy of the conjugation of verbs in μι; of which hereafter.

φιλοί-ην, ης, η.
τιμώ-ητον, ήτην.
χρυσοί-ημεν, ητε, ησαν.

Thus φρονοίην, *ſaperem:* καλοίην, *vocarem:* ῥιγοίην, *frigerem, horrerem:* φερβοίην, *tuerer:* ἀγαπώην, *diligerem:* ἀποδρώην, *aufugerem:* τρυφώην, *gauderem.*

ANNOTATION.

As there are ſeveral barytonous verbs, which become circumflex, or borrow their tenſes from thence, ſo they admit of this ſame formation; as ἐκπεφευγοίην from Sophoc. in Euſtath. for ἐκπεφεύγοιμι, from φεύγω, *fugio:* λαχοίην, or, in the Æolic form, λαχόην, for λάχοιμι, from λαγχάνω, *ſortior.* And in Hom. Il. ξ. ἐπισχοίης, *tenere poteris*, the ſecond perſon of ἐπισχοίην, for ἐπίσχοιμι: τρεφοίην, and by ſyncope τρέφοιν, in Eurip. for τρέφοιμι, from τρέφω, *nutrio.*

On the INFINITIVE.

I ſhould think that not only in verbs in όω, but, moreover, in thoſe in έω and άω, the contraction of the infinitive is made by firſt caſting away ι, and afterwards drawing the two vowels into one, as uſual; ποιέιν, ποιεῖν: βοάειν, βοᾶν (and not βοᾷν, according to Urban and Caninius): χρυσόειν, χρυσοῦν. Though Gaza will have it, that verbs in άω ſubſcribe ι; βοᾷν, *clamare:* πεινᾷν, *eſurire:* pretending that all infinitives ſhould have a diphthong, except ζῆν, *vivere.*

The opinion of Gaza has been adopted by the greateſt part of the modern grammarians, Ramus, Sylburgius, Cruſius, Sanctius, Merigon, and others. But Laſcaris in his third book, treating of ᾳ ſubſcribed, ſays that even the Greek grammarians themſelves were divided upon this article: and beſides the authority of Urban and Caninius, we are told by Theodoſius, Herodian, and ſome other very ancient grammarians, that there is this difference between barytonous and circumflex verbs, that the former take their infinitive from the third perſon of the preſent indicative, by adding ν; τύπτει, verberat; τύπτειν, verberare: *whereas the latter take it from the third perſon of the imperfect, by adding*

ing ν, and dropping the augment; as ἐποίει, faciebat; ποιεῖν, facere: ἐβόα, clamabat; βοᾶν, clamare: ἐχρύσου, inaurabat; χρυσοῦν, inaurare. *And their reaſon is, that no tenſe ending with ν, hath before this ν another letter which is not pronounced; which would be the caſe, if α was to be ſubſcribed in the infinitive. And the juſtneſs of this analogy appears ſtill further from hence, that if we were to form the infinitive of verbs in ὁω, from the third perſon preſent, we ſhould be obliged from* χρυσοῖ, *to make* χρυσοῖν, inaurare; *whereas, taking it from the imperfect* ἐχρύσου, *we naturally make* χρυσοῦν. *Wherefore this ancient formation ſeems to be the moſt analogical. Moreover, we meet with very ancient MSS. in the king's library, which ſufficiently aſcertain it, though we do not pretend abſolutely to condemn the other manner.*

CHAP. XXIV.

Of the Tenſes of Circumflex Verbs, which conform to the analogy of the Barytons.

RULE LXXV.

Of the Penultima of Circumflex Futures.

A ſhort vowel before a circumflex verb is commonly made long in the future.

EXAMPLES.

CIrcumflex verbs commonly change their characteriſtic into its correſponding long vowel in the future, and conſequently in the perfect: thus,

ι, α	into η	φιλέω,	*amo,*	φιλήσω,	πεφίληκα.
		βοάω,	*clamo,*	βοήσω,	βεβόηκα.
ο	into ω	χρυσόω,	*inauro,*	χρυσώσω,	κεχρύσωκα.

Nevertheleſs we muſt except ſeveral which retain their ſhort characteriſtic.

1. *Whether it be* ε; *as* αἰδέω, ad reverentiam adduco, αἰδέσω: *and in like manner* ἀρκέω, ſufficio; ἀλέω, molo; ἀκέω, medeor; νεικέω, rixor; ὀλέω, perdo; τελέω, perficio; τρέω, trepido; ξέω, polio.

2. *Or* α; *as* γελάω, rideo, γελάσω: *likewiſe* φωράω, deprehendo; χαλάω, laxo; ἐλάω, agito; ἐράω, amo; ὁράω, video; περάω, tranſeo; πειράω, tento; φυράω, miſceo. *Alſo diſſyllables that do not form a verb in* μι; *as* θλάω, contundo, collido, θλάσω; κλάω, frango, κλάσω; φλάω, contundo, voro; δράω, facio, &c. *But*

thoſe that form verbs in μι, *change* α *into* η *in the future*; *as* τλάω, τλῆμι, tolero, τλήσω; χράω, χρῆμι, commodo, do utendum; φθάω, φθῆμι, prævenio.

3. *Or* ο *in verbs not derived from a noun*; *as* ἀρόω, aro, ἀρόσω; ὀνόω, vitupero, ὀνόσω. *But thoſe derived from a noun, change* ο *into* ω; *as* χρυσόω, χρυσώσω, inauro, *from* χρυσὸς, aurum: χειρόω, χειρώσω, manuum vi ſupero, in poteſtatem redigo, *from* χεὶρ, manus, *&c.*

4. *And generally all thoſe, from whence are formed verbs in* σκω, *or in* νύω, *and* νυμι, *retain their ſhort characteriſtic*; *as*,

ἀρέω, *or* ἀρέσκω, placeo, *fut.* ἀρέσω: ἀμφιέω, *or* ἀμφιεννύω, circuminduo, *fut.* έσω. *In like manner*,

γηράω, *whence* γηράσκω, ſeneo *or* ſeneſco, γηράσω: κεράω, *whence* κεραννύω, miſceo: πετάω, *whence* πετανύω, pando.

βόω, whence βόσκω, paſco, βόσω: ὀμόω, *whence* ὀμνύω, juro.

Several of theſe verbs have even a double future, that is, with a long or a ſhort vowel: and then the verbs in έω *oftener make* έσω, *than* ήσω; *as* ἐπαινέω, laudo, approbo, ἐπαινέσω, νίκα, *&c. always retaining* ε *ſhort.*

RULE LXXVI.

Of the Second Future, Second Aoriſt, and Perfect Middle of Circumflex Verbs.

1. *Circumflex verbs are either without the ſecond future and aoriſt, and perfect middle:*
2. *Or elſe they form them from the preſent, after the contraction is made, without making any change in the penultima.*

EXAMPLES.

1. Circumflex verbs coming from όω, are generally without the ſecond future and aoriſt, and perfect middle, which is always formed from the two former tenſes.

Thoſe that come from έω, or άω, have theſe tenſes but very ſeldom, and only when the verb, after being contracted, does not terminate in ω pure; as φιλέω, φιλῶ, *amo.*

2. And then theſe tenſes are formed naturally from the preſent, after the contraction is made, retaining its characteriſtic and penultima, and aſſuming always their proper

proper augment and termination, without minding the other rules of the penultima of the ſecond aoriſt, or the ſecond future of barytons.

The preſent and ſecond future are then alike; as φιλέω, φιλῶ, *amo* et *amabo:* and thence comes the ſecond aoriſt, ἔφιλον; perfect middle, πέφιλα, *amavi.* In like manner, τελέω, τελῶ, *perficio* et *perficiam*, and not ταλῶ; ſecond aoriſt, ἔτελον, and not ἔταλον; perfect middle, τέτελα, and not τέτολα, *perfeci:* δεπέω, δεπῶ, *ſono* et *ſonabo:* ἔδεπον, and not ἔδοπον: δέδεπα, and not δέδοπα, *ſonavi:* εὑρέω, *invenio*, εὗρον, Luci. and not ὗρον, *inveni.* Likewiſe μυκάω, μυκῶ, *mugio* et *mugiam:* ἔμυκον, μέμυκα, *mugivi*, &c.

But ſometimes the poets change the ſhort penultima into a long one, in theſe preterites: thus from λαλέω, λαλῶ, loquor, obſtrepo, *comes* λέλαλα, *in Eurip. and* λέληλα *in the etymologiſt. From* μέλεω, curo, *comes* μέμηλα: ᾗ τόσσα μέμηλε, *Hom.* curæ ſunt.

Monoſyllables are always deprived of theſe ſame tenſes, except the three following, σχέω, σχῶ, habeo *et* habebo, *from whence cometh* κατασχεῖς, inhibebis: ἔσχον, habui: σβέω, extinguo, σβῶ, ἔσβον: σπάω, σπῶ, evello, traho, ſorbeo, ἔσπον, &c.

Of the other Tenſes and Moods.

The other tenſes are eaſy. From the future φιλήσω, for inſtance, comes the firſt aoriſt ἐφίλησα, *amavi:* from the perfect πεφίληκα, is formed the plu-perfect ἐπεφιλήκειν. And ſo in the other moods.

In the ſubjunctive, firſt aoriſt φιλήσαιμι, Æol. φιλήσειαν, ας, perfect πεφιλήκοιμι; and in the ſame manner the reſt: which agreeing entirely with the analogy of barytonous verbs, does not want any further explanation; we proceed therefore to the paſſive and middle, and thence to the peculiar dialects of theſe verbs.

CHAP. XXV.

Of the Paſſive and Middle Circumflex.

THE paſſive of circumflex verbs is formed from the active, following the ſame rules of contraction, and the ſame remarks as we have made above. Wherefore it will ſuffice to exhibit here a table of its conjugation.

TABLE

TABLE of CIRCUMFLEX

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.
I. PRES. έω.	Φιλ-1. ούμαι, ῆ, είται, ῶμαι, ῇ, ᾶται, Amor, aris, atur. ούμεθα, είσθε, ούνται, ώμεθα, ᾶσθε, ῶνται.	Φιλ-2. ώμαι, ῆ, ήται, ῶμαι, ῇ, ᾶται, Amer, eris. ώμεθα, ήσθε, ώνται. ώμεθα, ᾶσθε, ῶνται.	
Imp.	Ἐφιλ-1. ούμην, ού, είτο, ώμην, ῶ, ᾶτο. Amabar, aris. ούμεθα, είσθε, ούντο, ώμεθα, ᾶσθε, ῶντο.		Φιλ-2. οίμην, οιο, οιτο, οίμην, οῖο, οῖτο, Amer, eris. οίμεθα, οισθε, οιντο, οίμεθα, οῖσθε, οῖντο.
II. PRES. άω.	Τιμ-1. άομαι, ᾷ, άεται, ῶμαι, ᾷ, ᾶται, Honoror, aris, atur. αόμεθα, άεσθε, άονται, ώμεθα, ᾶσθε, ῶνται.	Τιμ-2. άωμαι, ᾷ, άηται, ῶμαι, ᾷ, ᾶται, Honorer, eris. αώμεθα, άησθε, άωνται, ῶμεθα, ῶσθε, ῶνται.	
Imp.	Ἐτιμ-1. αόμην, άου, άετο, ώμην, ῶ, ᾶτο, Honorabar, aris, atur. αόμεθα, άεσθε, άοντο, ώμεθα, ᾶσθε, ῶντο.		Τιμ-2. αοίμην, άοιο, άοιτο, ῴμην, ῷο, ῷτο, Honorarer, eris. αοίμεθα, άοισθε, άοιντο, ῴμεθα, ῷσθε, ῷντο.
III. PRES. όω.	Χρυσ-1. όομαι, όῃ, όεται, οῦμαι, οῖ, οῦται, Inauror, aris, atur. ούμεθα, όεσθε, όονται, ούμεθα, οῦσθε, οῦνται.	Χρυσ-2. όωμαι, όῃ, όηται, οῦμαι, οῖ, οῦται, Inaurer, eris, etur. ώμεθα, όησθε, όωνται, ώμεθα, οῶσθε, ῶνται.	
Imp.	Ἐχρυσ-1. ούμην, όου, όετο, ούμην, οῦ, οῦτο, Inaurabar, aris, atur. ούμεθα, όεσθε, όοντο, ούμεθα, οῦσθε, οῦντο.		Χρυσ-2. οοίμην, όοιο, όοιτο, οίμην, οῖο, οῖτο, Inaurarer, eris, etur. οοίμεθα, όοισθε, όοιντο, οίμεθα, οῖσθε, οῖντο.

VERBS PASSIVE.

IMPERATIVE.	INFINITIVE.	PARTICIPLES.
Φιλ- ού, εἴσθω, οῦ, εἴσθω, Amare, ator. ἔισθε, εἰσθωσαν, οῦσθε, εἰσθωσαν.	Φιλ- ἔισθαι, οῦσθαι, Amari.	Φιλ- εόμενος, εομένη, όμενος, ομένη, εομένη, εομένης, ομένη, ομένης, εόμενον, εομένη, όμενον, ομένην.
Τιμ- ά, αέσθω, ῶ, ἄσθω, Honorare, ator. ἄεσθε, αέσθωσαν, ᾶσθε, ἀσθωσαν.	Τιμ- ἄεσθαι, ᾶσθαι, Honorari.	Τιμ- αόμενος, αομένη, ώμενος, ωμένη, αομένη, αομένης, ωμένη, ωμένης, αόμενον, αομένη, ώμενον, ωμένην.
Χρυσ- ού, οέσθω, οῦ, ὤσθω, Inaurare, ator. όεσθε, οέσθωσαν, ῶσθε, ὤσθωσαν.	Χρυσ- όεσθαι, ῶσθαι, Inaurari.	Χρυσ- ούμενος, ουμένη, ούμενος, ουμένη, ουμένη, ουμένης, ουμένη, ουμένης, ούμενον, ουμένη, ούμενον, ουμένην.

Of the Perfect Paſſive of Circumflex Verbs.

The perfect paſſive is formed from the active, by changing κα into μαι; as πεποίηκα, πεποίημαι: βεβόηκα, βεβόημαι: κεχρύσωκα, κεχρύσωμαι. When the third perſon ſingular happens to be in ται pure; as βεβόηται, πεποίηται, κεχρύσωται, a σ is inſerted in the dual, and in the ſecond plural, after the manner of barytonous verbs.

But if the penultima of the active be ſhort, a σ is likewiſe inſerted in the firſt perſon; as in τελέω, *finio*, τετέλεκα, τετέλεσμαι: γελάω, *rideo*, γεγέλακα, γεγέλασμαι, &c.

Except among thoſe in έω; δέω, *ligo*, δέδεκα, δέδεμαι, from whence comes ἐδέθην. Though we ſay ὁ δεσμὸς, *vinculum*, as if it came from δέδεσμαι.

Except alſo among thoſe in άω; δράω, *facio*, δέδρακα, δέδραμαι, from whence δράμα, *repræſentatio, actus comicus, aut tragicus:* as likewiſe ὁράω, *video*, ὧρακα, ὧραμαι: θεάομαι, *ſpecto*, ἰάομαι, *medeor*: πειράομαι, *tento*. But the following have both: κεράω, *miſceo*, κεκέραμαι, and κεκέρασμαι: ἐλάω, or ἐλαύνω, *agito*, ἤλαμαι, and ἤλασμαι.

Except likewiſe among thoſe in όω; ἀρόω, *aro*: ἤροκα, ἤρομαι, σαι, ται, from whence ἀροτὴρ, *arator*.

Of the Second Perſon in σαι.

When the ſecond perſon ſingular of the preſent is in σαι, according to what we have ſaid, Rule L. the contraction then is made differently; as καυχάομαι, ῶμαι, *glorior*, καυχάεσαι, ᾶσαι; and not καυχάῃ, καυχᾷ. But this is ſtill agreeable to the analogy of the rules of contraction, ſince αε ought to make α, according to Rule lxxi.

Of Circumflex Middle Verbs.

The preſent and imperfect are the ſame with the paſſive, after the manner of barytons.

The ſecond aoriſt, ſecond future, as alſo the perfect and plu-perfect, ought to conform to the rule above given, pag. 183.

So that there remain only two tenſes, viz. the firſt future

future and first aorist, which are regularly formed in the same manner as barytons: thus from φιλέω, ήσω, is formed,

First Future.		First Aorist.	
Indicat.	φιλήσομαι.	Indicat.	ἐφιλησάμην.
	Subjunct. φιλήσωμαι.		
Optat.	φιλησοίμην.	Optat.	φιλησαίμην.
	Imperat. φίλησαι.		
Infinit.	φιλήσισθαι.	Infinit.	φιλήσασθαι.
Particip.	φιλησόμενος.	Particip.	φιλησάμενος.

In like manner the other verbs in άω and όω; τιμάω, ήσω, τιμήσομαι, ἐτιμησάμην, &c. χρυσόω, ώσω, χρυσώσομαι, ἐχρυσωσάμην, &c.

CHAP. XXVI.

Observations on the Dialects of Circumflex Verbs.

Concerning circumflex verbs, over and above what they have in common with barytons, we may remark here,

1. *That in verbs in ίω, the poets and Ionics insert an ι before ι, to form a diphthong; as* πνίϊσσα, *for* πνίσσα, spirans: ἀκείομεν, medemur, *for* ἀκέομεν, &c.

2. *That the Ion. and Dor. oftentimes change ε into ει, in verbs in εω, and sometimes in verbs in αω, when they do contract, which is not always. Thus they say* ποιεῦνται, *for* ποιοῦνται, faciunt: ἀνδρείμενος, *for* ἀνδρούμενος, *from* ἀνδρόω, viriliter ago.

3. *That the Ionics, who frequently contract those in άω, (which they omit to do in other verbs) sometimes insert also an ε before ω; as* χρεώμενος *for* χρώμενος, utens, *from* χράομαι. *But when they do not contract these verbs, they generally change the characteristic α into ε,* ὁρεόμενος, *for* ὁρώμενος, visus, *from* ὁράομαι, videor: χρέεται, *for* χράεται, utitur, *from* χράομαι, utor.

4. *The contraction ω is changed into α, but the Dor. and Æol.* χαλᾶσι, *for* χαλῶσι, laxant, *from* χαλάω, *which is common in the participle:* γελᾶν, *for* γελῶν, ridens, *&c.*

5. *The same Dorics and Ionics put sometimes ευ for the ω, which arises from the contraction; as* ἠγάπευν, *for* ἠγάπων, amabant: ἠρώτευν, *for* ἠρώτων, interrogabant: ὀπτεύμενον, *for* ὀπτώμενον, assatum.

They are also accustomed to contract the verbs in εω and αω in other tenses besides the present and imperfect; which is very frequently done in βοάω, νοέω, *and* διάομαι, *as may be seen in Theocritus, Herodotus, and others. For example,* παραβώσας, *for* παραβοήσας, clamans: ἐβώσατο, *for* ἐβοήσατο, clamavit: ἐπιβώσομαι, *for* ἐπιβοήσομαι, inclamabo. *In like manner,* νώσατο, *for* ἐνοήσατο, intellexit: νωσάμενος, *for* νοησάμενος, intelligens: ἐννώσας, *for* ἐννοήσας, intelligens: ἐνίνωτο, *for*

for ἐνόησε, intellexit, *Likewiſe* θῆσαι, *for* θέασαι, conſidera: θασάμενος, *for* διασάμενος, conſiderans, *&c.*

6. *In verbs in* άω, *the contraction being made in* α, *the poets by an Ionic reſolution inſert another* α; *as* γιλάαν, *for* γιλᾶν, ridere: μηχανάασθαι, *for* μηχανᾶσθαι, machinari: ἰνδιάασκον, *for* ἰνδίασκον, *from* ἰνδιάω, meridior.

If the contraction be in ω, *and the penultima long, they add another* ω; *as* πηδάω, πηδῶ, πηδῶω, ſalio. *But if the penultima be ſhort, they inſert an* ο; *as* ἀντιάω, ἀντιῶ, ἀντιόω, occurro: βοάω, βοῶ, βοόω, clamo; *which they conjugate thus:*

βοόω, βοάᾳς, βοάᾳ; βοόωμεν, βοάατε, βοόωσι;

always drawing back the accent. From hence comes λαμπετόωντι, *in Hom. for* λαμπετῶντι, ſplendenti, *from* λαμπετάω, luceſco, ſplendeo: γοόωσα, weeping, *for* γοῶσα, *fem. part. from* γοάω, ῶ, lugeo.

7. *The Dorics alſo, as has been already obſerved, change the contraction* α *into* η. *Wherefore in Hom.* τῇ νῦν ὅτος ἰμάντα, *Il.* ξ. cape nunc cingulum; τῇ *is there for* τᾶ *or* τάι, *from the unuſual verb* τάω, *from whence comes* τείνω, *perf.* τέτακα *and* τέταμαι. *And* τὰ ᾗ αὐτὸς ἐν ὀφθαλμοῖσιν ὀρῆαι, *is the ſecond perſon Doric of* ὀράομαι, ὀράεαι, ὀρᾶσαι, ὀρᾶαι, ὀρῆαι: *or elſe it comes from the Æol.* ὀρῆμαι.

8. *We likewiſe find in Hom.* μεμνίῳτο, conſideraret, *with the augment and an additional* ι, *for* μνῶτο, *third perſon optative, formed by contraction from* μνάοιτο. *Thence alſo comes* μεμνῆτο, *in Xenoph.* μεμνῶμεθα, *in Sophocl.* μεμνοῖτο *in the comic Cratinus, and* μεμναίατι, *in Pindar, according to the Dorics, unleſs we chooſe to take them as preterites, for* μεμνῆτο, *from* μνάομαι, memini.

ANNOTATION.

Hitherto we have treated of verbs in ω, whether barytons or circumflex; now we proceed to verbs in μι.

The End of the THIRD BOOK.

BOOK IV.

Of the CONJUGATION *of* VERBS *in* μι.

CHAP. I.

Of the nature and diviſion of Verbs in μι.

THE verbs in μι do not form a diſtinct conjugation, if we believe Herodian the grammarian, ſon of Apollonius, who flouriſhed near fifteen hundred years ago. This opinion has been embraced in theſe latter times, by Ramus, Sylburgius, Cranzius, and others; for this reaſon that they are only derivatives of verbs in ω, and have but very few tenſes. Nevertheleſs, their analogy is ſo different from the reſt, as to make it not at all improper to allow them a particular conjugation.

Theſe verbs are always derived from thoſe in ω pure.

For notwithſtanding that we read in the writings of poets, ἴχημι, to have; φέρημι, to carry; βρίθημι, to be heavy, *&c. ſtill the* η, *which is in the penultima, makes it evident, that they are not ſo properly derived from* ἴχω, φέρω, βρίθω, *as from* ἰχέω, φερέω, βριθέω, *&c. it being very uſual for barytons to be changed into circumflex; though we meet with ſome whoſe primitives are obſolete.*

But one thing here muſt be obſerved, which few ſeem to have attended to, viz. that the analogy of this conjugation partakes properly of the Ionic dialect: now the Ionics generally reſolve the verbs in ω *into* εω; τυπτέω *for* τύπτω, verbero: τυφθέω *for* τυφθῶ, verberatus ſum.

From

From hence likewiſe it comes, that the third perſon ſingular of theſe verbs is in σι, τίθησι, he placeth: *which is a kind of extenſion of ſyllables, juſt as they frequently add this* σι *to the dative plural of pariſyllabic nouns*; λόγοισι *for* λόγοις, *&c. For whereas we ſhould naturally ſay,* τίθημι, ης, η, *juſt as we ſay,* ἐτύφθην, ης, η; τυφθῶ, ῇς, ῇ: *inſtead of that we ſay,* τίθημι, ης, η; *and in the ſame manner in the ſubjunctive,* τυφθῶ, ῇς, ῇσι.

Theſe verbs may be divided into two ſorts; regular, and irregular.

The regular, which make but a very ſmall number, are thoſe which are formed and conjugated after the manner we now intend to deſcribe. They are derived from verbs in έω, άω, όω, ύω: from whence ariſe four ſorts of characteriſtics, ε, α, ο, υ, which gave occaſion to grammarians to make four different conjugations; and which ought to be attended to, as being of uſe in learning to conjugate.

RULE I.

Formation of the Verbs in μι.

1. *Theſe verbs change* ω *into* μι:
2. *They make their reduplication with an* ι:
3. *They change in the ſingular their ſhort characteriſtics,* ε, α, ο, *into the correſponding long ones; but the ſhort characteriſtics are reſtored in the dual and plural:*
4. *In every thing elſe they conform to the barytonous paſſive aoriſts:*
5. *Excepting that the third perſon of* μι *in the preſent makes* σι; *as* τίθημι, ης, ησι.

EXAMPLES.

Three things are to be conſidered in the formation of verbs in μι.

1. The termination, which is to change ω into μι.

2. The reduplication, which is properly to repeat the firſt conſonant of the verb with an ι, as δόω, δίδωμι; always taking a ſmooth conſonant, inſtead of an aſpirate, as θέω, τίθημι, &c. after the manner of the augment, Rule v. of the preceding book.

But

But we call it an improper reduplication, when the verb aſſumes only an ι, generally marked with a rough breathing, without repeating the firſt conſonant: which happens to verbs commencing with ϛ, στ, or a vowel; ϛάω, ἱϛάω: στάω, *to fly*, ἵπτάω: ἴω, ἵεω, ἵημι, *to ſend.*

3. The change of the characteriſtics ε, α, ο, into their proper long vowels; θέω, τίθη-μι, *to put*: ϛάω, ἵϛη-μι, *to ſtand*: δόω, δίδω-μι, *to give.* And this long penultima generally remains in the ſingular: but in the dual and plural the ſhort characteriſtics are reſtored. Which if the young beginner does but mind, he will ſoon learn to conjugate.

4. For in every thing elſe theſe verbs conform almoſt in each mood to the paſſive aoriſt. Hence the ſecond perſon of the preſent indicative is in σ, like that of the paſſive aoriſt; τίθης, *ponis*: ἐτύφθης, *verberatus fuiſti.*

But the third perſon ſingular of the ſame tenſe is formed from the firſt, changing μι into σι; τίθη-μι, τίθη-σι; *concerning which ſee what has been ſaid in the beginning of this chapter.*

We muſt likewiſe except the third perſon plural; but this is by another analogy, which we have already taken notice of in the preceding book, and which we ſhall mention again in the next chapter.

The verbs in υμι have neither a reduplication, nor a change of the penultima; but υ being common, paſſeth for long in the ſingular, and for ſhort in the plural. They want both the ſubjunctive and the optative.

Even the other verbs have but three tenſes, the preſent, the imperfect, and the ſecond aoriſt; taking the reſt from the verbs in ω, whence they are derived: wherefore we ſhall firſt treat of theſe tenſes, reſerving to ſpeak afterwards of the others, which have hardly any thing particular. And we ſhall begin with repreſenting theſe three tenſes in a general table, intending to treat afterwards of each ſeparately, with their dialects and ſpecial rules.

TABLE *of* CONJUGATION

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.
I. ΕΩ. PRES.	Τίθ- 1. ημι, ης, ησι, pono, is, it. εμεν, ετε, ἱᾶσι. Ion. ἱασι.	Τιθ- 2. ω̃, ῃ̃ς, ῃ̃, ponam, as, at. ω̃μεν, ῆτε, ω̃σι.	
Imp.	Ἐτίθ- 1. ην, ης, η, ponebam, as, at. εμεν, ετε, εσαν.		Τιθ- 2. εἴην, εἴης, εἴη, ponerem, es, et. εἶμεν, εἶτε, εἶεν.
A. 2.	Ἔθ- 1. ην, ης, η, &c. posui, isti, it.	Τιθ- 2. ω̃, ῃ̃ς, ῃ̃, &c. posuerim, is, it.	Τιθ- 3. εἴην, εἴης, εἴη, &c, posuerim, is, it.
II. ΑΩ. PRES.	Ἱς- 1. ημι, ης, ησι, sto, as, at. αμεν, ατε, ᾶσι.	Ἱς- 2. ω̃, ᾷς, ᾷ, stem, es, et. ω̃μεν, ᾶτε, ω̃σι.	
Imp.	Ἵς- 1. ην, ης, η, stabam, as, at. αμεν, ατε, ασαν.		Ἱς- 2. αίην, αίης, αίη, starem, es, et. αἶμεν, αἶτε, αἶεν.
A. 2.	Ἔς- 1. ην, ης, η, &c. steti, isti, it.	Ἱς- 2. ω̃, ῃ̃ς, ῃ̃, &c. steterim, is, it.	Ἱσ- 3. αίην, αίης, αίη, &c, steterim, is, it.
III. οΩ. PRES.	Δίδ- 1. ωμι, ως, ωσι, do, as, at. ομεν, οτε, ὀῦσι. Ion. ὁασι.	Διδ- 2. ω̃, ῲ̃ς, ῲ̃, dem, es, et. ω̃μεν, ῶτε, ῶσι.	
Imp.	Ἐδίδ- 1. ων, ως, ω, dabam, as, at. ομεν, οτε, οσαν.		Διδ- 2. οἴην, οίης, οίη, darem, es, et. οἶμεν, οἶτε, οἶεν.
A. 2.	Ἔδ- 1. ων, ως, ω, &c. dedi, isti, it.	Διδ- 2. ω̃, ῲ̃ς, ῲ̃, &c. dederim, is, it.	
IV. ΥΩ. PRES.	Ζεύγν- 1. υμι, υς, υσι, jungo, is, it. υμεν, υτε, υσι. Ion. ὑασι.		
Imp.	Ἐζεύγν- 1. υν, υς, υ, jungebam, as, at. υμεν, υτε, υσαν.		

for VERBS *in* μι.

IMPERATIVE.	INFINITIVE.	PARTICIPLES.
Τίθ- { ετι, έτω, pone, ito. ετε, έτωσαν.	Τιθ- έναι, ponere.	Τιθ- { εἰς, έντος, εῖσα, είσης, ἐν, έντος. } Ponens.
Τιθ- ἰς, ἑτω, &c. pone, ito.	Τιθ- εῖναι, ponere.	Τιθ- εἰς, ἐντος.
Ἵς- { αθι, άτω, sta, stato. ατε, άτωσαν.	Ἵς- άναι, stare.	Ἵς- { ἀς, άντος, ᾶσα, άσης, ἀν, άντος. } Stans.
ς- ῆθι, ήτω, &c. sta, stato.	ς- ῆναι, stare.	ς- ἀς, άντος.
Διδ- { οθι, ότω, da, dato, οτε, ότωσαν.	Διδ- όναι, dare.	Διδ- { ὰς, όντος, ῶσα, ώσης, ὸν, όντος. } Dans.
δ- ὶς, ότω, &c. da, dato, &c.	δ- ῶναι, dare.	δ- ὰς, όντος.
Ζεύγν- { υθι, ύτω, junge, ito. υτε, ύτωσαν.	Ζευγν- ύναι, jungere.	Ζευγν- { ὺς, ύντος, ύσα, ύσης, ύν, ύντος. } Jungens.

General Obſervations on the Dialects of Verbs in μι.

The Æolics and poets give this termination μι *to a great number of circumflex verbs. Whence we meet with ſome of theſe verbs without a reduplication, not only among thoſe in* υμι, *but likewiſe among the other ſort; as* φιλέω, φίλημι, to love: αἰνέω, ἄϊνημι, to praiſe: ὀνέω, ὄρημι, to aſſiſt: νοέω, νόημι, to comprehend, *or* underſtand. *From whence comes* ἐφίλη, he did love: ἐνόη, he did underſtand: νοεῖς, *or Æolic, drawing back the accent,* νόεις, he that underſtandeth; *and the like.*

In the ſame manner γελάω, to laugh, γέλημι: νικάω, to vanquiſh, νίκημι: ὁράω, to ſee, ὄρημι: κτάω, *for* κτείνω, to kill, κτῆμι.

The poets alſo either add, or take away the reduplication of the other ordinary verbs in μι, *as the meaſure of their verſe requires; in the ſame manner as they do with the augment of verbs in* ω.

Sometimes they repeat the two firſt letters for a reduplication; ἀλάω, ἄλημι, ἀλάλημι, to ſtray: ἀχέω, to be angry, ἀκάχημι; *paſſive,* ἀλάλημαι, ἀκάχημαι. *The ſame is obſerved in all the other moods.*

Sometimes they add a μ *to the reduplication;* πλάω, πιμπλάω, πίμπλημι, to fill: πράω, πιμπράω, πίμπρημι, to burn.

Some take their reduplication in the middle; ὀνέω, ὀνινέω, ὀνίνημι, to aſſiſt: *and others of the like ſort.*

The poets change alſo the ſhort characteriſtic for a long one in the dual and plural; or vice verſa in the ſingular, according to the exigency of the verſe.

The Ionians and Bœotians make their reduplication in ε; ἵεμι, *for* ἵημι; *obſerving the ſame in all other moods. Thus from* θνάω, *or* θνέω, *cometh* τίθνημι, to die: *from* τλάω, τίτλημι, to ſuffer: *from* νοέω, νενόημι, to think, *or* conſider: *from* τελέω, τετέλημι, to finiſh, *or* accompliſh: *which we likewiſe meet with even in verbs in* μι; κλῦμι, to hear, κέκλυμι, *from whence* κέκλυθι, to hearken.

CHAP. II.

Of the Active Tenſes in particular, with their Dialects:

And firſt of the INDICATIVE.

The Preſent Tenſe.

	1.	2.	3.	4.
Sing.	τίθ-ημι,	ἵ-ημι,	δίδ-ωμι,	ζεύγν-υμι,
Æol.	-εμμι,			
Bœot.	-ειμι,			
	τίθ-ης,	ἵ-ης,	δίδ-ως,	ζεύγν-υς,
	τίθ-ησι,	ἵ-ησι,	δίδ-ωσι,	ζεύγν-υσι.
Dor.	-ητι,	Dor. -ητι,	Dor. -ωτι,	
	-εῖ.	-ασι.	-οῖ.	

Dua

	1.	2.	3.	4.
Dual	τίθ-ετον,	ἵς-ατον,	δίδ-οτον,	ζεύγν-υτον,
	Æol. -ητον,			
	τίθ-ετον,	ἵς-ατον,	δίδ-οτον,	ζεύγγ-υτον.
Plur.	τίθ-εμεν,	ἵς-αμεν,	δίδ-ομεν,	ζεύγν-υμεν,
	Æol. -ημεν.			
	τίθ-ετε,	ἵς-ατε,	δίδ-οτε,	ζεύγν-υτε,
	τιθ-εῖσι,	ἵς-ασι,	διδ-ῶσι,	ζευγν-ῦσι.
	Ion. -ίασι,	Dor. -αντι.	Ion. -όασι,	Ion. -ύασι,
	Dor. -ίντι.		Dor. -όντι.	Dor. -ύντι.

The third perſon plural, as we have obſerved in the foregoing book, is like the dative plural of the participle in the preſent and future tenſe of all verbs. Thus τιθεὶς, έντος, *ponens*, makes τοῖς τιθεῖσι, *ponentibus:* and τίθημι, *pono*, makes the third perſon plural τιθεῖσι, *ponunt*. And in like manner the reſt.

Hence we ſay ζευγνῦσι and ζευγνύασι, the latter coming from the baryton ζευγνύω, and being more uſed than the other.

The Ionics and Attics form this third perſon plural, by dropping the ſubjunctive, and inſerting an α as above; τιθέασι, &c. Yet they do not ſay ἱςάασι, but ἱςᾶσι, becauſe the circumflex ᾶ is almoſt the ſame thing as two α α one after another, and has a ſofter ſound.

Obſervations on the Dialects of the Preſent.

The Æolians frequently change η *into* ι *in the preſent, at the ſame time reduplicating the* μ; τίθιμμι: *in like manner* φίλιμμι, *for* φίλημι. *The Bœotians change it into* ει, *and make the reduplication in* ε; τελέω, τετέλειμαι, to finiſh: νοέω, νενόειμαι, to think, to conſider.

The Dorics form in τι *the third perſon ſingular in* σι; τίθητι, ἵστητι, δίδωτι, ζεύγνυτι; *for* τίθησι, ponit; ἵστησι, ſtat; δίδωσι, dat; ζεύγνυσι, jungit.

In the dual the Æolians retain η, φίλητον, *as alſo in the firſt and ſecond perſon plural,* φίλημεν, φίλητε: *but they change it in the third;* τίθεντι, they put; ἵεντι, they ſend; οἴκεντι, they inhabit, *from* οἰκέω, οἴκημι, to dwell, *or* inhabit; *drawing back the accent: whereas the Dorics ſay,* οἰκέντι, ἵέντι, &c.

The Æolians change άω *into* αιμι; γελάω, to laugh, γέλαιμι, γέλαις, γέλαι, &c.

We read in Theocritus ποθόρημι, *from* ποτὶ, *Dor. for* πρὸς; *and* ὄρημι, *from* ὁράω, to ſee: *likewiſe* νίκημι, *from* νικάω, to overcome, *both in an optative ſignification. But, as we ſhall demonſtrate in the eighth book, theſe three moods are often uſed one for another; ſo that there is no manner of neceſſity for ſaying with Caninius, that we ought*

to write νίκημι *and* ποθόρημι, *with an* ι *ſubſcribed, for* νικαίην, ποθοραίην, *of the optative.*

RULE II.

Formation of the Imperfect.

The imperfect coming from the preſent, takes an augment, when it can: it changes μι *into* ν *for the firſt perſon, into* σ *for the ſecond, and drops it intirely in the third.*

EXAMPLES.

The imperfect aſſumes an augment, when the common rules will admit of it; but ἵστημι has none, becauſe it begins with an ι, which is an immutable vowel. See page 106.

It is formed from the preſent, changing μι into ν for the firſt perſon, into σ for the ſecond, and caſting it away for the third; thus, τίθη-μι, ἐτίθη-ν, ἐτίθη-ς, ἐτίθ-η, &c.

It takes a ſhort vowel in the dual and plural, according to Rule I. and conforms to the analogy of the paſſive aoriſt. It is therefore conjugated thus:

The Imperfect.

	1.	2.	3.	4.
Sing.	ἐτίθ-ην,	ἵς-ην,	ἐδίδ-ων,	ἐζεύγν-υν,
	Ion. εσκον, and εα,	Ion. ασκον,	Ion. οσκον,	Ion. υσκον,
	ἐτίθ-ης, -ησθα,	ἵς-ης,	ἐδίδ-ως,	ἐζεύγν-υς,
	ἐτίθ-η, Ion. ει,	ἵς-η,	ἐδίδ-ω,	ἐζεύγν-υ.
Dual	ἐτίθ-ετον,	ἵς-ατον,	ἐδίδ-οτον,	ἐζεύγν-υτον,
	ἐτιθ-έτην,	ἱς-άτην,	ἐδιδ-ότην,	ἐζευγν-ύτην.
Plur.	ἐτίθ-εμεν,	ἵς-αμεν,	ἐδίδ-ομεν,	ἐζεύγν-υμεν,
	ἐτίθ-ετε,	ἵς-ατε,	ἐδίδ-οτε,	ἐζεύγν-υτε,
	ἐτίθ εσαν,	ἵς-ασαν,	ἐδίδ-οσαν,	ἐζεύγν-υσαν,
	Bœot. εν.	Bœot. αν.	Bœot. ον.	Bœot. υν.

Thoſe that have no reduplication in the preſent, are without it alſo in the imperfect; φίλημι, ἐφίλην, ης, η, *amabat:* νόημι, ἐνόην, ης, η, *intelligebat.*

ANNOTATION.

Voſſius, and Ramus who wrote before him, are of opinion that ἵστημι *ſhould be placed before* τίθημι, *and* ἵστην *before* ἐτίθην, *according to the natural*

natural order of the vowels α, ε, ο, *in the primitive verbs, from whence theſe are derived: which order, they ſay, ſhould be alſo obſerved in circumflex verbs. But the reaſon, I apprehend, why this order hath not been complied with here, is obvious; for as theſe verbs in* μι *might be rendered much eaſier, by being referred to the paſſive aoriſt, and* τίθημι *being moſt conformable thereto, ſince* ἐτίθην, ης, η, ponebam, *is conjugated like* ἐτίθην, ης, η, honoratus fui; *or* ἐτύφθην, ης, η, verberatus fui: *it has been therefore judged proper to begin with* τίθημι, *after which you may eaſily learn to conjugate the other three, only by changing the vowel of the penultima.*

Now, if there was ſome reaſon for obſerving this order in verbs in μι, *the ſame will hold good in regard to circumflex verbs; becauſe the latter in ſeveral of their tenſes are relative to the former: beſides, the verbs in* ω *merit the firſt place among the circumflex, becauſe they do not vary ſo much in their contraction from the barytonous verbs, as the other two.*

Were it not for this, it would, indeed, ſeem far more proper to treat firſt of the verbs in άω; *as we ſhall do in the next book of defective verbs, and in other places.*

Rule III.

That Verbs in μι borrow the Tenſes of Circumflex Verbs.

The verb in μι *frequently rejects its own tenſes, and borrows others of the circumflex, as the imperfect ſufficiently ſheweth.*

Examples.

The imperfect tenſe of verbs in μι is very little uſed, though there are ſome inſtances in it; as in Theodoretus's hiſtory, προσετίθη, *he added.* But in its ſtead we generally make uſe of the imperfect of the circumflex verb; as from

τιθέω,	τιθῶ,	Imp.	ἐτίθουν,	ους,	ου,	*ponebam.*
ἱστάω,	ἱστῶ,	Imp.	ἵστων,	ως,	ω,	*ſtabam.*
διδόω,	διδῶ,	Imp.	ἐδίδουν,	ους,	ου,	*dabam.*

In like manner in the third perſon plural, ἐτίθουν, ἵστων, ἐδίδουν.

There are a great many other occaſions on which theſe verbs aſſume the tenſes of circumflex verbs, as we ſhall ſee hereafter in the imperative; and as we even meet with inſtances in the preſent, παρατιθεῖ, *or* παρτιθεῖ, opponit, *from* παρατιθέω: διδοῖ, *from* διδόω, *for* δίδωσι, he giveth; *and ſuch like.*

The dialects of this imperfect have been already explained elſewhere.

RULE IV.

Formation of the Second Aoriſt.

1. *The ſecond aoriſt is formed from the imperfect, omitting the reduplication.*
2. *It retains its long vowel in the dual and plural, except* ἔθην, ἔδων, *and* ἦν, *from* ἵημι.

EXAMPLES.

1. The ſecond aoriſt here, as well as in the other moods, whether active, or middle, is always formed from the imperfect, by rejecting the reduplication, and aſſuming its proper augment; as ἐτίθην, ἔθην: ἵσην, ἔσην, &c.

2. It is conjugated in the ſame manner as the imperfect in ἔθην, from τίθημι; ἔδων from δίδω-μι; and ἦν from ἵημι, of which we ſhall ſpeak hereafter: aſſuming the ſhort vowel in the dual and plural.

But except theſe three and their compounds, it retains always its long vowel, as may be ſeen in ἔσην, here following; as likewiſe in ἔβην, from βαίνω, *vado*, and in all thoſe that are derived from a verb in άω: as alſo in ἔγνων, *I have known*; ἑάλων, *I have been taken*; and others derived from a verb in όω.

ANNOTATION.

Here it is obvious, that the ſecond aoriſt following a different analogy in its formation, from that of barytoneus verbs, has no dependance on the ſecond future. Hence it is alſo that though theſe verbs have a ſecond aoriſt, yet they never have a ſecond future, as Apollonius atteſteth, lib. iv. cap. 6.

Second Aoriſt.

Sing.	ἔθ-ην,	ἔσ-ην,	ἔδ-ων,
	ἔθ-ης,	ἔσ-ης,	ἔδ-ως,
	ἔθ-η,	ἔσ-η,	ἔδ-ω.
Dual	ἔθ-ετον,	ἔσ-ητον,	ἔδ-οτον,
	ἐθ-έτην,	ἐσ-ήτην,	ἐδ-ότην.
Plur.	ἔθ-εμεν,	ἔσ-ημεν,	ἔδ-ομεν,
	ἔθ-ετε,	ἔσ-ητε,	ἔδ-οτε.
	ἔθ-εσαν,	ἔσ-ησαν,	ἔδ-οσαν.
	Bœot. εν.	Bœot. αν.	Bœot. ον.

Obſervations on the Dialects.

The third perſon plural is often ſyncopated: ἔθεν, they have put, *for* ἔθεσαν: ἔδων, they have given, ἔδοσαν. *But particularly in verbs coming*

coming from αω: ἔσαν, they have ſtood, *for* ἔστησαν: ἔδραν, they have run away, *from* δρῆμι: ἔκταν, they have killed, *from* κτῆμι: ἔβαν, *and without the augment* βὰν, they have aſcended, *for* ἔβησαν, *from* βῆμι. *Which is ſometimes practiſed even in the imperfect,* ἔτιθεν, *for* ἐτίθεισαν, *and agrees entirely with the analogy of the aoriſt, Book III. Rule* lv. ἔτυφθεν, *for* ἐτύφθησαν, *&c.*

This ſyncope is alſo to be met with in the plu-perfect, as we ſhall ſee hereafter.

ANNOTATION.

The aoriſt ἔστην aſſumes an augment, though the imperfect be without it, by reaſon that it does not begin with an immutable vowel like the imperfect, this ι being ſevered from it. Wherefore the ε aſſumes the ſmooth breathing of the ſyllabic augment, though the ι of the preſent and of the imperfect hath a rough breathing. But if after the reduplication ι is dropt, there remaineth a long vowel, the augment then is neglected, becauſe the rule does not admit of it. Thus from ἵην cometh ἦν, *miſi.*

The verbs in υμι want the ſecond aoriſt, except the diſſyllables: and then this tenſe is the ſame with the imperfect; as ἔδυν, from δῦμι, *to ſink,* or *go under, to dreſs,* or *put on*; ἔκλυν, from κλῦμι, *to hear, to hearken:* whence alſo cometh the third perſon plural, ἔδυν, for ἔδυσαν, *they have cloathed,* with a ſhort υ, following the ſyncope of the preceding.

The ſame ſometimes happeneth alſo to other verbs in μι, that have no reduplication, whoſe imperfect and ſecond aoriſts are always the ſame; as φίλημι, *to love,* ἐφίλην: σκλῆμι, *to become dry,* ἔσκλην: γνῶμι, *to know,* ἔγνων, &c.

CHAP. III.

Of the other Moods, and the Participles.

RULE V.

Of the Subjunctive.

1. *The ſubjunctive hath* ω *inſtead of* η, *in primitives from* οω; *and* α *in thoſe from* αω.
2. *The aoriſts are formed from the preſent or the imperfect; but* η *is reſtored to the aoriſts that come from primitives in* αω.

EXAMPLES.

1. THE ſubjunctive conformeth alſo to the paſſive aoriſts of barytonous verbs, ſave only that derivatives, which come from a primitive in οω, retain ω, where theſe aoriſts have η. And thoſe that come from a primitive in αω, preſerve α in the ſame perſons, though ſome write them likewiſe with an η.

The

The ſecond and third perſon ſingular have always an ι ſubſcribed, after the manner of barytons, which ſometimes conſtitutes the only difference between the indicative and the ſubjunctive.

2. The aoriſt is formed from the preſent or the imperfect, only by rejecting the reduplication. But that of a primitive in αω, reſumes its η throughout, as may be ſeen in the following examples.

THE SUBJUNCTIVE.

Preſent and Imperfect.

Sing.	τιθ-ῶ,	ἱϛ-ῶ,	διδ-ῶ *,
	Ion. ἐω,	Ion. ἐω,	
	Poet. εἰω,	Poet. εἰω.	
	τιθ-ῇς,	ἱϛ-ᾷς,	διδ-ῷς,
	Poet. εἴης,	or ῇς.	
	Ion. ἐῃς.	Ion. ἐῃς.	
	τιθ-ῇ,	ἱϛ-ᾷ,	διδ-ῷ.
	Poet. η,	or ῇ.	
	Ion. ἐῃσι.	Ion. ἐῃσι.	Ion. ῶσι.
Dual	τιθ-ῆτον,	ἱϛ-ᾶτον,	διδ-ῶτον,
		or ῆτον.	
	τιθ-ῆτον,	ἱϛ-ᾶτον,	διδ-ῶτον.
		or ῆτον.	
Plur.	τιθ-ῶμεν,	ἱϛ-ῶμεν,	διδ-ῶμεν,
	τιθ-ῆτε,	ἱϛ-ᾶτε,	διδ-ῶτε.
		or ῆτε.	
	τιθ-ῶσι,	ἱϛ-ῶσι,	διδ-ῶσι.

* Verbs in υμι want the ſubjunctive, which they borrow of barytons.

Second Aoriſt.

Sing.	θῶ,	ϛῶ,	δῶ,
	Ion. θέω,	Ion. ϛέω,	Poet. δώω,
	Poet. θείω,	Poet. ϛείω, et ϛήω.	
	θῇς,	ϛῇς,	δῷς,
	Ion. θέῃς,	Ion. ϛέῃς, ϛείῃς, ἧῃς,	Ion. δώῃς.
	θῇ,	ϛῇ,	δῷ,
	Ion. θέῃσι.	Ion. έῃ et έῃσι.	Ion. δῶσι.
	Poet. εῃ, εἰῃσι.	Poet. εἰῃ, εἰῄσι. ἧῃ, ἧῃσι.	Poet. δώῃ, et ὧῃσι.

Dual

Dual	θῆτον,	σῆτον,	δῶτον,
	θῆτον,	σῆτον,	δῶτον.
Plur.	θῶμεν,	σῶμεν,	δῶμεν.
	Ion. ἑομεν,	Ion. ἑομεν.	
	Poet. εἱομεν,	Poet. εἱομεν, et ἡομεν.	
	θῆτε,	σῆτε,	δῶτε,
	θῶσι,	σῶσι,	δῶσι.
	ἱωσι,	εἱωσι, et	ὠσι.
	εἱωσι,	ἡωσι.	

This ſubjunctive agrees with that of the circumflex verbs, except that thoſe in ωμι retain the ω throughout: the two perſons ſingular, which contract οη into οι, in circumflex verbs, are formed here in ῳ ſubſcribed; which form is quite natural, διδῷς, διδῷ, inſtead of διδοῖς, διδοῖ.

Obſervations on the Dialects.

Here likewiſe the Ionics reſolve the contraction; τιθέω, for τιθῶ: θέω, for θῶ: θέωμεν, for θῶμεν: κτέωμεν, for κτῶμεν, let us kill. *The poets join an ι to ε, to make a diphthong; τιθείω and θείω: θείωμεν and θείομεν: βείομεν, for βῶμεν,* let us go; *taken from βίβημι,* to go: *changing afterwards the proper diphthong into an improper, σήω, ήῃς, &c. which happeneth alſo to barytonous verbs, as we have already obſerved.*

The third perſon ſingular in σι is alſo uſed in this aoriſt. Therefore of σῆ we make σῆσι; of σείη, σείησι; of σείη, σείησι; and of σήη, σήησι.

Rule VI.

Of the Penultima of the Optative.

The optative forms its penultima by making a diphthong of its characteriſtic vowel.

Examples.

The optative alſo followeth the paſſive aoriſt. But in regard to the penultima, which muſt always be a diphthong, it aſſumes in each ſort of verbs its characteriſtic vowel, to which it joins an ι, to make a diphthong. Hence it reſembles the Attic optative circumflex, Rule lxxiv. It likewiſe ſuffers a ſyncope of η in the plural, in the ſame manner as the paſſive aoriſt, according to Rule lxiv. And therefore it is conjugated thus:

THE OPTATIVE.

Preſent and Imperfect.

Sing.	τιθ-είην,	ἱς-αίην,	διδ-οίην*,
		Poet. ᾱην,	Poet. ῴην,
	τιθ-είης,	ἱς-αίης,	διδ-οίης,
		ᾱης.	ῴης,
	τιθ-είη,	ἱς-αίη,	διδ-οίη,
		ᾱη,	ῴη.
Dual.	τιθ-είητον,	ἱς-αίητον,	διδ-οίητον †,
	τιθ-ειήτην,	ἱς-αιήτην,	διδ-οιήτην.
Plur.	τιθ-είημεν,	ἱς-αίμεν,	διδ-οίημεν.
	Sync. εἶμεν,	Sync. αἶμεν,	Sync. οἶμεν.
	τιθ-είητε,	ἱς-αίητε,	διδ-οίητε,
	εἶτε,	αἶτε,	οἶτε,
	τιθ-είησαν,	ἱς-αίησαν,	διδ-οίησαν.
	et εἶεν,	αἶεν,	οἶεν.
	Poet. ᾖεν.	Poet. ᾖεν.	Poet. ῷεν.

* Verbs in υμι have no optative; but they borrow it of the barytons, as they do the ſubjunctive.

† *Nevertheleſs Herodian allows here of an optative in the active,* ζυγνύίην, ης, η, *but not in the paſſive, becauſe the diphthong* υι *is not permitted to precede a conſonant. It is true, we read in Hom.* ἰκδῦμεν, *Il.* π, *and* δαίυτο, *Il.* ω. *but they are formed by ſyncope from the barytons,* ἰκδύοιμι, *and* δαιυοίμην, *from* ἰκδύω, exuo, excutio, exeo, *and* δαιύω, convivium præbeo.

Second Aoriſt.

θεί-ην, ςαί-ην, δοί-ην, &c. like the preſent.

Obſervations on the Dialects.

The Attics change ſometimes the proper diphthong into an improper; δῴην, δῴης, δῴη, *&c.* δῴη σοι ὁ Κύριος σύνεσιν ἐν πᾶσι, 2 *Tim. ii.* det tibi Dominus intellectum in omnibus: ἀποδῴη αὐτῷ Κύριος, 2 *Tim. iv.* rependat ei Dominus. *Likewiſe* ςῄην, ςῄης, ςῄη, *for* ςαίην: φῄην *for* φαίην, *from* φημὶ, dico: ἰμβῄην, *from* ἴμβημι, to walk, to advance, to aſcend, *&c.*

RULE VII.

Formation of the Imperative.

1. *The preſent of the Imperative takes* θι, *preceded by a ſhort vowel:*
2. *But* θι *is often rejected, and the long vowel reſtored.*

EXAMPLES.

1. The preſent of the imperative is in θι, like the paſſive aoriſt, aſſuming before θι the ſhort characteriſtic vowel,

vowel, proper to each ſort of verbs. But τίθετι is written with a τ, by reaſon of the θ which goes before; thus:

THE IMPERATIVE.

Sing.	τίθ-ετι,	ἵς-αθι,	δίδ-οθι,	ζεύγν-υθι,
	Æol. ητι,	Æol. ητι,	Æol. ωθι,	
	Sync. η,	Sync. α or η.	Sync. ω.	Sync. υ.
	τιθ-έτω,	ἱς-άτω,	διδ-ότω,	ζευγν-ύτω.
Dual	τίθ-ετον,	ἵς-ατον,	δίδ-οτον,	ζεύγν-υτον.
	τιθ-έτων,	ἱς-άτων,	διδ-ότων,	ζευγν-ύτων.
Plur.	τίθ-ετε,	ἵς-ατε,	δίδ-οτε,	ζεύγν-υτε,
	τιθ-έτωσαν,	ἱς-άτωσαν,	διδ-ότωσαν,	ζευγν-ύτωσαν.

The Æol. and poets retain here the long vowel; ἵληθι, ἱλήτω, have pity: φίληθι, love thou: νόηθι, think *or* conſider: πίμπληθι, fill: δίδωθι, give. *And hence it comes, that,*

2. The ſyllable θι is frequently rejected, and the long characteriſtic retained in the common tongue; as τίθη for τίθητι or τίθετι: ἵςη for ἵςηθι: and ἵςα for ἵςαθι. In like manner τέτλα, *ſuffer*, or *endure*, for τέτλαθι: πίμπλη, *fill*, for πίμπλαθι: κρήμνη, *hang up*, for κρήμναθι, &c.

In the ſame manner thoſe in υμι; ζεύγνυ, *join*, Eurip. for ζεύγνυθι: δείκνυ, S. Gregory, for δείκνυθι, *ſhew* or *demonſtrate: which agrees with the third perſon of the imperfect, rejecting the augment; to which perſon the imperative hath an entire relation in all ſorts of verbs active: juſt as in verbs paſſive it bears an analogy to the ſecond perſon of the ſame tenſe. Wherefore,*

As the imperfect circumflex is moſt in uſe, ſo the imperative is borrowed from thence: τίθει, *put*; ἵςα, *appoint*; δίδε, *give*; taken from τιθῶ, ἱςῶ, διδῶ. See above, page 199, Rule iii.

RULE VIII.

Formation of the Second Aoriſt Imperative.

1. *The ſecond aoriſt of verbs in* μι *from* ω, *is in* ες; *and that of* δίδωμι *in* ος:
2. *The reſt form it from the preſent, by changing their ſhort vowel into a long one.*

EXAM-

EXAMPLES.

1. The ſecond aoriſt of verbs in μι, derived from thoſe in έω, terminates in ς: θέω, τίθημι, θὶς; retaining its ſhort vowels through all perſons. In like manner δίδωμι, δὸς, δότω. Hence comes σχὲς, *habe*: σπὲς, *dic*, or *ſequere*: φρὲς, *fer*: ἓς, *mitte*, from σχῆμι, φρῆμι, ἧμι. And ſo their compounds, ἐνίσπες, *dic*: προσχὲς, *incumbe*: ἐπίσχες, *obſta*, *cohibe*, &c.

2. The reſt form their aoriſt from the preſent, by caſting away the reduplication, as has been mentioned, and putting their long vowel for a ſhort one; ςῆθι, *ſta*: γνῶθι, *noſce*: βίωθι, *vive*, &c.

Second Aoriſt.

Sing.	θ-ὲς,	ς-ῆθι,	δ-ὸς,
	θ-έτω,	ς-ήτω,	δ-ότω.
Dual	θ-έτον,	ς-ῆτον,	δ-ότον,
	θ-έτων,	ς-ήτων,	δ-ότων.
Plur.	θ-έτε,	ς-ῆτε,	δ-ότε,
	θ-έτωσαν,	ς-ήτωσαν,	δ-ότωσαν.

RULE IX.

Of the Penultima of the Infinitive.

1. *The infinitive requires its ſhort characteriſtic.*
2. *Verbs derived from* εω, *as alſo* δίδωμι, *make a diphthong of this ſhort vowel in the ſecond aoriſt:*
3. *The ſecond aoriſts of all other verbs aſſume their long vowel.*

EXAMPLES.

1. The infinitive followeth likewiſe the paſſive aoriſt, terminating in ναι; but it takes its ſhort characteriſtic before the termination of the preſent in each conjugation.

2. The ſecond aoriſt of verbs derived from primitives in έω, make a diphthong of this vowel; and δίδωμι does the ſame.

3. In every other kind of verb, this aoriſt aſſumes its long vowel, as in the imperative. *And the reaſon is, becauſe of the circumflex accent, which is natural to it, and cannot be on any other than a ſyllable long by nature.*

THE

THE INFINITIVE.

Preſent.

τιθ-έναι, ἱσ-άναι, διδ-όναι.

Second Aoriſt.

θ-εῖναι, σ-ῆναι, δ-ῦναι.

Obſervations on the Dialects.

The infinitive conformeth likewiſe to the analogy of barytons, as ſpecified Book iii. Rule lxv. From κτῆναι *is formed* κτῆμι *and* κτήμιναι: κτάναι, κτάμεν, *and* κτάμεναι, interficere, *&c.*

RULE X.

Terminations of the Participles.

The Participles of theſe verbs end in εις, ας, ες, υς.

EXAMPLES.

The participles, as well of the preſent as of the aoriſt, following the paſſive aoriſt, are terminated in σ: but they retain their characteriſtic before the termination, in verbs derived from primitives in αω or υω; changing it into a diphthong, in verbs derived from primitives in έω, or in όω.

Preſent and Imperfect.

ὁ τιθ-εὶς, έντος: ἱσ-ὰς, άντος: διδ-ὺς, όντος: ζευγν-ὺς, ύντος.
ἡ τιθ-εῖσα, είσης: ἱσ-ᾶσα, άσης: διδ-ῦσα, ύσης: ζευγν-ῦσα, ύσης.
τὸ τιθ-ὲν, έντος: ἱσ-ὰν, άντος: διδ-ὸν, όντος: ζευγν-ὺν, ύντος.

The ſecond aoriſt is formed from the preſent, by dropping the reduplication; θεὶς, θέντος: σὰς, σάντος: δὺς, δόντος.

CHAP. IV.

Of the Paſſive and Middle Voice of Verbs in μι.

RULE XI.

Formation of the Paſſive.

The ſhort characteriſtic muſt precede μαι *in verbs paſſive; changing it into a diphthong in the optative:*
The ſecond perſon is in σαι *or* σο; *but the others conform to barytonous verbs:*
The ſubjunctive is regulated by the active:
And the imperative ends in σο.

EXAM-

EXAMPLES.

THE paſſive of theſe verbs is formed by changing μι of the active into μαι. It conforms to the paſſive of barytons, ſave only that the ſecond perſon ſingular is terminated in σαι, or in σο; and that it aſſumes a ſhort characteriſtic, which it forms into a diphthong in the optative; as τίθεμαι, τιθείμην: ἵσαμαι, ἱσαίμην, &c.

The ſubjunctive is regulated by the active, retaining α or ω, in the ſame perſons, as in the active.

The imperative is in σο, like the ſecond perſon of the imperfect, upon which it depends in all ſorts of verbs.

The middle verb has nothing particular, except the ſecond aoriſt, which, as it is conjugated after the manner of the imperfect paſſive, by cutting off the reduplication, we ſhall join them here together.

Theſe verbs are very eaſy to conjugate, conforming almoſt in every thing to barytons; wherefore we ſhall not give here a general table of them, it being ſufficient to exhibit each tenſe in particular.

THE INDICATIVE.

Preſent.

Sing.	τίθ-εμαι,	ἵς-αμαι,	δίδομαι,	ζεύγν-υμαι,
	τίθ-εσαι,	ἵς-ασαι,	δίδ-οσαι,	ζεύγν-υσαι,
	Ion. εαι.	Ion. ααι.		
	Att. η.	Att. ᾳ.		
	τίθ-εται,	ἵς-αται,	δίδ-οται,	ζεύγν-υται.
Dual	τιθ-έμεθον,	ἱς-άμεθον,	διδ-όμεθον,	ζευγν-ύμεθον,
	τίθ-εσθον,	ἵς-ασθον,	δίδ-οσθον,	ζεύγν-υσθον,
	τίθ-εσθον,	ἵς-ασθον,	δίδ-οσθον,	ζεύγν-υσθον.
Plur.	τιθ-έμεθα,	ἱς-άμεθα,	διδ-όμεθα,	ζευγν-ύμεθα,
	τίθ-εσθε,	ἵς-ασθε,	δίδ-οσθε,	ζεύγν-υσθε,
	τίθ-ενται,	ἵς-ανται,	δίδ-ονται,	ζεύγν υνται.
	Ion. ἑαται.			

Obſervations on the Dialects.

Inſtead of ſaying in the ſecond perſon, τίθεσαι, ἵσασαι, *the Ionics reject the conſonant, and ſay* τίθεαι, ἵσααι, *which the Attics contract afterwards into* τίθῃ, ἵσῃ, *like* τύπτῃ. *Hence it is, that in the common tongue*

tongue we often meet with κάθῃ, sedes; ἴσῃ, scis; δύνῃ, potes; *and the like.*

The Æol. change here a short vowel into a long one, saying, for example,

δίζημαι, δίζηαι, δίζηται, inquiro.
ὄνημαι, ὄνηαι, ὄνηται, juvo.

The same is observed also in the other tenses.

The Imperfect.

Sing.	ἐτιθ-έμην, Æol. -ήμην.	ἐς-άμην,	ἐδιδ-όμην,	ἐζευγν-ύμην,
	ἐτίθ-εσο, Ion. -ευ. Att. -ου. Dor. -ευ.	ἔς-ασο, Ion. -αο. Att. -ω.	ἐδίδ-οσο, Att. -ου.	ἐζεύγν-υσο,
	ἐτίθ-ετο.	ἔς-ατο,	ἐδίδ-οτο,	ἐζεύγν-υτο.
Dual	ἐτιθ-έμεθον,	ἐς-άμεθον,	ἐδιδ-όμεθον,	ἐζευγν-ύμεθον,
	ἐτίθ-εσθον,	ἔς-ασθον,	ἐδίδ-οσθον,	ἐζεύγν-υσθον,
	ἐτιθ-έσθην,	ἐς-άσθην,	ἐδιδ-όμεθα,	ἐζευγν-ύσθην.
Plur.	ἐτιθ-έμεθα,	ἐς-άμεθα,	ἐδιδ-όμεθα,	ἐζευγν-ύμεθα,
	ἐτίθ-εσθε,	ἔς-ασθε,	ἐδίδ-οσθε,	ἐζεύγν-υσθε,
	ἐτίθ-εντο, Ion. -έατο.	ἔς-αντο,	ἐδίδ-οντο,	ἐζεύγν-υντο.

Second Aorist Middle.

ἐθ-έμην,	ἐς-άμην,	ἐδ-όμην,
ἔθ-εσο, ου,	ἔς-ασο, ω,	ἔδ-οσο, ου,
ἔθ-ετο.	ἔς-ατο.	ἔδ-ετο, &c.

Seldom used.

Observations on the Dialects.

The second person singular admits of a contraction here in these two tenses, after having rejected the consonant; ἐτίθεσο, ἐτίθεο, ἐτίθου: ἔς-ασο, -αο, -ω, *&c.* ἐδίδοσο, -οο, -ου. *But the Dorics change* ου *into* ευ; ἐτίθευ, ἐδίδευ, *&c. The same is also practised in the imperative, which, as we have already observed, follows the analogy of the second person of the imperfect passive.*

THE SUBJUNCTIVE.

Present and Imperfect.

Sing.	τιθ-ῶμαι,	ἱς-ῶμαι,	διδ-ῶμαι,
	τιθ-ῇ,	ἱς-ᾷ,	διδ-ῷ,
	τιθ-ῆται.	ἱς-ᾶται.	διδ-ῶται.
Dual	τιθ-ώμεθον,	ἱς-ώμεθον,	διδ-ώμεθον,
	τιθ-ῆσθον,	ἱς-ᾶσθον,	διδ-ῶσθον,
	τιθ-ῆσθον.	ἱς-ᾶσθον.	διδ-ῶσθον.
Plur.	τιθ-ώμεθα,	ἱς-ώμεθα,	διδ-ώμεθα,
	τιθ-ῆσθε,	ἱς-ᾶσθε,	διδ-ῶσθε,
	τιθ-ῶνται.	ἱς-ῶνται.	διδ-ῶνται.

This ſubjunctive has an ι ſubſcribed to the ſecond perſon of all ſorts of verbs. See Book III. Chap. xi. It is formed from the active, whoſe accent, contraction, and penultima it retains. But δύνωμαι, *poſſim*, has an acute on the ante-penultima, becauſe we do not ſay δύνημι in the active. See the optative here following.

Second Aoriſt Middle.

θῶμαι,	ϛῶμαι,	δῶμαι,
θῇ,	ϛῇ*,	δῷ,
θῆται, &c.	ϛῆται,	δῶται.

* *This aoriſt is always conjugated with an η, though the paſſive imperfect oftentimes aſſumes an α; agreeably to what we have obſerved of the active.*

THE OPTATIVE.

Preſent and Imperfect.

Sing.	τιθ-είμην,	ἱϛ-αίμην,	διδ-οίμην,
	τιθ-εῖο,	ἱϛ-αῖο,	διδ-οῖο,
	τιθεῖτο,	ἱϛ-αῖτο,	διδ-οῖτο.
Dual	τιθ-είμεθον,	ἱϛ-αίμεθον,	διδ-οίμεθον,
	τιθ-εῖσθον,	ἱϛ-αῖσθον,	διδ-οῖσθον,
	τιθ-είσθην,	ἱϛ-αίσθην,	διδ-οίσθην.
Plur.	τιθ-είμεθα,	ἱϛ-αίμεθα,	διδ οίμεθα,
	τιθ-εῖσθε,	ἱϛ-αῖσθε,	διδ-οῖσθε,
	τιθ-εῖντο,	ἱϛ-αῖντο,	διδ-οῖντο.
	Ion. είατο.	Ion. αίατο.	Ion. οίατο.

ANNOTATION.

This tenſe, as alſo the following, includes its characteriſtical vowel in its diphthong, after the manner of the active. The ſecond and third perſon are marked with a circumflex on the penultima in all numbers (except the third perſon dual, which has an acute, by reaſon of the laſt ſyllable being long) when the optative of the active is in uſe: otherwiſe, they have an acute on the ante-penultima, as δυναίμην, δύναιο, δύναιτο, *poſſem*, *-es*, *-et*, &c. becauſe we do not ſay δύνημι in the active, according to what hath been obſerved in the ſubjunctive; conſequently its optative δυναίην muſt be unuſual too.

Second Aoriſt Middle.

θείμην,	ϛαίμην,	δοίμην,
θεῖο,	ϛαῖο,	δοῖο,
θεῖτο.	ϛαῖτο.	δοῖτο.

Obſervations on the Dialects.

The Poets ſometimes ſay δοίμην, δοῖο, δοῖτο, *inſtead of* θείμην, &c. *as if it came from* ἰθόμην, *in the indicative, like* ἐτυπόμην.

THE

THE IMPERATIVE.

Preſent and Imperfect.

τίθεσο, ἵσασο, δίδοσο, ζεύγνυσο.
Ion. εο.
Att. ου. Att. ω. Att. ου.
τιθέσθω. ἱστάσθω. διδόσθω. ζευγνύσθω.

It is conjugated after the manner of barytons. It is alſo ſyncopated as in the imperfect indicative, τίθεσο, τίθεο, τίθου, and Dor. ευ: ἵσασο, -αο, -ω: δίδοσο, -οο, -ου.

Second Aoriſt Middle.

θέσο, οῦ, στάσο, ῶ, δόσο, οῦ.
θέσθω, στάσθω, δόσθω.

THE INFINITIVE.

Preſent and Imperfect.

τίθεσθαι, ἵστασθαι, δίδοσθαι, ζεύγνυσθαι.

It follows the termination and formation of barytons.

Second Aoriſt Middle.

θέσθαι, στάσθαι, δόσθαι.

THE PARTICIPLES.

They alſo follow the endings and formation of barytons.

Preſent and Imperfect.

τιθέμενος, ἱστάμενος, διδόμενος, ζευγνύμενος.

Second Aoriſt Middle.

θέμενος, στάμενος, δόμενος.

CHAP. V.

Of the Tenſes of Verbs in μι, that conform to the analogy of the Barytonous Conjugation.

For the ACTIVE.

THESE tenſes are borrowed from the primitives in ω, from whence are formed the verbs in μι, as the foregoing, from θέω, στάω, δόω, ζεύγω, whence comes,

The Firſt Future.

θήσω, στήσω, δώσω, ζεύξω.
ponam. *ſtabo.* *dabo.* *jungam.*

There are only ſome particulars to obſerve, which we ſhall comprize in a few words.

ANNOTATION.

The future of theſe verbs retains ſometimes the reduplication, as διδώσω, *I will give*, taken from δίδωμι: διδράσω, *I will run away*, taken from δίδρημι, *to run away*.

RULE XII.

Of the Firſt Aoriſt.

The following aoriſts put κα *for* σα: ἔθηκα, ἧκα, ἔδωκα.

EXAMPLES.

The firſt aoriſt ought to be formed from the firſt future; as from στήσω, ἔστησα. But we meet with three here in κα, which change their characteriſtic σ into κ, viz. ἔθηκα, *I have put*, for ἔθησα: ἧκα, *I have ſent*, from ἵημι, *mitto*, conjugated like τίθημι: ἔδωκα, *I have given*, from δίδωμι.

But theſe aoriſts ſeem to be confined to the indicative.

RULE XIII.

Of the Preterperfect.

Verbs from έω, ήσω, *make* εικα; *but* ἵστημι, στήσω, *hath* ἕστακα.

EXAMPLES.

The preterperfect ſhould by right take the penultima of the future, according to the general rule; nevertheleſs, thoſe that come from verbs in εω, aſſume ει in the penultima, after the manner of the Bœotians, who conſtantly change η into ει: τέθεικα, *I have put*, for τέθηκα, from the future θήσω. Likewiſe εἶκα, from ἵημι, *to ſend*. But the Dorics always retain η; ἧκα, τέθηκα, &c.

Thoſe derived from verbs in αω, oftentimes aſſume an α after the Doric form, inſtead of the η of the future; as στήσω, ἕστακα, *ſteti*, for ἕστηκα; which however we ſometimes meet with. But ἕστακα is more frequently uſed, to diſtinguiſh it from ἕστηκα, the perfect middle of ἱστήκω, *ſto*, *perſto*. See Book iii. Rule xi. And this perfect retains the rough breathing of the preſent, though the aoriſts aſſume the ſmooth.

From

From the plural ἑσάκατε, is formed by ſyncope ἕσατε; from whence ἀφέσατε, *you have quitted, you have departed.*

The plu-perfect is regularly formed from the perfect, and is conjugated after the manner of barytons: from τέθεικα, ἐτεθείκειν, *poſueram*, &c.

This tenſe happens ſometimes to be ſyncopated, ἑσάκεισαν, ἕσασαν, *perſtiterant*, after the manner abovementioned in the aoriſts, Chap. II. page 200, 201.

The tenſes of the other moods are formed regularly from the active, like the barytons.

Thus from ἕσακα comes ἑσακέναι, in the infinitive, and by craſis and ſyncope, ἑσᾶναι. But ἑσᾶναι, without craſis or ſyncope, is the preſent infinitive of ἵστημι, reduplicated with ε. See page 196.

Rule XIV.

The Participle of the Perfect formed by Syncope.

Ἕσαα *ſyncopated from* ἕσακα, *forms the participles* ἑσαὼς, ἑσὼς.

Examples.

The participles are alſo derived from the tenſes of the indicative, τέθεικα, participle, τεθεικὼς, &c. But by ſyncope and contraction we ſay alſo ἑσαὼς, ἑσὼς, ῶτος, *ſtans, perſtans*, and from thence the compound διεσὼς, ῶσα, ὸς, *divided*, or *ſeparated*; becauſe the Ionics reject κ from the perfect, ἕσακα, ἕσαα, and ſhortening generally the penultima, when it happens to be long, as μέμηκα, μέμαα, they form from thence the participle, as μεμαὼς, of which the Attics by contraction make μεμὼς, *promptus*, from μάω, *to ſeek* or *deſire*. In like manner βεβὼς, *gone*, or *departed*, from βάω, *to go*, or *walk*: γεγὼς, *born*, from γάω, *to be born*. Where the maſculine and neuter are alike; and the feminine makes ῶσα, and not υῖα.

Annotation.

Theſe preterites and participles ſometimes retain the long vowel, as κεχάρηκα, κεχάρηα, from whence comes ὁ κεχαρηὼς, *gaviſus*; and in like manner ἑστηὼς, for ἑστηκὼς, &c.

Sometimes they receive in the middle, even after the contraction, one of theſe two vowels, α, ε: thus inſtead of γεγὼς, we ſay γεγαὼς, ῶτος, *born*; and inſtead of ἑσὼς, we ſay ἑστεὼς, ῶτος, Ion. ὸτος, *ſtans, perſtans*, from whence cometh ἑστεότα, or ἑσαότα, Od. λ. according

cording to Euſtathius, as we read in Herodotus, ἱσίατι and ἱσίασι, in the indicative.

Therefore we ought to take notice here of four different participles; the common, as γιγνώς, ῦῖα, ὸς; the Ionic γιγαὼς, ῦῖα, ὸς; the contract, γιγὼς, ῶσα, ὼς; and that which after the contraction aſſumes a vowel, γιγαὼς, γιγαῶσα, γιγαὼς, retaining every where an ω.

For the PASSIVE.

Firſt Future.

τεθήσομαι, ϛαθήσομαι, δοθήσομαι.

It is formed regularly from the active. But the ſyllable preceding the termination θήσομαι, muſt be ſhort, either becauſe it is peculiar to the paſſive of theſe verbs to have the penultima ſhort in every tenſe, as we have obſerved, Rule xi, page 207; or becauſe it comes from the ſhort penultima of the future active, it being the analogy of verbs in ω pure, to have it ſometimes long, and ſometimes ſhort; as έω, έσω, or ήσω: όω, όσω, or ώσω, &c. Thus from θέω, θέσω, comes τεθήσομαι, (with a τ in the firſt ſyllable, by reaſon of the following θ): from ϛάω, ϛαθήσομαι: from δόω, δόσω, δοθήσομαι; and the like.

Firſt Aoriſt.

ἐτέθην, ἐϛάθην, ἐδόθην.

It is formed regularly from the future, putting θην for θήσομαι, and prefixing the augment.

RULE XV.

Of the Penultima of the Preterperfect.

Δέδωκα *makes* δέδομαι, *with the penultima ſhort*; *but* τέθεικα *takes* τέθειμαι.

EXAMPLES.

The perfect is regularly formed from the active, changing κα into μαι, and aſſuming a ſhort vowel in the penultima, for the reaſons above mentioned in the future; as δέδωκα, δέδομαι. But τέθεικα, having aſſumed ει in the penultima of the active, continues to keep it in the paſſive, becauſe of a particular dialect; and therefore theſe preterites are to be formed thus:

Perfect,

Perfect, - - - - - - -	τίθειμαι,	ἵσάμαι,	δίδομαι.
Plu-perfect, - - - - -	ἐτεθείμην,	ἐσάμην,	ἐδιδόμην.
Paulo-poſt-future, - - - -	τεθείσομαι,	ἐσάσομαι,	διδόσομαι.

SUBJUNCTIVE.

Firſt Future and Aoriſt, - -	τεθῶ,	σταθῶ,	δοθῶ,
	Like τιθῶ, page 202.		
Perfect and Plu-perfect, - -	τεθῶμαι,	ἑσῶμαι,	δεδῶμαι,
	τεθῇ,	ἑσᾷ,	δεδῷ.
	Like the preſent, page 209.		

OPTATIVE.

Firſt Future, - - - - -	τεθησοίμην,	σταθησοίμην,	δοθησοίμην.
Firſt Aoriſt, - - - - -	τεθείην,	σταθείην,	δοθείην.
Perfect and Plu-perfect, - -	τεθείμην,	ἑσαίμην,	δεδοίμην.
	τεθεῖο,	ἑσαῖο,	δεδοῖο.
Paulo-poſt-future, - - -	τεθεισοίμην,	ἑσασοίμην,	διδοσοίμην.

IMPERATIVE.

Firſt Future and Aoriſt, - -	τέθητι,	στάθητι,	δόθητι.
Perfect and Plu-perfect, - -	τέθεισο,	ἕσασο,	δίδοσο,
	ἔισθω,	ἄσθω,	ὄσθω.

INFINITIVE.

Firſt Future, - - - - -	τεθήσεσθαι,	σταθήσεσθαι,	δοθήσεσθαι.
Firſt Aoriſt, - - - - -	τεθῆναι,	σταθῆναι,	δοθῆναι.
Perfect and Plu-perfect, - -	τεθεῖσθαι,	ἑσάσθαι,	δεδόσθαι.
Paulo-poſt-future, - - -	τεθείσεσθαι,	ἑσάσεσθαι,	διδόσεσθαι.

PARTICIPLES.

Firſt Future, - - - - -	τεθησόμενος,	σταθησόμενος,	δοθησόμενος.
Firſt Aoriſt, - - - - -	τεθεὶς,	σταθεὶς,	δοθεὶς.
Perfect and Plu-perfect, - -	τεθειμένος,	ἑσαμένος,	δεδομένος.
Paulo-poſt-future, - - -	τεθεισόμενος,	ἑσασόμενος,	δεδοσόμενος.

For the MIDDLE VERB.

We have already obſerved, that its ſecond aoriſt conformed to the imperfect paſſive through all the moods, as we have put it.

The preſent and imperfect are the ſame with the paſſive, as in all other ſorts of verbs. So that there remain only two tenſes.

The firſt future and firſt aoriſt, which are formed regularly from their active in all moods: thus from the future active, θήσω, σήσω, δώσω, is formed the

Firſt Future Middle.

Indic.	Optat.	Infin.	Particip.
θήσομαι,	θησοίμην,	θήσισθαι,	θησόμενος.
σήσομαι,	σησοίμην,	σήσισθαι,	σησόμενος.
δώσομαι,	δωσοίμην,	δώσισθαι,	δωσόμενος.

The aoriſt is formed in the ſame manner. From ἔθηκα, ἔσησα, ἔδωκα, comes the

Firſt Aoriſt Middle.

ἐθηκάμην, ſeldom uſed.

Indicat.	Subj.	Optat.	Imp.	Infin.	Part.
ἐσησάμην,	σήσομαι,	σησαίμην,	σῆσαι,	σήσασθαι,	σησάμενος,

ἐδωκάμην, ſeldom uſed.

Of the IRREGULAR VERBS *in* μι.

WE may conſider two ſorts of irregular verbs in μι: the firſt which follow nearly the analogy of the preceding, but are uſed only in very few tenſes, the greateſt part of which we ſhall find in the book of Defectives: and the others, which differ wider from the ſaid analogy, though they have more tenſes than the former. Theſe deſerve to be particularly taken notice of, becauſe, as they are in frequent uſe, they may puzzle thoſe who are not well acquainted with them.

In order to facilitate the conjugation of theſe irregulars, we ſhall refer them to the regulars, according to their characteriſtics; where we muſt always remember their general analogy, which is, to have a long vowel in the ſingular, and a ſhort one in the dual and plural. For attending to this analogy, and obſerving ſome particulars, which we ſhall comprize in a few rules, theſe verbs will be eaſily imprinted in the memory, which otherwiſe are apt to create trouble even to thoſe who have made ſome progreſs in the language.

We

We may divide theſe irregulars into three claſſes; the firſt derived from the verb ἴω, marked with a ſmooth breathing; the ſecond from ἵω, with a rough breathing; and the third from a different verb from ἴω.

The dialects of theſe verbs are almoſt the ſame as thoſe of the foregoing.

CHAP. VI.

Of Derivatives from ἴω, with a ſmooth breathing: And firſt, Of εἰμὶ, ſum, I am.

RULE XVI.

Formation of this Verb.

From ἴω, with a ſmooth breathing, comes εἰμὶ; it makes the ſingular in εἶς, εἶ, ἐσὶ, and the plural in ἐσμὲν, ἐσὲ, εἰσὶ.

EXAMPLES.

THE ſubſtantive verb εἰμὶ is formed from ἴω, *I am*, from whence regularly it ſhould make ἴημι: but it neglects the reduplication, and does not ſo much as change ε into η, for fear of confounding it with ἠμὶ, *I ſay*. It only adds ι to ε, to lengthen its penultima, which it retains in the firſt and ſecond perſon ſingular, dropping it in the third, as alſo in the dual and plural, except the laſt. It takes an acute on the laſt ſyllable, to diſtinguiſh it from εἶμι, *to go*, marked with a circumflex on the firſt, of which we ſhall ſpeak hereafter. For diſſyllables in μι have naturally this accent; as γνῶμι, *to know*: δῦμι, *to enter*: κλῦμι, *to hear*, &c. This verb is conjugated according to the following table, after which we ſhall give each tenſe in particular, with its dialects.

TABLE

TABLE *of* CONJUGATION *for the* SUBSTANTIVE VERB εἰμὶ.

ACTIVE.

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLES.
Pref.	Sing. εἰμὶ, εἶς *vel* εἶ, ἐστὶ, Sum, es, eſt, Plur. ἐσμὲν, ἐστὲ, εἰσὶ.	ὦ, ἦς, ἦ, Sim, is, it, ὦμεν, ἦτε, ὦσι.		ἴθι, ἔστω, Es, eſto, ἔστε, ἔστωσαν.	εἶναι, Eſſe.	ὤν, ὄντος, Qui eſt. οὖσα, οὔσης, Quæ eſt. ὄν, ὄντος, Quod eſt.
Imp.	Sing. ἦν, ἦς, ἦ *vel* ἤν, Eram, as, at, Plur. ἦμεν, ἦτε, ἦσαν.		εἴην, εἴης, εἴη, Eſſem, es, et, εἴημεν, εἴητε, εἴησαν.			

MIDDLE.

Imp.	Sing. ἤμην, ἦσο, ἦτο, Eram, *or* Fueram, Plur. ἤμεθα, ἦσθε, ἦντο.			ἔσο, Eſto.		
Fut.	Sing. ἔσομαι, ῃ, εται, Ero, is, it, Plur. ἐσόμεθα, εσθε, ονται.		ἐσοίμην, οιο, οιτο, Eſſem, es, et. ἐσοίμεθα, οισθε, οιντο.		ἔσεσθαι, Fore, *or* futurum eſſe.	ἐσόμενος, ῃ, Futurus. ἐσομένη, ης, Futura. ἐσόμενον, ῃ, Futurum.

INDICATIVE.

Preſent.

Sing.	εἰμὶ,	εἶς, vel εἶ,	ἐσὶ.
	Dor. ἔμμι,	Poet. ἔῐ, Att. ᾖ,	ἔντι, and ἠ.
	Æol. ἦμι,	and ἔσσι.	
Dual	- - - - - -	ἐσὸν,	ἐσὸν.
Plur.	ἐσμὲν,	ἐσὲ,	εἰσὶ.
	Poet. εἰμὲν,	Poet. ἔτε,	Dor. ἐντὶ.
	and ἐμὲν,		Æol. ἔντι, Ion. ἔασι.
	Dor. εἰμὲς.		Poet. ἔασσι.

The compounds are conjugated in the ſame manner, but draw back the accent: πάρειμι, *adſum*, πάρει, πάρεσι, πάρεσμεν, πάρεστε, πάρεισι.

Obſervations on the Dialects.

Εἶς *the ſecond perſon, which paſſes for an enclitic, is regular, coming from the firſt, by changing* μι *into* ς, *according to the general analogy: as* τίθημι, τίθης: δίδωμι, δίδως, *&c. Voſſius ſays, it is repeated four times in Homer, but he might have ſaid above fifteen times. Nevertheleſs* εἶ *is more uſual in proſe, but it will hardly be found in the above-mentioned poet, except in the thirteenth verſe of his Battle of the Frogs:* Ξεῖνε, τίς εἶ; Hoſpes, quis es? *And this ſecond perſon ſeems to be rather derived from the middle; for* ἴομαι *ſhould naturally make* ἦῃ, *and according to the Attics* ἔῐ, *and afterwards by contraction* εἶ.

Ἔνι *for* ἔνεσι *is very rare, but it is uſed for* ἔνεσι, licet, *and for* ἰνέσι, inſunt, *from the verb* ἔνειμι.

The other dialects are marked ſufficiently in the conjugation of the preſent, their analogy having been already explained. The French, vous eſtes, *or* vous êtes, *ſeems to be derived from the ſecond perſon* ἐσὶ, *or* ἔτε.

RULE XVII.

Of the Imperfect.

1. *The imperfect makes* ἦν, ἦς *or* ἦθα, ᾔ *or* ἦν, *retaining* η *in all numbers.*
2. *But* ἦν *ſignifies alſo* ivi *and* dixi: ἔσθι *implies alſo* ſcito *and* es: ἔθι, i.

EXAMPLES.

Sing.	ἦν,	ἦς and ἦσθα,	ᾔ and ἦν.
	Att. ᾖ,	Poet. ἔησθα,	Dor. ἦς, ἦς.
	Ion. ἔα,	ἔεις, εἶς,	ἔην, ἤην.
	Poet. ἦα, ἔην, & ἤην,	ἔσκες & ἴες,	and ἦεν,
	ἔσκον and ἔον,		Poet. ἦσκε.
Dual	- - - -	ἦτον,	ἦτην.
		Poet. ἦσον,	ἦστην.
		ἔτον & ἔσον.	
Plur.	ἦμεν,	ἦτε,	ἦσαν.
	Dor. ἦμες,		Sync. ἦν
	Poet. ἔμεν,	ἔτε,	ἔσαν, ἔσσαν, and ἔσκον.

1. This

1. This imperfect is regular in its formation: for as ἴω ſhould naturally make ἴημι, or without reduplication ἧμι, its imperfect muſt of courſe be ἦν, becauſe, as the verb begins with an immutable vowel, it is incapable of augment.

But in its conjugation it is irregular, foraſmuch as it always retains η in the dual and plural of the common tongue.

The ſecond perſon in θα is from the Æolics, whoſe practice it is to put this termination after ε, ἦς, ἦσθα: but it is common enough in authors.

The third perſon ἦ is very little uſed, inſtead of which we rather ſay ἦν.

2. The explication of the ſecond part of the rule, with regard to ἦν, may be ſeen in the following title of Dialects; and in regard to ἴσθι and ἴθι, you will find it in the imperative preſently.

Obſervations on the Dialects.

The Attics rejecting the ν *of this imperfect, ſay* ᾖ *in the firſt perſon,* eram, *as may be proved from Ariſtophanes. The Ionics reſolving it, ſay* ἔα, *and the poets taking the long vowel, write* ἦα, eram; *from whence comes the third perſon* ἦε, *or* ἦεν, erat, *for* ἦ, *which is ſeldom uſed. Likewiſe* ἐπῆεν, *Hom.* he was upon. *But Euſtathius ſays, that* ἦα *is a firſt aoriſt, and others ſay it is a perfect middle.*

The poets prefixing a ſyllabic augment, ſay likewiſe ἤην, ἤης, ἤη, *changing afterwards the ſyllabic into a temporal,* ἦην, ἦης, ἦη, *&c. They likewiſe form them in* σκον, ες, ε, *like the barytons.*

The ſecond perſon Æol. ἦσθα, *aſſumes likewiſe an augment,* ἦησθα. *The Dorics ſay* ἦς *in the third perſon,* erat, *changing* ν *into* ς; *for* ν *is added to* η, ἦν *for* ἦ.

The Dual adds a σ, *eſpecially among the poets,* ἦστον, ἤστην, *aſſuming the ſhort vowel* ἴτον, *or* ἶστον, *from whence ſeems to be derived the French* nous eſtions; *as* nous fumes *ſeems to proceed from the plural* ἦμες. *But the poets uſe alſo the ſhort vowel in this number,* ἶμεν, ἶτε, *&c. wherein they conform to the regular analogy.*

Several ſyncopate the third perſon plural, as ἦν *for* ἦσαν, ᾔδειν *for* ᾔδεισαν, they had known: *but it is not ſo very frequent.*

But ἦν *is likewiſe the firſt perſon of the ſecond aoriſt middle of* ἵημι, to go, *vide page* 227; *and, moreover, the firſt perſon of the imperfect of* φημὶ, to ſay, *page* 236; *whereto we may likewiſe add, that* ἧν, *with a rough breathing, is the ſecond aoriſt of* ἵημι, to ſend, *page* 228.

The ſecond aoriſt among the poets is ἦον, *derived regularly from the baryton* ἴω, *of which the Ionics, according to Euſtath. make* ἴον, *without the augment; from whence comes* ἴις, *by craſis* εἶς, *and by extenſion* ἴεις, *in Herodotus.*

From

From thence comes the ſubjunctive ἴω, *and* εἴω, *the optative* ἴοιμι, *and the participle* ἰὼν, *as we ſhall ſee hereafter.*

But ἴον *is ſometimes alſo an imperfect,* ὡς ποτ' ἴον, *Il.* ξ. ſic quondam eram.

SUBJUNCTIVE.

Sing.	ὦ,	ἦς, and ἦσθα,	ἦ,	Ion. ἧσι.
Ion.	ἴω,	ἴῃς,	ἴῃ,	and ἴησι.
Poet.	εἴω,	εἴῃς,	εἴῃ,	and εἴῃσι.
Dual		ἦτον,	ἦτον.	
Plur.	ὦμεν,	ἦτε,	ὦσι.	
Dor.	ὦμες.			
Poet.	εἴωμεν,	εἴομεν, &c.		

From thence comes μετείω, *according to Euſtath.* interſim, acquiram.

OPTATIVE.

Sing.	εἴην,	εἴης,	εἴη.
Poet.	ἔοιμι,	ἔοις,	ἔοι.
Dual		εἴητον,	εἰήτην.
Plur.	εἴημεν,	εἴητε,	εἴησαν.
Sync.	εἶμεν,	εἶτε,	εἶεν.

IMPERATIVE.

Sing.	ἴσθι or ἴσω,	ἔστω.
Poet.	ἔσσω,	Dor. ἤτω.
Dual	ἔστον,	ἔστων.
Plur.	ἔστε,	ἔστωσαν.
		Att. ἔστων.

ANNOTATION.

We meet with εἶ for ἴσθι, from whence πάρει, *come hither*; as alſo with ἦτω for ἔστω, from the baryton ἴω, εἴτω, by craſis ἦτω, pſal. ciii.

Ἴσθι comes alſo from ἵστημι, *to know*, whereof preſently. But ἴθι, *be gone*, is the imperative of εἶμι, *to go*: ἴστον, and ἴστε, in the indicative, have an acute on the laſt ſyllable; but ἔστον, and ἔστε, in the imperative, have the accent on the firſt, as Apollonius teacheth, Book iii. Chap. xxvii.

INFINITIVE.

Εἶναι, Att. ἔμεναι, Æol. ἔμμεναι, Ion. ἔμεν, Dor. ἦμην, and ἦμες. See Book iii. Rule xlv.

PARTICIPLES.

ὤν,	ὄντος,	ὖσα,	ὄσης,	ὄν,	ὄντος.
Ion. ἐὼν,	ἐόντος,	ἐῦσα,	ἐύσης.		
Æol. εἷς,	ἔντος,	Dor. ἔσσα.			
From whence comes like τιθεὶς.	ἰοῖσα, and ἴεσσα,	} παρεὶς,	} in Plato;		

Middle

Middle.

The ſubſtantive verb hath likewiſe its middle, from whence it takes the imperfect and the future. For from εἰμὶ, the preſent middle, ſhould be ἔμαι, from whence comes the imperfect ἤμην, and the future ἔσομαι.

INDICATIVE.

Imperfect.

Sing.	ἤμην,	ἦσο,	ἦτο,	*eram, as, at.*
Dual	ἤμεθον,	ἦσθον,	ἤσθην.	
Plur.	ἤμεθα,	ἦσθε,	ἦντο,	
			Ion. ἧατο, Poet. εἷατο, Hom.	

First Future.

Sing.	ἔσομαι,	ἔσῃ,	ἔσιται.	
	Poet. ἔσσομαι,	ἔσσῃ,	ἔσσιται.	
	Dor. ἐσσεῦμαι,	ἔσσεαι,	ἔσται.	
Dual	ἐσόμεθον, -ισθον,	ἔσεσθον,	ἔσεσθον.	
Plur.	ἐσόμεθα, -ισθα.	ἔσεσθε,	ἔσονται.	

OPTATIVE.

Sing.	ἐσοίμην,	οιο,	οιτο,	&c.
	Poet. ἐσσοίμην.			

From whence comes παρεσοίμην, *aſſorem*, ἀπεσοίμην, *abſorem.*

Infin. ἔσεσθαι.

Part. ἐσόμενος.

Poet. ἐσσόμενος.

ANNOTATION.

Clenardus, and the common grammarians, take ἤμην for the plu-perfect of εἰμὶ; but it is better to take it for the imperfect of ἧμαι. Thus Euripides ſays ἐγὼ δὲ προδότης ἐκ ἤμην τέκνων, that is, *ego liberorum proditor non eram, I did not betray them.* We read likewiſe παρήμην, *aderam, I was there,* in Demoſthenes, and others.

CHAP. VII.

Of εἶμι *and* ἴημι, *eo, vado.*

RULE XVIII.

Of the Formation of εἶμι.

From ἔω *is formed* εἴω, *and thence* εἶμι, vado, *which caſts away* ε *from the dual and plural.*

EXAMPLES.

THIS verb εἶμι is likewiſe derived from ἔω, marked with a ſmooth breathing. For the poets firſt changed it into εἴω, from whence εἶμι has been taken, which is ſometimes rendered by the preſent, *eo, I go*; and oftener by the future, *ibo, I will go.* Juſt as the French mean ſometimes the future, when they ſay in the preſent, *je m'en vas.* Hence the future of this verb is obſolete, though Homer has made uſe of the middle, εἴσεται, Od. ο.

It preſerves the diphthong ει in the ſingular of the preſent and imperfect, juſt as the regular verbs have their long vowel; and in the dual and plural it has ι only (as they have their ſhort vowel only) whereas εἰμὶ, *ſum*, has ε only in the preſent of theſe two numbers, excepting the third perſon, which in both reſumes the diphthong. This verb is conjugated thus:

INDICATIVE ACTIVE.

Preſent.

Sing.	εἶμι,	εἶς or εἶ, εἶσι, *eo, I go.*
Dual	ἴτον,	ἴτον.
Plur.	ἴμεν,	ἴτε, ἴᾶσι or ἴσι, according to ſome. Ion. ἴασι.

In like manner προΐασι, *adeunt:* εἰΐασι, *ingrediuntur:* προΐασι, *prodeunt.* But the following have a double accent; ἀνίασιν and ἀνιᾶσιν, *they aſcend:* κατίασιν and κατιᾶσιν, *they deſcend:* διΐασιν and διϊᾶσιν, *they traverſe:* μετίασιν and μετιᾶσιν, *they purſue.*

ANNOTATION.

The ſecond perſon εἶ is ſcarcer here than εἶς, quite the reverſe of the foregoing verb: however, it is found among the poets, whence we read ἄπει, *abis*, or *abibis*, in Theocritus, and likewiſe in Lucian in Reviviſc. μίτει τὴν τίχνην, *artem aggrederis.*

RULE XIX.

Whence this Verb takes its preterites and aoriſts.

The preterites and aoriſts are taken from εἴω.

EXAMPLES.

This verb borrows almoſt all its preterites and aoriſts from the poetic verb εἴω. Thus, though it forms regularly

The

The Imperfect.

Sing.	εἶν,	εἶς,	εἶ.
Dual . . .		ἴτον,	ἴτην.
Plur.	ἶμεν,	ἔτε,	ἴσαν.

From whence comes ξύνισαν, *they aſſembled together.* And in the dual, ξυνίτην, in Hom. and Heſiod.

Nevertheleſs it takes likewiſe εἶον, whence comes the third perſon, εἶεν, *he did go*, Heſych. And thence is derived the Att. ᾖον, Hom. and by reſolution ᾔιον, from whence we have ἐξήιον, in Apollodorus.

From the ſame verb is alſo derived the unuſual preterite, εἶκα, whence is formed the

Plu-Perfect

Εἴκειν, Att. ᾔκειν, plur. ᾔκειμεν, ſync. ᾖειμεν and ᾖμεν, *iveramus.* In the ſame manner, ἐπεξῆμεν, *eruperamus:* προσῆμεν, *acceſſeramus.* Likewiſe ᾖειτε, ᾖτε, *iveratis:* ἐξῆτε, *exiveratis.*

Firſt Aoriſt

Should be εἶσα, whence comes the third perſon plural, εἶσαν, and thence ἦσαν, ἤϊσαν, and ᾖισαν; as alſo the third perſon dual, εἰσάτην, Att. ἐισάτην.

The compound, μετεῖσα, *intermiſi*; participle middle, μετεισάμενος, Il. ρ. *intermiſſus, interveniens.*

Second Aoriſt.

Sing.	ἶον, εἶον, ᾖον,	ἶες,	ἶε, from the ſame εἶω.
Dual		ἷετον,	ἰέτην.
Plur.	ἶομεν,	ἷετε,	ἶον.

SUBJUNCTIVE.

The preſent and imperfect are obſolete.

Second Aoriſt.

Sing. ἴω, ἴης, &c. whence comes ἀπίωμεν, *abeamus.*

OPTATIVE.

The preſent and imperfect are hardly ever uſed.

Second Aoriſt.

Sing. ἴοιμι, ἴοις, ἴοι, *&c.* Thus in Joſephus, εἰ ἐπανίοι, *if he returned.*

IMPE-

IMPERATIVE.

Preſent and Imperfect.

Sing. ἴθε, ἴτω. Dual ἴτον, ἴτων. Plur. ἴτε, ἰτωσαν.

But we likewiſe ſay εἶ for ἴθι, from the verb ἴω, whence ἴε ſhould come, and by craſis εἶ. Thus ἴξει, Heſych. *exi:* ἄπει, *abi:* δίει, *go on*; and ſuch like.

We do not find this verb compounded with σὺν, or παρὰ.

Second Aoriſt.

Sing. ἶε, ἰέτω, &c. In like manner ἶξιε, *exi:* it is formed regularly from the ſecond aoriſt indicative ἶον.

INFINITIVE.

Εἶναι: whence comes ἀπεῖναι, *to depart*, or *to be gone:* παρεῖναι, *to approach.*

We alſo find ἶναι, whether it comes from εἶναι, by dropping ε, or from ἰέναι, by ſyncope; of which we ſhall ſpeak in the next rule.

Obſervations on the Dialects.

The uſual dialects are to be found alſo in this verb; Att. ἶμναι, and ἰέμναι, Dor. ἶμεν and ἰέμεν, &c.

PARTICIPLES.

Second Aoriſt.

Ἰὼν, ἰόντος, ἰοῦσα, ἰὸν. From the indicative aoriſt ἶον.

ANNOTATION.

Others will have it, that ἰὼν is the preſent tenſe, obſerving at the ſame time that there are three preſent participles acuted: ἰὼν, *iens, going*, (which ſeems rather in that caſe to come from ἴημι, whereof anon:) κιὼν, *vadens, walking:* and ἰὼν, *qui eſt*, for ὢν, from εἰμὶ, *ſum, to be.*

The MIDDLE VERB.

Preterperfect.

Εἶα, alſo from the poetic verb εἴω, Att. ᾖα, by reſolution ᾔια, ᾔιας, ᾔιε: and this perſon is the ſame with the third perſon of the imperfect active. Plur. ᾖαμεν, ſync. ᾖμεν, *we have gone:* from whence comes ἀπῆμεν, *abiimus.*

Plu-perfect.

Ἤειν, *abieram:* whence comes ἀνήει and ἐπανήει, Lucian, *redierat:* διήει, *tranſiverat*, Herod. διεξήει, Lucian, *narraverat:* διεξήεσαν, *narraverant*, Id.

Προήει, *egreſſus fuerat*, Plut. μετήει, *perſecutus fuerat*, Dion. Caſſ. ἐπήει, *venerat, ſuccurrerat*, Lucian. Third perſon plural ἤεισαν, Att. ἦεσαν: whence ἀνήεσαν, *revenerant*: ἐξήεσαν, *egreſſi fuerant*: ἀντεπεξήεσαν, Lucian, *invadentibus hoſtiliter occurrerant*; ἀπήεσαν, *abierant*. We likewiſe meet with ἐπανήειμεν, *redieramus*.

Future.

The poetic verb εἶω forms alſo εἴσομαι, *ibo*; ἐπιείσομαι, *I'll go and meet him*, Hom. Thence comes the firſt aoriſt εἴσατο, *he is gone*; and its compound participle in Homer, μετεισάμενος, *having followed*.

Ἴημι, *eo, vado, I go.*

RULE XX.

Of its Formation.

Ἔω *with a ſmooth breathing forms alſo* ἵημι, *which is uſed but in very few perſons.*

EXAMPLES.

From this ſame ἔω with a ſmooth breathing, comes likewiſe ἵημι, *eo, vado*, formed by an improper reduplication.

This verb is intirely irregular; but is uſed only in a few perſons, moſt of which we find in Heſych. and elſewhere; as

In the preſent, ἵησι, *he goes*, plur. ἵεμεν, *we go*: whence comes ἀνίεμεν, *we aſcend*: κατίεμεν, *we deſcend*, in Alex. Aphrod.

In the imperfect, ἵεσαν, *they did go*.

In the optative, ἰείη, *I wiſh he went*.

In the infinitive, ἰέναι, *to go*; from whence we have ἀπιέναι, *to depart*: μετιέναι, *to run after, to purſue*, or *follow*: προσιέναι, *to go towards*.

In the participle, ἰείς, ἰέντος, *going*, and ἰών, ἰόντος: μετιόντες ἕκαστον, Gaza, *ſolliciting every body*: μετιόντες, τὴν ἀρετὴν, Baſil, *embracing virtue*.

In the Middle Verb.

The preſent is ἵεμαι; from whence comes ἵεται, *he goes away*; ἵενται, *they go away*.

The participle ἱέμενος, Apollonius, *going away.*
The ſecond aoriſt ἦν, *I went*; from whence comes παρῆν, *I arrived, I was juſt come.*
The imperative ἶσο, ἴσθω, *be gone.*

CHAP. VIII.

Of Verbs derived from ἵω, with a rough breathing:

And firſt of ΗΙΗΜΙ, *mitto, to ſend.*

RULE XXI.

Of the Formation of this Verb.

Ἵημι *with a rough breathing, coming from* ἵω, *conforms entirely to* τίθημι.

EXAMPLES.

THIS verb is not irregular, ſince it conforms entirely to τίθημι: but we place it here among the reſt derived from ἵω, whence it is formed by an improper reduplication. It is conjugated thus.

INDICATIVE ACTIVE.

Preſent.

Sing.	ἵημι,	ἵης,	ἵησι.	*mitto, is, it.*
Dual	. . .	ἵετον,	ἵετον.	
Plur.	ἵεμεν,	ἵετε,	ἱεῖσι.	
			Ion. ἱάσι, from thence ἰᾶσι.	

The compounds vary with regard to their accent; ἐνίσιασι, *intromittunt*; προσίασι, *admittunt*: but ἐνιᾶσι takes a circumflex; and συνίασι, or συνιᾶσι, *committunt*, has both.

The Imperfect.

Ἵην, *mittebam*, like ἐτίθην. But inſtead of this we generally make uſe of the imperfect of ἵέω, which is ἵεν, ἵεις, ἵει, &c. according to the third rule. Likewiſe in compoſition, ἀφίεν, ἀφίεις, ἀφίει: and according to the Attics ἠφίεν, *dimittebam, relinquebam, permittebam*: καὶ οὐκ ἤφιε λαλεῖν, Mark i. 34. *and he did not ſuffer them to ſpeak.* It borrows alſo of the poetic εἵω, the imperfect εἶον, εἶες, εἶε, from whence comes καθείετε, Il. φ.

Future.

Ἧσω, ἧσεις, ἧσει, *mittam*, &c. like θήσω. From thence come ἐνήσω, *immittam*, Hom. μεθήσω, *tranſmittam*, Heſiod.

Firſt Aoriſt.

Ἧκα (for ἧσα) like ἔθηκα, ας, ε. Thus ἀφῆκα, *remiſi*; παρῆκα, *omiſi*; συνῆκα, Lucian, *intellexi*.

In the plural ἧκαμεν: its compound ἀνήκαμεν, ſyncopated ἀνῆμεν, *dimiſimus*.

The Attics prefix here a ſyllabic augment, ſaying ἧκα, ἐνέκα, συνέκα.

Second Aoriſt.

Sing.	ἦν,	ἦς,	ἦ.
Dual	ἔτον,	ἔτην.	
Plur.	ἔμεν,	ἔτε,	ἔσαν.

From whence comes πρόεσαν, *præmiſerunt*. It is formed from the imperfect, by caſting away the reduplication.

Perfect.

Εἶκα with ει, Bœot. for ἧκα, like τέθεικα. From thence comes the plu-perfect εἴκειν; the participle εἰκὼς, its compound ἀφεικὼς, *qui dimiſit*; infinitive ἀφεικέναι, *dimiſiſſe*. But from the perfect ἀφεῖκα is alſo formed ἀφέωκα, *dimiſi*; paſſive ἀφεῖμαι, and ἀφέωμαι, *dimiſſus ſum*: ἀφέωνταί σε αἱ ἁμαρτίαι, Luc. vii. 48. *thy ſins are forgiven.*

SUBJUNCTIVE.

Preſent.

ἰῶ, ἰῇς, ἰῇ, &c.

RULE XXII.

For the Second Aoriſt.

The Subjunctive Aoriſt ὦ, ῇς, *forms likewiſe* ἔω, εἴω, εἴῃς.

EXAMPLES.

The ſecond aoriſt regular is ὦ, ῇς, ῇ, &c. formed from the preſent, by rejecting the reduplication. But the Attics prefix a ſyllabic augment to it, ἔω, ἔῃς, ἔῃ, of which the Poets make a diphthong, εἴω, εἴῃς, εἴῃ: ἀφείω, *dimiſero*. In like manner ἥω, ἥῃς, ἥῃ: ἀνήῃ, Hom. *remiſerit*, by adding the vowel η.

OPTATIVE.

OPTATIVE.

Preſent.

ἱείην and ἕοιμι. Second aoriſt, εἵην.

IMPERATIVE.

Preſent.

ἵεθι, ἱέτω, &c.

Second Aoriſt.

ἕς, ἕτω, like θὲς. From thence come the compounds πρόες, *præmitte:* ἄφες, *dimitte:* κάθες, *demitte.*

INFINITIVE.

Preſent.

ἱέναι, *demittere:* ἀφιέναι, *dimittere.*

Second Aoriſt.

Εἶναι, its compound ἀφεῖναι, *dimittere.* We meet alſo with ἐμπαρῆναι, Simpl. in Epict. *laxare, remittere:* ἐπαφῆναι, Achil. Tatius, *immittere, ſubmittere.*

PARTICIPLES.

Preſent, ἱείς. Second aoriſt, εἷς, ἕντος: from whence καθεὶς, *qui ſubmiſit:* τὰς κόμας καθεῖσαι, Dion. Caſſius, *comas ſubmiſſæ:* ἀφεὶς, *qui dimiſit,* &c.

PASSIVE.

Preſent,	ἵεμαι,	*I am ſent,* like τίθεμαι.
Imperfect,	ἱέμην,	*I was ſent.*
Firſt Aoriſt,	ἕθην,	like ἐτέθην.

But we likewiſe ſay εἵθην; from whence come ἀφείθην, and ἀφέθην, *dimiſſi ſunt:* παρείθη, Hom. *dimiſſus eſt.*

Perfect, εἷμαι, the third perſon plural, εἶνται, *miſſi ſunt:* from whence ἀφεῖνται, *dimiſſi ſunt:* ἀνεῖνται, *remiſſi ſunt,* Att. ἀφέωνται and ἀνέωνται; in the ſame manner as ἀφέωκα, for ἀφεῖκα, dropping the ſubjunctive, and inſerting an ω.

But becauſe the regular preterite ſhould be ἕμαι, and its compound ἄφεμαι, from thence comes ἄφεσις, *remiſſio:* as from the natural preterite τέθεμαι (inſtead of which we ſay τέθειμαι) comes θέμα, θέσις, *theme, poſition,* &c.

Thus from εἶμι, *eo,* perfect εἶμαι, from the poetic εἴω, come εἰτέον, and ἰτέον, rejecting ε, and by pleonaſm ἰτητέον, *eundum.*

The reſt is formed regularly. For ἔθην makes in the ſubjunctive ἐθῶ, third perſon plural ἐθῶσι, *mittantur.*

Infinitive, ἐθῆναι, or εἰθῆναι; from whence come ἐνεθῆναι, and ἐνειθῆναι, *immiſſum eſſe:* παρεθῆναι, Euſeb. *languidum eſſe.*

Participle, ἐθεὶς, έντος, *miſſus*; from whence ἀνεθεὶς, *abſolutus:* ἀφεθεὶς, *dimiſſus*, &c.

MIDDLE.

Indicative firſt aoriſt, ἡκάμην, ἧκω, ἧκατο; whence come ἀνηκάμην, *remiſi*, or *dicavi:* προσηκάμην, *admiſi*, &c.

Second aoriſt, ἕμην, ἕσο, and ἕο, ἕ, ἕτο, like ἐθέμην, &c.

Subjunctive, ὦμαι.

Optative, εἵμην, εἷο, εἷτο.

Imperative, ἕσο, and ἕο, ἕ, ἔσθω: ἔσθον, ἔσθων: whence we have κάθυ, *ſubmittito*; πρόσυ, *admittito*; πρόϋ, *præmittito, emittito*; retaining the ſame contraction as in the imperfect and ſecond aoriſt.

Infinitive, ἔσθαι; participle, ἕμενος; whence προέμενος, *præmittens, emittens.*

Obſervations on the verb συνίημι, to underſtand.

Συνίημι, *committo*, is compoſed of ἵημι, *mitto*; it is taken for *to ſend together*, or *to confront, to compare*, and *to put together*; and metaphorically for *to hear, to underſtand, comprehend, know, ſee*, and *perceive*, ſignifying the application of the ſenſes or of the mind to the object. It forms its tenſes ſometimes from itſelf, and ſometimes from συνιῶ, circumflexed. Thus we ſay in the third perſon ſingular, συνίησι and συνιεῖ, *intelligit*; and in the plural, συνιᾶσι and συνιῦσι, *intelligunt.* In the imperative, συνίεθι and συνίει. In the participle, συνιεὶς, έντος, and συνιῶν, ῦντος, *intelligens.* But συνιὼν, όντος, *conveniens*, comes from σύνειμι.

The firſt aoriſt is συνῆκα (like ἧκα above mentioned) *commiſi, conſcius ſum, intellexi:* οὐ γὰρ συνῆκαν, Mark vi. 52. *for they did not underſtand.* But the Attics change σ into ξ, ξυνέηκε μάχεσθαι, Hom. *in pugnam commiſit*, where we find a ſyllabic ε after the prepoſition, which makes a double augment. And ſometimes this ε is put before, ἐξυνῆκα, ας, ε, &c.

CHAP.

CHAP. IX.

Of ΄ΙΕΜΑΙ, ΄ΗΜΑΙ, *and* ΄ΕΙΜΑΙ.

RULE XXIII.

Formation of ἵεμαι, *concupiſco.*

Ἵεμαι *coming from* ἵω, *with a rough breathing, expreſſes deſire.*

EXAMPLES.

THIS verb is uſed in the preſent paſſive, ἵεμαι, ἵεσαι, like τίθεμαι: its compound ἐφιέμαι, *I deſire.*

Imperfect, ἱέμην, ἐφιέμην. But it is ſcarce uſed except in theſe two tenſes.

ANNOTATION.

This verb ſometimes ſignifies *to go*, but with a ſort of an eagerneſs or deſire. Homer ſays, οἴκαδε ἱεμένων, of thoſe who were returning to their country. Therefore this verb is properly the paſſive of ἵημι, *mitto*, which implies that a perſon has a ſtrong deſire of ſomething.

΄ΗΜΑΙ, *ſedeo, to ſit.*

RULE XXIV.

Of the Formation of ἧμαι.

1. ἧμαι, *with a rough breathing, comes likewiſe from* ἕω:
2. *Retaining its* η, *it is often taken for the preterite.*
3. *But* εἶσμαι *and* εἴσμην *are from* ἕζομαι; ἧσμαι *from* ἥδω; *and* εἶμαι *from* ἧω.

EXAMPLES.

1. This verb follows the middle voice, and is formed from ἕω, *to ſit*, in the manner as follows: by repeating ε they make ἑέω, and from thence is formed ἕημι, in the middle ἕεμαι, and by craſis ἧμαι. It retains the η in all its numbers, and therefore is conjugated thus.

INDICATIVE.

Sing.	ἧμαι,	ἧσαι,	ἧται.
Dual	ἥμεθον,	ἧσθον,	ἧσθον.
Plur.	ἥμεθα,	ἧσθε,	ἧνται.

Ion. ἧαται, Poet. εἵαται.

The compounds draw back the accent: κάθημαι, κάθησαι, and κάθη, κάθηται.

2. This tenſe is often taken for the preterite.

3. Hence we may remark four preterites, which reſemble each other, and without a good deal of care may be eaſily confounded.

The firſt is this ῆμαι.

The ſecond, εἶσμαι, *ſedi*, taken from ἵζω, ἕζομαι, *to ſit*. Plu-perfect εἴσμην, *ſederam*.

This ἵζω likewiſe comes from ἷω, by inſerting ζ: its ſecond aoriſt is ἑδεῖν, whence the Latin *ſedere* ſeems to be derived. Its compound is καθίζω; but changing ε into ι, we ſay likewiſe ἵζω, καθίζω, ἐκάθιζον, καθίσω, ἐκάθισα, κεκάθικα: the imperative, κάθιζε, κάθισον, κεκάθικε.

The third, ἧσμαι, comes from ἥδω, *to rejoice* or *take pleaſure*.

And the fourth, εἷμαι, comes from ἵημι, *to dreſs*, or from ἵημι, *to ſend*. See the latter in the preceding chapter, and the former in the next page.

Imperfect.

Sing.	ἧμην,	ἧσο,	ἧτο.
		Poet.	ἧσο.
Dual	ἥμεθον,	ἧσθον,	ἧσθην.
Plur.	ἥμεθα,	ἧσθε,	ἧντο.
		Poet.	εἵατο & ἧατο.

In like manner, ἐκαθήμην, ἐκάθησο, το, or, without the ſyllabic augment, κάθημην, κάθησο, το.

IMPERATIVE.

Ἧσο, ἧσθω. In the ſame manner κάθησο, ήσθω.
Ion. κάθηο, and aſſuming the ſhort vowel κάθιο, by craſis κάθυ.

INFINITIVE.

Ἧσθαι, καθῆσθαι, *ſedere*.

PARTICIPLE.

Ἥμενος: in like manner καθήμενος, παρήμενος.

ΕΙΜΑΙ, *indutus ſum.*

This is a preterite coming from ἷω, as we have already obſerved: it is conjugated thus.

Sing.

Sing. εἷμαι, εἷσαι, (poet. ἕσσαι) εἷται, and εἵῃσαι; third plur. εἵαται.

Plu-perfect, εἵμην and ἐσσάμην; εἷσο and ἕσσο; εἷτο and εἵῃο, or ἕῃο; third plural εἵατο, Hom. and ἕσσατο, *indutus fuerat.*

Participle, εἵμενος.

Future, ἕσω or ἔσσω.

Firſt aoriſt active, εἷσα and ἕσσα, ας, ε, *I have dreſſed, I have placed.*

Infinitive, εἷσαι and ἔσσαι; whence comes ἐφέσσαι, Hom. but ἔφεσσαι, with the accent on the firſt, is the imperative middle, like τύψαι.

Firſt aoriſt middle, εἱσάμην and ἐσσάμην, ἐεισάμην.

Participle, ἐσσάμενος.

ANNOTATION.

We likewiſe ſay ἵννυμι, *induo*, formed from the ſame ἵω. See in the next book a liſt of the verbs in νυμι.

But it is to be obſerved, that ſeveral of theſe perſons, which are formed with a double σσ, may likewiſe come from εἷσμαι, *I am ſeated*, which we have already mentioned; as ἕσσαι, *thou art dreſſed* or *ſeated*; ἕσσα or ἐσσάμην, *I have placed* or *have dreſſed*; ἐσσάμενοι, *thoſe who have dreſſed, built*, or *founded.*

CHAP. X.

Of Irregular Verbs in μι, *whoſe Primitives are not* ἔω or ἕω.

RULE XXV.

Of κεῖμαι, jaceo.

Κεῖμαι, *for* ἵκεμαι, *comes from* κέω; *it retains* ει *in every number.*

EXAMPLES.

KΕῖμαι is derived from κέω, ομαι. Whence regularly ſhould be formed ἵκεμαι, but the ι is inſerted after the ε, in the ſame manner as in εἰμὶ, *I am*, and εἶμι, *I go.* It retains its diphthong throughout all its numbers, as ἧμαι, *I ſit*, retains η.

Preſent.

Sing.	κεῖμαι,	κεῖσαι,	κεῖται.
Dual	κείμεθον,	κεῖσθον,	κεῖσθον.
Plur.	κείμεθον,	κεῖσθε,	κεῖνται.

Ion. κέαται, Poet. κέαται.

Imperfect,

Imperfect, ἐκείμην, σο, το; third plural, ἔκειντο.
Ion. κίατο, Poet. κίατὸ,

Future middle, κείσομαι, as from κείω, ομαι, ῃ, εται.
Dor. κισσῦμαι, and κισσεῦμαι.

Imperative, κεῖσο. Infinitive, κεῖσθαι. Participle, κεῖμενος.

The following compounds draw back their accent: ἀνάκειμαι, *I repoſe*: ἐπίκειμαι, *I lean upon*: διάκειμαι, *I am in ſuch a diſpoſition*: but in the infinitive they retain it, περικεῖσθαι, *circumjacere*.

ANNOTATION.

We likewiſe read in Hom. Od. π. κίονται, from the barytonous verb κίομαι; and in the imperfect, κίοντο, without an augment. In the ſubjunctive, κίωμαι, from whence κατακίωνται, Lucian, *ſubjaceant*; συγκίηται, Plato, *conflata, compoſita ſit*.

RULE XXVI.

Of Ἴσημι, ſcio, cognoſco.

Ἴσημι conforms to ἵστημι, and is frequently ſyncopated.

EXAMPLES.

Ἴσημι is formed from ἰσάω, *ſcio, to know*, without the reduplication. It is ſyncopated in ſeveral places, and conjugated after the manner of ἵστημι, thus.

INDICATIVE.

Sing.	ἴσημι,	ἴσης,	ἴσησι.
Dor.	ἴσαμι,	ἴσας,	ἴσατι.
Dual	ἴσατον,	ἴσατον.	
Sync.		ἴστον, ον.	
Plur.	ἴσαμεν,	ἴσατε,	ἴσασι.
Sync.	ἴσμεν,	Dor. ἴδμεν, *we know*, ἴστε, (from whence comes the compound κάτιστε, *ye know*)	ἴσασι,

With the accent on the antepenultima, as alſo in the participle ἴσας, αντος, τοῖς ἴσασι, *ſcientibus*, contrary to the common cuſtom of verbs in μι, according to which it ſhould be ἰσὰς, like ἱστὰς; ἰσᾶσι, like ἱστᾶσι, &c.

The imperfect, ἴσην, ης, η, like ἵστην.

Third plural, ἴσασαν, ſync. ἴσαν, *ſciebant*. But ἴσαν imports alſo *ibant*, from εἶμι above mentioned.

Imperative, ἴσαθι, ἰσάτω, ſync. ἴσθι, ἴστω, &c.

But ἴσθι ſignifies likewiſe *eſto*, from εἰμὶ, *ſum*, as above, page 221.

Third

Third plural, ἱστάτωσαν, ſync. ἵτωσαν and ἵτων.

In like manner its compounds, σύνισθι for συνίσαθι, *conſcius ſis.*

Rule XXVII.

Of the Middle Formation.

The middle ἵσαμαι, *with a ſmooth breathing, aſſumes a* τ, *and forms* ἵτσαμαι.

Examples.

The middle verb of ἵστημι is ἵσαμαι, which aſſuming a τ, forms ἵτσαμαι, with a ſmooth breathing, in which alone it differs from ἵσαμαι, *ſto.* Thence comes ἐπίστα-μαι, ἐπίστασαι, Att. ἐπίστῃ, ἐπίσταται, *to know*; whereas ἐφίσταμαι, *to ſurprize, to fall upon,* or *oppreſs,* comes from ἵσταμαι.

Imperfect, ἐπιστάμην, ἐπίστασο, Ion. ασο, contract ω, ατο; and, with the temporal augment, ἠπιστάμην, ασο, &c.

Rule XXVIII.

Of φημὶ, dico.

φημὶ, dico, *conforms to* ἵστημι. From ἔφην, *comes* φῆν, *and thence* ἦν.

Examples.

φημὶ is formed from φάω, without the reduplication, and is irregular with regard to the accent.

The Active.

Preſent.

Sing.	φημὶ,	φὴς (with ι ſubſcribed)	φησὶ.	
Dor.	φαμὶ.		Dor.	φατὶ.
Dual	φατὸν,	φατὸν.		
Plur.	φαμὲν,	φατὲ.		φασὶ.
			Dor.	φαντὶ.

The accent upon the laſt ſyllable, though in the participle we ſay, φὰς, αντὸς, τοῖς φᾶσι, with a circumflex. And the reaſon is, becauſe it paſſes for an enclitic throughout the plural, in the ſame manner as εἰμὶ, *ſum.*

But its compounds draw back the accent; κατάφημι, *I aſſure,* κατάφασι: ἀπόφημι, *I deny,* ἀπόφασι: σύμφημι, *I agree,* σύμφασι.

In

In every thing elſe it agrees with ἵστημι: thus,

Imperfect, ἔφην, like ἔστην, and, without the augment, φῆν, φῆς, and φῆσθα, φῆ.

And caſting away φ, ἦν, ἦς, ἦ. See Rule XVII.

Likewiſe in the preſent, ἠμὶ, ἦς, ἠσὶ, for φημὶ, &c.

Second aoriſt, ἔφην, like ἔστην: which happens here to be the ſame with the imperfect: and this is the caſe of all verbs in μι, that are without a reduplication; as τλῆμι, *I ſuffer*, ἔτλην: γνῶμι, *I know*, ἔγνων: φημὶ, *I ſay*, ἔφην, ἔφη, and, according to the Dorics, ἔφα: αὐτὸς ἔφα, *ipſe dixit*.

In the dual, ἔφητον, ἐφήτην.

Plural, ἔφημεν, ἔφητε, ἔφησαν.

It retains the long η, whereas the imperfect aſſumes the ſhort α; wherein it conforms to ἔστην. In the other moods the preſent is the ſame with the ſecond aoriſt.

Subjunctive, φῶ, φῇς, φῇ, like στῶ.

Optative, φαίην, like σταίην.

Imperative, φάθι, σύμφαθι, *confeſs*.

Infinitive, φάναι, penacuted; for φᾶναι with a circumflex on the penultima, or, according to the Attics, φῆναι, is the ſecond aoriſt of φαίνω, proceeding from the indicative aoriſt ἔφανα or ἔφηνα.

Participle, φὰς, *ſaying*; but taking its future from φάω, which is φήσω, from thence it forms φήσειν and φήσων; and the firſt aoriſt ἔφησα; from whence comes the optative φήσαιμι, Æol. φήσεια, the infinitive φῆσαι, and the participle φήσας.

MIDDLE INDICATIVE.

Second aoriſt, ἐφάμην, ἔφασο, &c.

Imperative, φάο for φάσο, Hom.

Infinitive, φάσθαι.

Participle, φάμενος.

The End of the FOURTH BOOK.

BOOK V.

Of DEFECTIVE VERBS;

AND

Of the INVESTIGATION *of the* THEME, *or* RESOLUTION *of* VERBS.

AFTER having repreſented in the two preceding books the general analogy of both conjugations, that is, of verbs in ω, and of verbs in μι, with their principal irregularities; it is fit now we treat of thoſe, which are irregular by defect, as wanting ſeveral tenſes. This will be ſerviceable, not only towards laying a foundation for the inveſtigation of the theme or reſolution of verbs, of which we ſhall treat in the ſixth and the enſuing chapters of this book; but moreover, towards acquiring a completer knowledge of this language by the analogy of the derivation of theſe verbs, wherein a great part of its fertility conſiſts.

For moſt of theſe verbs are irregular for no other reaſon, but becauſe they either form, or are formed from other verbs: whence it comes to paſs, that the primitives are grown unuſual in the preſent and imperfect, having left theſe tenſes to their derivatives; or, on the contrary, the derivatives being uſed only in the preſent and imperfect, their defect in the other tenſes is ſupplied by their primitives: thus λαμβάνω being derived from the ancient verb λήβω, λαμβάνω ſerves

ſerves for the preſent and imperfect; and λήθω ſupplies its place in the other tenſes.

We may therefore divide the defective verbs in general into two claſſes: one of verbs, that have only the preſent and imperfect; and the other of verbs, that have neither of thoſe tenſes, but ſome others: and each of theſe two claſſes includes verbs in ω, and verbs in μι.

CHAP. I.

Of Defectives, that have only the Preſent and Imperfect.

And firſt of Verbs in ω.

VERBS in ω, that have only the preſent and imperfect, may be divided generally into two branches, one of verbs in ω pure, and the other of verbs in ω impure.

I. *Defectives in* ω *pure.*

Defectives in ω pure, are,

1. Verbs of imitation or reſemblance in άω: κελαινιάω, *to be blackiſh*, or *bordering upon black*: χιάω, *to be as white as ſnow*: γαληνιάω, *to be at reſt, to have a great ſerenity of countenance.*

2. Likewiſe verbs of deſire in άω: βασιλιάω, regnaturio, *to have an ambition of reigning*: μαθητιάω, *to be deſirous of learning*: ἀνητιάω, *to deſire to buy*: στρατηγιάω, *to be willing to be a captain*, or *leader*: φονάω, *to breathe death and deſtruction*: μαχάω, *to be eager for battle.*

3. Poetics derived from another verb, eſpecially if the verb itſelf be a derivative; as ἰσχαναάω, *to detain*, or *reſtrain*, derived from ἰσχαίνω, which comes from ἴσχω, and the latter from ἴχω, habeo, *to have*: δικανάομαι, *to ſtretch out one's hand to receive any thing*, from δικάνω, taken from δίκω, and this from δίκομαι, Ion. for δέχομαι, accipio, *to take*, or *receive.*

There are ſome formed from a noun, which has been derived itſelf from another verb: ἐρχατάω, *to ſhut up*, or *impriſon*, formed from ἔρχατος, or ἕρκατος, *incloſure*, both in Heſych. coming from ἕργω or εἴργω, *to incloſe*, or *ſhut up.*

But if they are only derived from a noun, and have no relation to a verb, then they have their tenſes; as μηχανάομαι, machinor, *to invent*, or *contrive*, from μηχανὴ, machina, *a machine*, or *contrivance.*

4. Verbs in νάω, or νίω, formed by inſerting ν: πιπράω, *to ſell*, or *expoſe to ſale*, derived from πιπράω: νηνέω, *to unite and join together, to build*, taken from νηέω: οἰχνέω, proficiſcor, *to depart*, or *go*, from οἴχω, or οἴχομαι: ἰκνέομαι, *to come*, from ἵκω, as alſo its compound ὑπισχνέομαι, *to promiſe*, from ὑπίσχω.

Some

Some of theſe change ε into ι; as from πίτω comes πιτνίω, *to fall:* from ὀρέγομαι, ὀρεγνάομαι, *to deſire*, &c.

But if theſe verbs happen to be derived from thoſe in άω, then other verbs in μι are formed from thence; as from κιράω, κιρνάω, and κίρνημι, *to mingle:* from πιτάω, πιτνάω, πίτνημι, pando, *to open:* from πιλάω, πιπλάω, πίπλημι, *to approach:* from σκιδάω, σκιδνάω, and σκίδνημι, *to diſperſe, to diſſipate*; or, rejecting the firſt letter, κιδνάω, and κίδνημι: from κρεμάω, *to hang up*, comes κρεμνάω, and κρέμνημι, retaining ε; afterwards κρημνάω, and κρήμνημι, changing ε into η; whence κρημνὸς, *a high* or *perpendicular rock, a precipice.*

5. Poetics in αίω: κιράω, κιραίω, likewiſe in its ſtead κιραίρω, *to mix:* σκιδάω, σκιδαίω, *to ſcatter:* λιλάω, λιλαίομαι, *to deſire.*

6. Verbs in ίω derived from a future: γαμίω, *to marry*; γαμήσω, γαμησείω, *to long to be married:* πολεμίω, *to wage war*; πολεμήσω, πολεμησείω, *to be eager for war:* βρώω, or βρώσκω, *to eat*; βρώσω, βρωσείω, *to be hungry:* ὄπω or -ομαι, *to ſee*; ὄψω, ὀψείω, *to deſire to ſee.*

But we are not to confound with theſe, other verbs which the poets form from a preſent in έω, inſerting ι, and which have the ſame ſignification with their primitives; as ῥίω from ῥέω, *to flow:* νικίω from νικέω, *to wrangle*, or *diſpute.* Likewiſe τιλίω, *to perfect*, or *finiſh*, from τελέω: κρατίω, *to overcome*, from κρατέω, &c.

7. Polyſyllables in ύω: δικνύω, *to ſhew:* ῥηγνύω, *to break:* σβεννύω, *to extinguiſh*; and others of the like ſort: from whence come the verbs in υμι, of which we ſhall treat hereafter.

8. All verbs in νίω: ἀλύω, *to be ſorely troubled and vexed in mind:* ἀγύω, *to accompany*, or *to wait upon*; ὀπύω, *to be married*; though we read the future ὀπύσει in Ariſtoph. caſting away the ſubjunctive ε from the penultima.

II. *Defectives in ω impure.*

We ſhall range them here according to the order of the conſonant preceding ω; and we have one general remark to make, that ſeveral of thoſe verbs, which have two conſonants before ω, are defectives; as

Verbs in βω preceded by another conſonant: ῥέμβω, *to whirl*, or *turn about*: φίρβω, *to feed*, or *to paſture.* Even φίβω or φίβομαι, *to run away, to be afraid*, has but very few tenſes of its own; no more than σίβω, *to honour:* nevertheleſs ἰσίβδην, in Sophocles, for ἰσίφθην, comes from σίβομαι, according to Dionyſius, becauſe its termination is pure: and λείβω, libo, fundo, *to ſpill*; ἀμείβω, permuto, *to change*; and τρίβω, tero, *to uſe*, or *wear out*, are alſo regular verbs for the ſame reaſon.

Verbs in δω preceded by a conſonant; as λδω, νδω, ρδω: ἵλδομαι, *to deſire:* σπένδω, libo, *to pour out:* κυλίνδω, *to roll:* πέρδω, pedo, &c.

Verbs in ΓΣΩ, (ζ having the force of two conſonants) derived from a circumflex of the ſame ſignification; as

αἰτῶ,	αἰτίζω,	*to aſk*, or *to beg.*
ἀτρεμῶ,	ἀτρεμίζω,	*to be intrepid.*

ἠρεμίω,

ἠρεμίω,	ἠρεμίζω,	*to be at reſt.*
μηρυκάω,	μηρυκίζω,	*to ruminate.*
νεμεσάω,	νεμεσίζω,	*to be angry.*
πολεμίω,	πολεμίζω,	*to wage war.*
προκαλίω,	προκαλίζω,	*to provoke.*
γοναχίω,	γοναχίζω,	*to ſigh,* or *weep.*

But thoſe derived from a noun, are generally regular; as from οἶκος, *a houſe,* οἰκίζω, *to build,* &c. We muſt however except, according to Euſtathius, ὀμβρίζω, *to water,* or *ſprinkle,* from ὄμβρος, or ὀμβρία, imber, *rain:* and ταθμίζω, *to weigh,* or *balance,* from ταθμὸς, or ταθμίον, ſtatera, *ſcales,* or *balance.*

Even thoſe derived from a verb of a different ſignification have likewiſe their tenſes; as from πλουτίω, *to be rich,* πλουτίζω, *to inrich,* &c.

9. Poetic derivatives in ΑΘΩ, ΕΘΩ, ΥΘΩ, ΣΘΩ, and ΧΘΩ; as from

ἀμύνω,	ἀμυνάθω,	*to defend.*
διώκω,	διωκάθω,	*to purſue.*
νέμω,	νεμέθω,	*to paſture.*
φλέγω,	φλεγέθω,	*to burn.*
φθίνω,	φθινύθω,	*to corrupt.*
μινύω,	μινύθω,	*to diminiſh.*
ἔδω,	ἔσθω,	*to eat.*
ἐρείκω,	ἐρέχθω,	*to ſhake.*

Likewiſe ἄχθομαι, *to be heavy,* and ἔχθομαι, *to be hated,* the futures of which ſeem as if they came from a verb in ω pure, ἀχθέσομαι, and ἐχθήσομαι.

Verbs in ΚΩ; as the poetic ὀλέκω, *to ruin,* or *deſtroy,* formed from ὀλέω, ἴσω, from whence ſhould be derived ὀλέσκω.

Likewiſe ἐρυκάκω, and ἐρυκακέω, inhibeo, *to hinder* or *refrain,* from ἐρύκω, and this from ἐρύω.

Verbs in ΣΚΩ, let whatſoever vowel precede; as

α: ἡβάω, ἡβάσκω, *to be of age of puberty:* γηράω, γηράσκω, *to be old, to grow old:* ἱλάω, ἱλάσκω, *to appeaſe, to render favourable;* though we meet with ἱλᾶσθαι in Hom. δράω, by reduplication διδράσκω, *to run away.*

ε: ἀρέω, ἀρέσκω, placeo, *to pleaſe, to be agreeable.*

η: ἀλδέω, ἀλδήσκω, *to grow, to increaſe,* from the future ἀλδήσω; whence we muſt alſo derive all thoſe that have an η or ω in the penultima, μνάομαι, future μνήσομαι, by reduplication μιμνήσκω, *to remind,* or *put in mind.*

ι: κυέω, κυίσκω, *to conceive:* εὑρέω, εὑρίσκω, *to find* or *invent:* στερέω, στερίσκω, *to deprive:* ἁλόω, ἁλίσκω, *to ſeize* or *take:* πίω, by reduplication πιπίσκω, *to give to drink.*

ο: βόω, βόσκω, *to paſture,* or *give forage.*

ω: βιόω, future βιώσω, βιώσκω; from whence comes ἀναβιώσκεσθαι, *to riſe to life,* in Plato: ἀμβλόω, whence is formed ἐξαμβλῶσι, in Plato, Ariſtophanes, and Suidas, future ἀμβλώσω, and thence ἀμβλώσκω, *to miſcarry,* or *to procure a miſcarriage;* we likewiſe find ἀμβλίσκω: βρόω, βρώσω, βρώσκω, and by reduplication βιβρώσκω, *to feed, to eat:* in like manner τρόω, τιτρώσκω, *to wound.*

υ: μέ-

ο: μεθύω, μεθύσκω, *to make drunk*; δύω, διδύσκω, *to dreſs.*

From φάω comes φάσκω, πιφάσκω, alſo πιφαύσκω, and πιφραύσκω.

Verbs in ΒΛΩ, ΚΛΩ, ΦΛΩ; as

μέμβλομαι, *to take care of*, from μέλομαι.
κέκλομαι, *to command*, from κέλομαι.
ὄφλω, *to owe*, from ὀφείλω.

Polyſyllables in ΓΛΛΩ; as

δινδίλλω, *to ſtare about*; likewiſe
βδύλλω, *to loath*, from βδέω, pedo, fœteo, &c.

Verbs that have only Λ pure before Ω; as

θέλω, *to be willing*: μέλω, *to take care of*: κέλω, *to command*: πέλω, *to be*; likewiſe βέλομαι, volo, *to be willing.*

Verbs in ΤΜΩ; as τέτμω, *to find.*

Several verbs in ΝΩ, which may be divided into different claſſes, and of which we ſhall treat more at large hereafter, Chap. VII.

The 1ſt is of verbs in ΑΝΩ, which are often derived from a verb in έω or άω; as ἀδέω, from ἥδω, delecto, *to rejoice*; ſecond future ἀδῶ, and thence ἀδέω; from whence comes ἀνδάνω, placeo, *to pleaſe*: φθάω, φθάνω, *to prevent*, &c.

The 2d of verbs in ΑΙΝΩ, likewiſe derived from έω, or άω; as ὀλισθέω, ὀλισθαίνω, labor, *to ſlip*, or *fall*: βάω, βαίνω, gradior, *to walk.*

The 3d of polyſyllables in ΕΙΝΩ; as φαείνω, luceo, *to ſhine*, from φαέω, or φάω: ἀλεείνω, effugio, *to ſhun*, from ἀλέω, &c.

But diſſyllables are generally regular, as we ſhall ſee in the reſolution of verbs.

The 4th of divers verbs in ΙΝΩ, and ΥΝΩ; as τίνω, luo, *to pay*, or *atone for*: ἰθύνω, dirigo, *to conduct*, *to direct*, *to correct.*

The 5th of derivatives in ΝΩ, preceded by a conſonant; as πέφνω, *to kill*, derived from φένω.

And of theſe ſome change the vowel; as from δήκω, δάκνω, mordeo, *to bite.*

μένω, μίμνω, maneo, *to remain.*
γένω, γίγνομαι, fio, *to become.*
πέτω, πίτνω, and πιτνέω, cado, *to fall.*

The verb πένω, laboro, ſatago, *to take pains*, *to be buſy*, is alſo defective: its perfect middle is πέπονα, from whence comes πόνος, *labour*; but the preſent is very ſcarce, though Euſtathius mentions it. Πένομαι is often repeated in Homer.

Verbs in ΣΠΩ, or ΣΠΟΜΑΙ.

ἵπομαι, ἴσπομαι, ſequor, *to follow.*
ἐνέπω, ἐνίσπω, dico, *to ſay*, which forms of itſelf the future ἐνίψω; and makes likewiſe ἐνισπήσω, after the manner of circumflex verbs.

Verbs in ΓΡΩ formed by ſyncope.

ἄγρομαι, from ἀγείρομαι, *to aſſemble.*
ἔγρομαι, from ἐγείρομαι, *to be ſtirred up*, or *awakened*; from whence we find in Heſych. ἐξέγρης, for ἐξεγέρθης.

Some poetics in ΣΣΩ; as

παιφάσσω, *to ſtart*, or *look about*: ἀηθίσσω, *to be accuſtomed*:

ἀγνώσσω, *to be ignorant of*: ἀπινύσσω, *to be empty*, or *fooliſh*: ἰνίσσω, Hom. for ἰνίπω, *to ſay*.

Derivatives in ΠΤΩ, or ΚΤΩ, which change the ε of their primitives into ι; as πίτω, πίπτω, *to fall*: τίκω, τίκτω, *to bring forth a child*: ἰνίπω, ἰνίπτω, *to ſay*. But ῥίπτω, *to throw*, or *to caſt*, though derived from ῥίπω, is nevertheleſs regular.

Ἴσχω, habeo, *to have*, derived from ἔχω, changing ε into ι, and inſerting σ; as ἰνίσπω, from ἰνίπω.

From ἴσχω comes ἀμπίσχω, *to clothe* or *dreſs*, formed from ἀμφὶ and ἔχω, where we find φ changed into π, by reaſon of the aſpirate that followeth: likewiſe from ἔχω comes ἀμπέχω, future ἀμφέξω.

Verbs derived from unuſual contracts, as ſome terminated in ΣΩ or ΨΩ: thus from αὐξέω comes αὔξω, augeo, *to augment*; from ἑψέω, ἕψω, coquo, *to boil*; from ἀλιξέω, ἀλέξω, *to repulſe*, *to aſſiſt*.

Likewiſe others derived from a future; as ἄξω, ago, duco, *to lead*, or *conduct*; whence comes the imperative ἄξε, ἀξέτω: οἴσω, fero, *to carry*; whence comes the imperfect οἶσον, the imperative οἶσε, οἰσέτω: ὄρσω, concito, *to excite*, or *ſtir up*, Heſych. paſſive ὄρσομαι, imperfect ὠρσόμην, ὤρσω, Ion. ὄρσιο, imperative ὄρσο, expergiſcere, *awake*, *riſe up*. And theſe verbs come from the futures of ἄγω, οἴω, ὄρω, whoſe Æolic future is ὄρσω for ὀρῶ.

In like manner δύσω, βήσω, λέξω, for δύω, ſubeo, *to go under*; βάω, or βαίνω, *to go*; λέγω, *to ſay*: likewiſe τέρσω for τείρω, *to break*, *to ſpoil*: δοάσω, or δοιάσω, from δοάζω, or δοιάσω, *to doubt*, or *deliberate*. But δύσω makes in the active imperfect ἔδυσον, and in the middle ἐδυσόμην.

Verbs derived from preterites; as

κεκλήγω, clango, *to make a noiſe*, from κλάζω, perf. mid. κέκληκα.
πεφρίκω, *to dread*, *to be afraid*, from φρίττω.
ἐρρίγω, *to be aſtoniſhed*, *to be frightened*, from ῥιγέω.
ἐγρηγορῶ, *to be watchful*, from γρηγορέω, perf. mid. ἐγρήγορα.

But ſometimes theſe verbs derived from the perfect middle form their tenſes regularly; as κεκράγω from κράζω, *to cry out*, forms the firſt aoriſt ἐκέκραξα: and even the perfect ſeems to have been uſed, ſince from thence are derived the nouns κέκραγμα, *a noiſe*, or *clamour*; κεκράκτης, *one that makes a noiſe*.

In like manner πεποιθέω, *to have confidence*, formed from πέποιθα, the perfect middle of πείθω, *to perſuade*, has nevertheleſs its preterperfect, as appears from the nouns verbal πεποίθησις, fiducia, *confidence*, *aſſurance*.

And ἑστήκω, *ſto*, formed from ἕστακα, has the plu-perfect middle εἱστήκειν. See Book III. Chap. iii. Rule 11.

Verbs of a gradual derivation, ſeveral of which are in ΑΖΩ; as

ἁλύω, ἁλύσω, ἁλύσκω, ἁλυσκάζω, *to draw back*.
δράω, δράσω, δράσκω, δρασκάζω, *to run away*.
ἰλάω, ἰλάσω, ἰλάσκω, ἱλασκάζω, vagor, *to wander up and down*.
ἕλω, ἕλκω, ἑλκύω, ἑλκυσῶ, ἑλκυσάζω, *to draw*, or *drag*.
ἕρπω, ἑρπύζω, ἑρπυσάζω, *to creep*.

Others in ΑΖΩ; as τρέπω, τροπῶ, τροπαλίζω, *to turn*, *to change*, *to return*; likewiſe ἐντροπαλίζω.

Or

Or in ΣΩ; as βάω, βιβάω, βιβάσω, βιβάσθω, *to go, to walk, to advance*; for which we find βιβάσσω in Heſych.

To all theſe defectives we may likewiſe join thoſe, whoſe reduplication terminates in a liquid; as

βαίνω, βαμ-βαίνω, *to liſp, to ſtammer, to have a difficulty of ſpeech.*

μαίω, μαρ-μαίρω, niteo, *to be bright.*

φαίνω, παμ-φαίνω, luceo, *to ſhine, to give light:*

Likewiſe καρκαίρω and γαργαίρω, vibro, *to dart, to throw*; μυρμύρω, *to murmur*; δαρδάπτω, *to devour*, though we find in Heſych. διδάρδαφε, *he has devoured.*

CHAP. II.

Of Defectives in μι, *that are ſcarce uſed, except in the Preſent and the Imperfect of ſome Moods.*

THERE are likewiſe defectives in μι, which being uſed in the preſent, are not only unuſual in ſeveral other tenſes, but moreover differ ſomewhat from the analogy of the other verbs of this termination, particularly thoſe that come from a verb in άω, or in ίω. We ſhall give them here according to their order.

I. *Defectives from a Verb in* A'Ω.

Ἄγαμαι, *to admire*; imperf. ἠγάμην; opt. ἀγαίμην. But the fut. ἀγάσομαι, 1. aor. ἠγασάμην, part. ἀγασθεὶς, come from ἀγάομαι, or ἀγάζομαι.

Βίβημι, *to walk*, unuſual, inſtead of which is uſed βαίνω; part. βιβὰς, in Hom. 2. aor. ἔβην; ſubjunct. βῶ, βῆς, βῇ; opt. βαίην. But it borrows of βάω the future βήσω, 1. aor. ἔβησα, perf. βέβηκα.

Γήρημι, *to be old, to wax old*; infin. γηράναι, from whence the old Attics formed καταγηράναι; part. γηρὰς, άντος. It comes from γηράω, whence alſo γηράσκω is derived.

Διδρημι, *to run away*; 2. aor. ἔδραν, which is not only a third perſ. plur. for ἔδρησαν, but moreover a 1ſt ſing. for ἔδρην, Thom. Magiſt. in Eclog. In like manner in its compounds, ἀπέδραν, διέδραν; the optat. ἀποδραίην, διαδραίην; the infin. ἀποδράναι, διαδράναι; part. ἀποδρὰς, διαδρὰς. It comes from δράω, whence alſo is formed διδράσκω, of which hereafter.

Δύναμαι, *to be able, to have power and authority*; imperf. ἐδυνάμην, and Att. ἠδυνάμην; ſubjunct. δύνωμαι; optat. δυναίμην; infin. δύνασθαι; part. δυνάμενος. It borrows its other tenſes from δυνάομαι; whence comes the future δυνήσομαι; 1. aor. ἐδυνήθην; perf. δεδύνημαι.

Ἔραμαι, *to love*; imperf. ἠράμην: it takes its other tenſes from ἐράω.

Ἔστημι, *to ſtand*; the preſent indicat. is not uſed; but it has the optat. ἱσταίην, from whence comes ἀφιστάιην, *abſiſterem*; the infinit. ἱστάναι, *ſtare*. Its primitive is στάω.

Ἵπταμαι, *to fly*; imperf. ἱπτάμην; 2. aor. mid. ἱπτάμην; infinit. πτάσθαι; part. πτάμενος. But the ſecond aor. act. is ἔπτην; from

whence comes the infin. πλῆναι; part. πλὰς, as formed from ἵπλημι. It is derived from πλάω, whence is borrowed the 1ſt. fut. πλήσομαι; perf. πέπλαμαι, with an α. And πλάω is formed by ſync. from πιλάω, by which figure we likewiſe ſay ἐπλόμην, πλίσθαι, and πλόμενος, from πίτομαι, which is of the ſame ſignification.

Ἴσημι, *to know.* We have already taken notice of its conjugation in the preceding book.

Κίρνημι, *to mix*, makes the imperf. ἐκίρνην; infin. κιρνάναι; part. κιρνὰς. But it borrows its other tenſes from κιράω, of which we ſhall treat hereafter in κιράννυμι.

Κίχρημι, inſtead of which we alſo ſay κιχράω, *to lend*; 3. perſ. plur. κιχρᾶσι; part. κιχρὰς; paſſ. κίχραμαι, from whence comes the part. κιχράμενος. It has of χράω the future χρήσω; 1. aor. ἔχρησα; the perf. κέχρηκα; but κιχρημένος, *having borrowed*, and κρησθεὶς, *borrowed*, come from χράω, or χρήζω.

Κρέμνημι, or κρήμνημι, *ſuſpendo*; imper. κρήμνη, Att. inſtead of κρήμναθι, or κρήμνηθι; paſſ. κρήμναμαι, *pendeo*; part. κρημνάμενος, *pendens.* It is formed from κρεμάω, whence comes the future κρεμάσω: 1 aor. ἐκρέμασα; 1. fut. paſſ. κρεμαθήσομαι; 1. aor. ἐκρεμάσθην. We likewiſe find in the preſent, κρέμαμαι, *pendeo*, whence comes the imperfect ἐκρέμω for ἐκρέμασο, *pendebas*; infin. κρέμασθαι; part. κρεμάμενος: and we not only meet with κρέμαμαι, but alſo with κρέμομαι. Ariſtoph. εἰ κρέμοισθι, *utinam ſuſpenſi ſitis.* As from πιτάω we not only ſay πίταμαι, but likewiſe πίτομαι.

Ὄνημι, *to aſſiſt*; infin. ὀνηνάναι; paſſ. ὄνημαι; infin. ὀνήνασθαι; part. ὀνηνάμενος. We find alſo without reduplication ὄναμαι, ὀναίμην, ὄνασθαι. It comes from ὀνάω, whence is formed the future ὀνήσομαι.

Πέρνημι, *to ſell*; infin. πρνάναι; part. πρνὰς; paſſ. πέρναμαι; infin. πέρνασθαι; part. πρνάμενος. It borrows its future and its other tenſes of πράω, or elſe of πιπράσκω, *to ſell.*

Πίμπλημι, or πίμπλημι, impleo, *to fill* (inſtead of which we likewiſe ſay πιπλάω, and πιμπλάω;) the imperf. ἐπίπλην; the infin. πιμπλάναι; the paſſ. πίμπλαμαι; imperf. ἐπιμπλάμην; infin. πίμπλασθαι; part. πιμπλάμενος; imper. ἐμπίπλη, Att. inſtead of ἐμπίπλαθι, or ἐμπίπληθι, Hom. it comes from πλάω, whence alſo is formed the future πλήσω; 1. aor. ἔπλησα; perf. πέπλημαι, 1. aor. ἐπλήσθην; though they may be alſo derived from πλήθω.

Πίμπρημι, or πίμπρημι, incendo, *to burn*; imperf. ἐπίμπρην; infin. πιμπράναι; whence comes the compound ἐμπιμπράναι, Ariſtoph. part. πιμπρὰς; paſſ. πίμπραμαι; imperf. ἐπιμπράμην; infin. πίμπρασθαι; part. πιμπράμενος. It borrows its other tenſes from πράω, or πρήθω; as the firſt future πρήσω; 1. aor. ἔπρησα; 1. fut. paſſ. πρησθήσομαι; 1. aor. ἐπρήσθην; perf. πέπρησμαι.

Πρίαμαι, *to buy*, (the etymol. mentions the act. πρίημι; but it is obſolete) the imperf. ἐπριάμην, ſubjunct. πρίωμαι, optat. πριαίμην, infin. πρίασθαι, part. πριάμενος. It comes from πριάω, whence alſo is formed the imperf. ἐπρίασο, and Att. ἐπρίω. And the 1ſt aor. mid. ἐπριάμην, which is the ſame with the imperf. above mentioned, whether it comes from the act. aor. in α pure, ἔπρια, according to the 31ſt Rule of Book III. Chap. viii. or whether it is formed

formed by ſync. for ἐπριασάμην, whence comes the ſecond perſon ἐπριάσω, Ion. ἐπριάω, by craſis ἐπρίω, *emiſti.*

Σκίδνημι, ſpargo, *to ſcatter*, the paſſ. σκίδναμαι, imperf. ἐσκιδνάμην, infin. σκίδνασθαι, part. σκιδνάμενος. It comes from σκιδάω, whence alſo is formed the fut. σκίδασω, the 1ſt aor. ἐσκιδάσα, the perf. ἐσκίδασμαι, the 1ſt aor. ἐσκιδάσθην, 1. fut. σκιδασθήσομαι.

From thence likewiſe σκιδάννυμι takes its tenſes, which are the ſame with the above mentioned.

Τίθνημι, *to die*, makes in the third perſon plur. τιθνᾶσι, like ἱᾶσι; imperat. τίθναθι, like ἵαθι, or τίθνασο, like ἵασο; opt. τιθναίην, infin. τιθνάναι. We ſhall ſpeak of the other tenſes in the reſolution of verbs, Chap. VIII. Rule xxvii.

Τίτλημι, *to ſuffer, to endure*, alſo makes in the third perſon plur. τιθλᾶσι, opt. τιτλαίην, imper. τίτλαθι, and Att. τίτλα, infin. τιτλάναι, 2. aor. ἔτλην, τλῆθι, τλαίην, τλῆναι, τλὰς. But it borrows of τλάω the future τλήσομαι, and the perf. τέτληκα.

Τίτρημι, *to pierce*, or *make a hole*, borrows of τράω, the future τρήσω, 1. aor. ἔτρησα, perf. paſſ. τέτρημαι, 1. aor. ἐτρήθην.

Φημὶ, *to ſay*, of which we have already ſpoke in the foregoing book, Chap. X. of the irregular verbs in μι.

II. *Defectives from a Verb in* Ε'Ω.

We have ſpoken of thoſe that come from ἵω, ἴω, and κίω, when treating of the irregular verbs in μι, in the preceding book. We muſt mention here ſome others.

Ἄημι, ſpiro, flo, *to blow*, retains alſo its long characteriſtic, as in the imperat. ἀήτω, *ſpirato*; infin. ἀῆναι, *ſpirare*; imperf. paſſ. ἀήτω, *ſpirabat*; part. ἀήμενοι, *ſpirantes*; the third perſ. plur. is ἄεισι, which draws back the accent. The part. ἀεὶς conforms to the analogy of the reſt.

This verb comes from ἀέω, which is not uſed; even ἄημι is only for poets.

Δίδημι, *to tie*, imperf. ἐδίδην, infin. διδέναι, part. διδὶς. Its primitive is δέω, from whence comes the future δήσω, the 1ſt aor. ἔδησα, the fut. paſſ. δεθήσομαι, 1. aor. ἐδέθην, perf. δέδεμαι.

Εἴδημι, *to know*; opt. ἰδείην, infin. εἰδέναι. The ſubjunct. εἴδω may be derived not only from εἴδημι, but alſo from εἰδέω, whence comes the fut. εἰδήσω.

Ἴσχημι, *to have*. See ἴσχω in ἔχω, *habeo*, in the reſolution of verbs.

III. *Defectives from a Verb in* Ο'Ω.

There are ſcarce any more than theſe three, ἅλωμι, *to take*; βίωμι, *to live*; and γνῶμι; which are uſed only in the 2d aor. ἐάλων, *captus ſum*; ἐβίων, *vixi*; ἔγνων, *cognovi*. See ἁλίσκω hereafter in the reſolution of verbs, Rule VI.

IV. *Defectives from a Verb in* Υ'Ω.

Ἄγνυμι, or ἀγνύω, *to break*, derives its tenſes from ἄγω, whence comes the 1ſt fut. ἄξω; the 1ſt aor. Att. is ἔαξα, inſtead of ἦξα;

likewiſe the 2d aoriſt ἰάγην inſtead of ἤγην, perf. mid. ἦγα and ἴαγα: in the ſame manner its compound κατάγνυμι makes the participle κατιαγμένος and κατιαγὼς, *confractus*, for κατηγμένος, and κατηγὼς. And retaining the augment contrary to rule, we likewiſe ſay in the 2d. aor. ſubjunct. κατιαγῶσι, inſtead of καταγῶσι; and in the infin. κατιαγῆναι, inſtead of καταγῆναι, *to be broken*.

Δείκνυμι, or δεικνύω, *to ſhew*; fut. δείξω, 1 aor. ἔδειξα, perf. δέδειχα, paſſ. δέδειγμαι, 1. fut. δειχθήσομαι, 1. aor. ἐδείχθην, coming from δείκω. In like manner ἀποδείκνυμι, *to ſhew, to prove*; ὑποδείκνυμι, *to point out, to ſhew, to ſuggeſt, to demonſtrate*.

Εἴργνυμι, or εἰργνύω, *to incloſe, to ſhut up*; the 1ſt fut. εἴρξω, 1. aor. εἶρξα, the perf. εἶρχα, paſſ. εἶργμαι, and the 1ſt aor. paſſ. εἴρχθην, come from εἴργω.

Ἕννυμι, or ἑννύω, *to dreſs*; the 1ſt fut. ἕσω, the 1ſt aor. εἷσα, the 1ſt aor. mid. εἱσάμην, perf. paſſ. εἷμαι (whence comes the part. εἵμενος) and the fut. paſſ. ἑσθήσομαι, are taken from ἕω. But its compound ἀμφιέννυμι, ἀμφιέννυμαι, and ἀμφίεμαι, is more frequently uſed; fut. ἀμφιέσω, and Att. ἀμφιῶ; from whence comes προσαμφιῶ, Ariſtoph. *inſuper induam me*; 1. aor. ἠμφίεσα; perf. paſſ. ἠμφίεσμαι.

Ζέννυμι, or ζεννύω, *to heat, to be hot*, borrows of ζέω the fut. ζέσω; the 1ſt aor. ἔζεσα; the perf. ἔζεκα.

Ζώννυμι, or ζωννύω, *to girt one's ſelf, to put on one's ſword*, takes from ζόω the fut. ζώσω, aor. ἔζωσα, perf. ἔζωκα, paſſ. ἔζωσμαι, 1. aor. ἐζώσθην.

Κεράννυμι, or κεραννύω, *to mix*, borrows of κεράω, the fut. κεράσω, the aor. ἐκέρασα, perf. κεκέρακα, perf. paſſ. κεκέρασμαι, fut. κερασθήσομαι, aor. ἐκεράσθην. But inſtead of κεκέρακα, it is more uſual to ſay κέκρακα, whence comes the paſſ. κέκραμαι without σ, the fut. κραθήσομαι, and the aor. ἐκράθην, as if they came from the unuſual verb κράω.

Κορέννυμι, or κορεννύω, *to clog* or *ſatiate*, takes its tenſes from κορέω, κορέσω, ἐκόρεσα, κεκόρεκα, κεκόρεσμαι, κορεσθήσομαι, ἐκορέσθην.

Κρεμάννυμι, or κρεμαννύω, *ſuſpendo*, borrows of κρέμαω, the fut. κρεμάσω, the 1. aor. ἐκρέμασα, paſſ. ἐκρεμάσθην.

Κτέννυμι, or κτεννύω, occido, *to kill*, has from κτείνω the fut. κτενῶ, 1. aor. ἔκτεινα, perf. ἔκτακα; in the paſſ. ἔκταμαι, 1. fut. κταθήσομαι, 1. aor. ἐκτάθην.

Μίγνυμι, or μιγνύω, miſceo, *to mingle*, takes from μίγω the fut. μίξω, the 1ſt. aor. ἔμιξα, the 1ſt fut. paſ. μιχθήσομαι, 1. aor. ἐμίχθην, 2. ἐμίγην, infin. μιγῆναι, part. μιγείς.

Μόργνυμι, or μοργνύω, *to wipe*; the fut. μόρξομαι, 1. aor. ἐμορξάμην, come from the unuſual μόργω.

Οἴγνυμι, or οἰγνύω, *to open*; the fut. οἴξω, the 1ſt aor. ἔωξα, Att. inſtead of ᾦξα; the perf. ἔωγμαι, inſtead of ᾦγμαι, 1. aor. paſſ. ἐώχθην, for ᾠχθην, the perf. mid. ἔωγα inſtead of ᾦγα, all come from οἴγω, whence alſo is formed the compound ἀνοίγω; the fut. mid. is οἰγήσομαι, as it came from οἰγίω.

Ὄλλυμι, or ὀλλύω, *to deſtroy*, borrows its tenſes of ὀλέω. See the reſolution of verbs.

Ὄμνυμι,

Ὄμνυμι, or ὀμνύω, *to ſwear*, takes its tenſes from ὀμόω, whence comes the fut. ὀμόσω, perf. ὤμοκα, Att. ὀμώμοκα, 2. fut. mid. ὀμοῦμαι, ὀμῇ, ὀμεῖται.

Ὀμόργνυμι, or ὀμοργνύω, *to wipe*, takes its tenſes from μόργνυμι. See above.

Πετάννυμι, or πετανύω, *to open, to expand*, borrows of πετάω the fut. πετάσω, the 1ſt aor. ἐπέτασα, the perf. paſſ. πεπέταμαι, by ſync. πέπλαμαι, 1. fut. πλασθήσομαι, aor. ἐπετάσθην.

Πήγνυμι, or πηγνύω, *compingo*, takes from the unuſual πήγω, or πήσσω, the fut. πήξω, 1. aor. act. ἔπηξα, the paſſ. ἐπήχθην, the 2d aor. ἐπάγην, παγῆναι, παγεὶς, perf. mid. πέπηγα, the paſſ. πέπηγμαι.

Πλήγνυμι, plango, ferio, *to ſtrike*, takes from the unuſual πλήγω, or πλήσσω, the fut. πλήξω, the 1ſt aor. ἔπληξα, paſſ. ἐπλήχθην, 2. aor. ἐπλάγην, πλαγῆναι, πλαγεὶς, perf. paſſ. πέπληγμαι.

Ῥήγνυμι, or ῥηγνύω, *to break*, takes from the unuſual ῥήγω, or ῥήσσω, the fut. ῥήξω, 1. aor. ἔῤῥηξα, 2. aor. paſſ. ἐῤῥάγην, the infin. ῥαγῆναι, part. ῥαγεὶς, perf. mid. ἔῤῥωγα. In like manner its compound διέῤῥωγα, *I am all ſhattered*; from whence comes διερῥωγὸς, *broken, ſhattered*, as ἀρωγὸς is uſed inſtead of ἀρηγὸς, *protector, defender*.

Ῥώννυμι, or ῥωννύω, roboro, *to ſtrengthen*, takes from ῥόω, the fut. ῥώσω, perf. ἔῤῥωκα, paſſ. ἔῤῥωμαι, plu-perf. ἐῤῥώμην, imper. ἔῤῥωσο, ἐῤῥώσθω, *vale, valeat*, infin. ἐῤῥῶσθαι.

Σβέννυμι, or σβεννύω, *to extinguiſh*, borrows of the unuſual σβέω, the fut. σβέσω, 1. aor. ἔσβεσα, perf. ἔσβεκα, paſſ. ἔσβεσμαι, fut. σβεσθήσομαι, aor. ἐσβέσθην. But it makes the fut. mid. σβήσομαι, from whence comes its compound ἀποσβήσομαι, *extinguam*. The perf. mid. makes ἔσβηκα with η, whence comes ἀπέσβηκα, *to be extinguiſhed*, 2. aor. ἔσβην, whence ἀπέσβην: which, if conſidered as an active, comes from σβῆμι; but, as a paſſive, is derived from the active ἔσβον.

Σκεδάννυμι, or σκεδαννύω, *to diſperſe, to ſcatter*, takes from σκεδάω, the firſt fut. σκεδάσω, 1. aor. ἐσκέδασα, 1. fut. paſſ. σκεδασθήσομαι, 1. aor. ἐσκεδάσθην, perf. ἐσκέδασμαι.

Στορέννυμι, or στορεννύω, ſterno, *to ſtrew, to lie down, to ſleep*, takes from στορέω, the fut. στορέσω, 1. aor. ἐστόρεσα; but inſtead of στορέννυμι, we likewiſe ſay by ſync. στόρνυμι, which has the ſame future and aoriſt, and takes alſo the ſame tenſes, as στρώννυμι.

Στρώννυμι, or στρωννύω, *ſterno*, takes the fut. στρώσω, 1. aor. ἔστρωσα, paſſ. ἐστρώθην, from the unuſual στρώω.

Τίννυμι, or τιννύω, luo, *to be puniſhed*, borrows of its primitive τίω (from whence alſo comes τίνω) the fut. τίσω, 1. aor. ἔτισα, perf. τέτικα.

Φράγνυμι (inſtead of which we likewiſe meet with φάργνυμι by tranſpoſition) or φραγνύω, ſepio, *to hedge*, or *to incloſe*, takes from φράσσω, the fut. φράξω, 1. aor. ἔφραξα, the perf. πέφραχα, paſſ. πέφραγμαι, the aor. ἐφράχθην.

Χρώννυμι, or χρωννύω, *to colour*, borrows of χρόω, the future χρώσω, the 1ſt aor. ἔχρωσα, the perf. paſſ. κέχρωσμαι, with a σ.

Χώννυμι, or χωννύω, *aggero*, takes from χόω, the fut. χώσω, 1. aor. ἔχωσα, perf. paſſ. κέχωσμαι, the aor. ἠχόσθην, fut. χωσθήσομαι.

CHAP. III.

Of the other ſort of Defectives, which are unuſual in the Preſent and the Imperfect.

THE other kind of defectives are thoſe which, being rare or unuſual in the preſent and the imperfect, have nevertheleſs the uſe of ſome other tenſes.

They may, like the foregoing, be divided into two claſſes: one of verbs in ω, the other of verbs in μι.

The defectives in μι, generally ſpeaking, have only the ſecond aoriſt, and its depending tenſes; and of theſe I ſhall ſpeak in the following chapter.

The defectives in ω of this ſecond ſort are thoſe which are uſed in the future and the perfect, with their depending tenſes, which defectives are pretty numerous.

I ſhall give them here according to their alphabetical order, intermixing with them ſome verbs in μι, which will be of no little advantage: oppoſite to them I ſhall place the verbs that are uſed in the preſent, and from whence the others borrow what they want, following herein Sylburgus's method, which muſt contribute greatly to the inveſtigation of the theme: I ſhall moreover adjoin the ſignification of the verbs, which will render them ſtill more uſeful.

VERBS ſcarce or unuſual.	VERBS received or uſual.
Ἀγάομαι, and ἀγάζομαι,	ἄγαμαι: *to admire, to be ſurprized.*
Ἄγω, *frango,*	ἀγνύω, and ἄγνυμι: *to break.*
Ἀδέω,	ἥδω, and ἀνδάνω: *to pleaſe, to oblige.*
Αἰσθέομαι,	αἰσθάνομαι: *to perceive, to feel.*
Ἀλδέω,	ἀλδήσκω: *to increaſe, to augment.*
Ἀλίω,	ἀλινδέω: *to roll.*
Ἀλόω, and ἄλωμι,	ἁλίσκω: *to take, to catch.*
Ἀλφάω,	ἀλφίανω, and ἀλφάνω: *to invent, to find.*
Ἀμαρτέω,	ἁμαρτάνω: *to err, to ſin.*
Ἀμβλόω,	ἀμβλίσκω, ἀμβλισκάνω: and ἀμβλώσκω: likewiſe ἀμβλύσκω, and ἀμβλυσκάνω: *to blunt, to make dull, to miſcarry.*
Ἀμφιέω,	ἀμφιέννυμι, ἀμφιεννύω, and ἀμφίσκω: *to dreſs, to clothe, to go into.*
Ἀναλόω,	ἀναλίσκω: *to waſte, to conſume.*
Ἀρέω,	ἀρέσκω: *to pleaſe, to oblige.*

VERBS

VERBS ſcarce or unuſual.	VERBS received or uſual.
Αὐξέω,	αὔξω, and αὐξάνω: *to increaſe.*
Ἀχθέομαι,	ἄχθομαι: *to be oppreſſed with grief.*
Βάω,	βαίνω, and, among the poets, βιβάω and βίβημι: *to go, to walk, to advance.*
Βίωμι,	βιόω, and βιώσκω: *to live.*
Βλαςέω,	βλαςάνω: *to bud, to ſhoot up.*
Βλέω,	βάλλω: *to throw, to dart.*
Βλόω, and βλῶμι,	βλώσκω: *to go, to ſpring up, to come.*
Βελέομαι,	βέλομαι: *to be willing, to deſire.*
Βόω,	βόσκω: *to feed, to paſture.*
Βρόω, and βρῶμι,	βρώσκω, and βιβρώσκω: *to eat.*
Γάμω,	γαμέω: *to marry.*
Γένομαι, and γενέομαι,	γίγνομαι, or γίνομαι: *to be, to become.*
Γήρημι,	γηράω, and γηράσκω: *to wax old.*
Γνόω,	γιγνώσκω, or γινώσκω: *to know.*
Δαέω,	δαίω, diſco: *to learn, to know.*
Δάζομαι,	δαίω, divido: *to divide.*
Δαρθέω,	δαρθάνω: *to go to bed, to ſleep.*
Δεέομαι,	δέομαι: *to want, to intreat, to aſk.*
Δείκω,	δεικνύω, and δείκνυμι: *to ſhew.*
Δήκω,	δάκνω: *to bite, to tear.*
Διδάχω,	διδάσκω: *to teach, to explain.*
Δμέω,	δέμω: *to build.*
Δόκω,	δοκέω: *to ſeem, to appear, to be of opinion.*
Δόω,	δίδωμι: *to give.*
Δραμέω, and δρέμω,	τρέχω: *to run.*
Δράω, *fugio*,	διδράκω, and δίδρημι: *to take flight.*
Δυνάομαι,	δύναμαι: *to be able, to be capable of.*
Δύω, and δῦμι,	δύνω, and διδύσκω: *to go into.*
Ἐθελέω,	ἐθέλω: *to be willing.*
Εἰδέω, and εἴδημι,	οἶδα, or ἐπίςαμαι: *to know.*
Εἴρω,	ἀγορεύω: *to ſay, to pronounce, to harangue.*
Εἶω, *eo*,	εἶμι: *to go.*
Εἴω, *mitto*,	ἵημι: *to throw, to ſend.*
Ἐλάω,	ἐλαύνω: *to drive, to incite.*

VERBS

VERBS ſcarce or unuſual.	VERBS received or uſual.
Ἐλεύθω,	ἔρχομαι: *to come, to go, to approach.*
Ἕλω, and ἵλλω,	αἱρέω: *to take, to keep, to condemn.*
Ἐνέγκω, Ἐνεῖκω, Ἐνέχω,	φέρω, fero: *to carry, to bring.*
Ἐνισπέω,	ἐνίσπω, poet. *to ſay, to relate.*
Ἕομαι,	ἧμαι: *to ſit down, to be ſeated.*
Ἔπω,	ἀγορεύω, and ἴσπω, poet. *to ſay, to ſpeak.*
Ἐρέομαι,	ἔρομαι: *to aſk, to inquire.*
Ἐρέω,	ἀγορεύω: *to ſay, to ſpeak in public.*
Ἐῤῥέω,	ἔῤῥω: *to be loſt, to periſh.*
Ἕστημι,	ἵσαμαι: *to ſtand, to be ſteady.*
Εὑρέω,	εὑρίσκω: *to find, to recover, to ſearch.*
Ἐχθέομαι,	ἔχθομαι, and ἐχθάνομαι: *to be odious.*
Ἑψέω,	ἕψω: *to boil, to make boil.*
Ἕω, *eo*,	εἶμι: *to go, to walk.*
Ἕω, *ſum*,	εἰμὶ: *to be.*
Ἕω, *induo*,	ἕννυμι, and ἐννύω: *to dreſs, to put on.*
Ἕω, *mitto*,	ἵημι: *to ſend, to throw.*
Ἕω, *colloco*,	ἵημι, ἵζω, and ἵζω: *to place, to ſeat.*
Ζεύγω,	ζευγνύω, and ζεύγνυμι: *to couple, to join.*
Ζώω, *cingo*,	ζωννύω, and ζώννυμι: *to girt.*
Θελέω,	θέλω: *to be willing, to undertake.*
Θέω, *pono*,	τίθημι: *to place, to put.*
Θνάω,	θνήσκω: *to die.*
Θορέω,	θρώσκω: *to leap, to run, to fall.*
Ἰδρύω,	ἱδρύνω: *to found, to eſtabliſh, to fix.*
Ἵζέω,	ἵζάνω: *to ſit, to place.*
Ἰθύω,	ἰθύνω: *to level, to direct, to regulate.*
Ἵκομαι,	ἱκνέομαι: *to come, to arrive.*
Ἱλάομαι,	ἱλάσκομαι: *to appeaſe, to reconcile.*
Ἴσχημι,	ἴσχω, and ἴχω: *to have, to poſſeſs.*
Κείομαι,	κεῖμαι: *to lie upon the ground.*
Κεκράγω,	κράζω: *to cry out, to make a noiſe.*
Κελέομαι,	κέλομαι: *to command.*
Κερδέω,	κερδαίνω: *to gain, to profit by.*

VERBS

VERBS ſcarce or unuſual.	VERBS received or uſual.
Κιχέω,	κιχάνω, poet. *to find, to meet.*
Κλέω,	καλέω, poet. κικλήσκω: *to call.*
Κλῦμι,	κλύω: *to hear, to liſten.*
Κμέω,	κάμνω: *to work, to be tired,* or *oppreſſed.*
Κορέω,	κορέννυμι, and κορεννύω: *to cloy, to ſatiate.*
Κράω,	κικράω, κεκραννύω, and κιράννυμι: *to mingle.*
Κρέμομαι, ſcarce,	κρέμαμαι, and κρέμναμαι: *to hang up.*
Λαβέω, and λήβω,	λαμβάνω: *to take, to receive, to obtain.*
Λαθέω, and λήθω,	λανθάνω: *to be unknown, to be hid.*
Λήχω,	λαγχάνω: *to obtain, to have by lot.*
Μαθέω,	μανθάνω: *to ſtudy, to learn.*
Μαχέομαι,	μάχομαι: *to fight.*
Μελέομαι,	μέλομαι: *to have care of.*
Μελέω,	μέλω: *to provide.*
Μήθω,	μανθάνω: *to learn, to teach.*
Μίγω,	μιγνύω, μίγνυμι, and μίσγω: *to mix.*
Μνάω,	μιμνήσκω: *to recollect.*
Μύργω,	μοργνύω, and μόργνυμι: *to wipe.*
Νεμέω,	νέμω: *to divide, to diſtribute.*
Ὀζέω,	ὄζω: *to ſmell, to have a ſmell.*
Οἰέομαι,	οἴομαι, and οἶμαι: *to think.*
Οἰχέομαι,	οἴχομαι: *to go, to depart.*
Οἴω,	φέρω, fero: *to carry, to endure.*
Ὀλισθέω,	ὀλισθαίνω: *to fall, to ſlip.*
Ὄλλω, and ὀλέω,	ὀλλύω, and ὄλλυμι: *to deſtroy,*
Ὀμόργω,	ὀμοργνύω, and ὀμόργνυμι: *to wipe.*
Ὀμόω,	ὀμνύω, and ὄμνυμι: *to ſwear.*
Ὀνάω,	ὀνίνημι: *to aid, to aſſiſt.*
Ὄπλομαι,	ὁπλάνω: *to ſee, to deſcry.*
Ὄρω,	ὀρίνω, poet. *to trouble, to diſturb.*
Ὀσφράομαι, ſcarce,	ὀσφραίνομαι: *to ſmell.*
Ὀφειλέω,	ὀφείλω: *to owe, to be indebted to.*
Ὀφλέω,	ὀφλάνω, and ὀφλισκάνω, the ſame.

VERBS ſcarce or unuſual.	VERBS received or uſual.
Παθέω,	πάσχω: *to ſuffer.*
Παρδέω,	πέρδω: pedo.
Πέπλω,	πέσσω, or πέπλω: *to boil, to digeſt.*
Πετάω, ſcarce,	πεταννύω, and πετάννυμι: *to ſtretch.*
Πέτω,	πίπλω: *to fall.*
Πεύθομαι,	πυνθάνομαι: *to aſk, to inquire.*
Πήθω,	πάσχω: *to ſuffer.*
Πίω,	πίνω, and πιπίσκω: *to drink.*
Πλάω,	πιμπλάω, πίπλημι, and πλήθω: *to fill.*
Πλόω, and πλῶμι,	πλέω: *to ſail.*
Πόω,	πίνω: *to drink.*
Πράω, *vendo*,	πιπράσκω: *to ſell, to expoſe to ſale.*
Πράω, *uro*,	πιπράω, and πίπρημι: *to burn.*
Πτάομαι,	ἵπταμαι: *to fly.*
Πτάρνομαι, ſcarce,	πτάρνυμαι: *to ſneeze.*
Πῶμι,	πίνω: *to drink.*
Ῥέω, from ἐρέω,	ἀγορεύω: *to harangue.*
Ῥήγω,	ῥήσσω, ῥηγνύω, or ῥήγνυμι: *to break.*
Ῥόω,	ῥωννύω, or ῥώννυμι: *to ſtrengthen.*
Ῥυέω, and ῥύημι,	ῥέω: *to flow.*
Σβέω, and σβῆμι,	σβέννυμι: *to extinguiſh.*
Σκλάω, and σκλῆμι,	σκάλλω, and σκέλλω: *to dry.*
Σόω,	σώζω: *to ſave, to preſerve.*
Σπείδω,	σπένδω: *to ſacrifice.*
Στάω,	ἱσάω, and ἵστημι, ἱστάνω: *to fix, to eſtabliſh.*
Στερέω,	στερίσκω: *to deprive.*
Στορέω,	στορεννύω, and στορέννυμι: *to ſtretch on the ground.*
Στρόω,	στρωννύω, and στρώννυμι: *to ſtrew, to cover.*
Συνίω, ſcarce,	συνίημι, and συνιῶ: *to underſtand.*
Σχέω, and σχῆμι,	ἴσχω, and ἔχω: *to have.*
Τάω,	τιταίνω: *to aim at, to bend.*
Τέθνημι,	θνήσκω: *to die.*
Τέκω,	τίκτω: *to be brought to bed.*
Τέτλημι,	ὑπομένω: *to wait, to have patience.*
Τεύχω, poet.	τυγχάνω: *to be, to obtain.*

VERBS

Verbs ſcarce or unuſual.	Verbs received or uſual.
Τίω,	τίνω, τιννύω, and τίννυμι: *to puniſh.*
Τλάω,	ὑπομένω: *to ſuffer, to bear.*
Τμάω, and τμήγω, ſcarce,	τέμνω: *to cut, to lop off.*
Τράω,	τιτραίνω, τιτράνω, τιτραίω, and τίτρημι: *to pierce through, to make a hole.*
Τρόω, and τρῶμι,	τιτρώσκω: *to make a hole, to wound.*
Τυχέω,	τυγχάνω, and τεύχω: *to obtain.*
Ὑποσχέομαι,	ὑπισχνέομαι: *to promiſe, to proteſt.*
Φάω,	φάσκω, and φημὶ: *to ſay, to think.*
Φήγω, and φάγω,	ἐσθίω, and τρώγω: *to eat, to devour.*
Φθάω, and φθῆμι,	φθάνω: *to prevent.*
Φθίω,	φθίνω: *to corrupt, to ſpoil.*
Φρέω, and φρῆμι,	φέρω: *to ſuffer, to endure.*
Φῦμι,	φύω: *to bring forth, to riſe, to bud.*
Φώγω, and φώζω, ſcarce,	φωγνύω, and φώγνυμι: *to burn, to roaſt.*
Χαιρέω, and χαρέω,	χαίρω: *to rejoice.*
Χόω,	χωννύω, and χώννυμι: *to throw up the ground.*
Χράω,	κιχράω, and κίχρημι: *to lend.*
Χρύω,	χρωννύω, and χρώννυμι: *to colour.*
Ὦθω,	ὠθέω: *to puſh, to impel.*

CHAP. IV.

Of Verbs in μι that are unuſual in the Preſent.

THERE are moreover ſome verbs in μι, which though unuſual in the preſent and the imperfect, have notwithſtanding the uſe of the ſecond aoriſt, with its depending tenſes.

Among thoſe that are derived from a verb in Α΄Ω, there are two.

1. Σκλῆμι, unuſual in the preſent, makes the 2d aor. ἔσκλην, *I am parched up*, optat. σκλαίην, infin. σκλῆναι. Its compound ἀπέσκλην, ἀποσκλαίην, ἀποσκλῆναι. The perf. ἔσκληκα, infin. ἐσκληκέναι, part. ἐσκληκὼς, from the unuſual verb σκλάω, whoſe primitives are σκάλλω, and σκέλλω, *to parch*, or *dry up*.

Some

Some chooſe to derive theſe tenſes from σκίλλω *and* σκάλλω, *by reaſon that* σκλῆμι *is unuſual. But there is this difference, that* σκίλλω *ſignifieth actively* exſicco, *or* arefacio; *whereas* ἔσκλην *and its compounds are taken abſolutely for* exarui. *Wherefore it ſeems more proper to derive them from* σκλῆμι, *which comes from* σκλάω.

2. Φθῆμι, unuſual, has the 2d aor. ἔφθην, *I have prevented*, with its dependencies. See φθάω hereafter in the inveſtigation of the theme, Chap. VII.

Among thoſe that come from a verb in Ε΄Ω, we may remark

The 2d aor. ἔσβην, *I am extinguiſhed*, with the infin. σβῆναι, as if they came from σβῆμι. Though we may take them for the 2d aor. paſſ. of σβίω, ῶ, whence alſo comes the 2d fut. paſſ. σβήσομαι.

Φρῆμι is unuſual, though we find φρὲς, *ſer*, in the imperat. See Chap. VIII. Rule xxxvii.

Among thoſe that come from a verb in Ο΄Ω, we may place,

1. Ἄλλωμι, βίωμι, γνῶμι, which have only the 2d aor. throughout all the moods, as we ſhall ſee hereafter, Chap. VII. Rule vi.

2. Hereto we may likewiſe refer ἔβλω, *he is gone*; ἔβρω, *he has ſwallowed*, in Heſych. Alſo the compound verbs, ἐξίτρω, *eliſit*; ἐπίπλων, Heſiod. *I have ſet ſail*; ἐπίπλως, etymol. *thou haſt ſet ſail*; and in the 1ſt plur. ἐξίπλωμεν, *we have weighed anchor*, Apollon. in Argonaut. As if they came from the verbs βλῶμι, βρῶμι, τρῶμι, πλῶμι, unleſs we ſhould chooſe to deduce them from βλώω, βρώω, τρώω, after the Ionic form, as δώω, ἰδρώω, for βλόω, βρόω, τρόω, from whence comes βλώσκω, βρώσκω, τιτρώσκω, &c. Inſomuch, that from the 1ſt aor. ἔβρωτας, for example, they form ἔβρωας, ἔβρως, and ſo for the reſt. This ſeems to be countenanced by the etymol. when he ſays that ἐπίπλως is a ſync. of ἐπίπλωσας, and that the participle ἐπιπλὼς, is inſtead of ἐπιπλώσας. Moreover Euſtath. teacheth, that κλὰς is better derived by a ſync. from κλάσας, than formed from κλῆμι.

Among thoſe that come from verbs in Υ΄Ω, we find,

1. Δῦμι, *to go into, to dreſs*, 2. aor. ἔδυν, υς, υ, &c. infin. δῦναι; part. δὺς, ῦσα, ὺν; and the preſent imperat. δῦθι, δύτω. In like manner its compound ὑπέδυν, ὑποδῦναι, ὑποδὺς; the imperat. ὑπόδυθι. The remainder is taken from the primitive δύω, fut. δύσω, &c.

2. Φῦμι, *to ſpring, to riſe*, 2. aor. ἔφυν, infin. φῦναι, part. φὺς, φῦσα, φὺν. The reſt comes from φύω, φύσω.

3. Κλῦμι, *to hearken*, mentioned alſo by the etymol. has only the imperat. κλῦθι, *audi*, plur. κλῦτε, *audite*.

CHAP. V.

Of Defectives that have only the Third Perſon.

DEfectives of the third perſon are thoſe which grammarians call impersonals, by reaſon of their having only the uſe of the third perſon: but this denomination is abſurd, as we have proved

in the method of learning the Latin tongue, and is applicable to the infinitive only, which is ſtrictly impersonal, as having neither number nor perſon.

We ſhall take notice here of ſome of theſe verbs.

Ἀνήκει and προσήκει, convenit, *it is meet*; ἀνῆκε and προσήκε, *it was meet*, or *proper*.

Ἀρέσκει, *it is judged proper*; ἤρεσκε, *it was judged proper*; ἀρέσει, *it will ſeem proper*; ἤρεσε, *it has been thought proper*.

Δεῖ, oportet, *it is neceſſary*; ἔδει, *it was neceſſary*; δεήσει, *it will be neceſſary*, &c.

Δοκεῖ, videtur, *it ſeemeth*; ἐδόκει, *it ſeemed*; δόξει, *it will ſeem*, &c.

Μέλει, *it is minded*; ἔμελε, *it was minded*; μελήσει, (as if it came from μελέω, or μελέει) *it will be attended to*, or *minded*.

Πρέπει, decet, *it is ſeeming*, or *becoming*; ἔπρεπε, *it was becoming*, &c.

Συμβαίνει, contigit, *it happens*; συνέβαινε, *it happened*, &c.

Συμφέρει, confert, *it is of ſervice*, &c.

Φιλεῖ, *it is the practice*, *it is cuſtomary*; ἐφίλει, *it was cuſtomary*.

Χρὴ, oportet, *it behoveth*. It comes from χρῆμι, χρῆς, χρῆσι, by dropping the laſt ſyllable: which makes it very ſtrange that Apollon. ſhould puzzle himſelf ſo prodigiouſly in his third book, Chap. XV. to know whether χρὴ and δεῖ are adverbs or not. The imperf. is ἐχρῆν, or χρῆν, *it behoved*; the fut. χρήσει, *it will behove*, &c.

Its compound ἀπόχρη, *it is ſufficient*; ἀπέχρη, *it was ſufficient*; the infin. ἀποχρῆν, *to be ſufficient*, by apocope, for ἀποχρῆναι.

We likewiſe find in the paſſive λέγεται, *it is reported*; λείπεται, *there remains*; and ſuch others. In the fut. ἐρήσεται, *it will be quickly ſaid*. In the perf. ἔγνωσται, *it has been known*; εἴρηται, *it has been ſaid*; ἤκουσται, *it has been heard*; εἵμαρται, *it was ſo deſtined*, &c.

To theſe we may add the mid. ἐνδέχεται, *it happens*; ἐπέρχεται, *it occurs*, *it offers*; and the like.

The RESOLUTION *of* VERBS; OR INVESTIGATION *of the* THEME.

CHAP. VI.

Of the Nature and Manner of the Inveſtigation of the Theme.

THE preſent of verbs is by the Greeks called theme, and this verb comes from τίθημι, *pono*; becauſe it is the firſt tenſe, and is laid as a foundation for the reſt.

The

The manner therefore of finding the theme is to reduce all the tenſes to their preſent: which ſuppoſeth a complete knowledge of the conjugation of verbs in ω, barytons as well as circumflex; and of the regular and irregular verbs in μι; and implieth alſo a perfect knowledge of the manner of forming theſe tenſes: the ſimpleſt and eaſieſt being without doubt that which we have followed in the conjugations, reducing the greateſt part of the tenſes at once to the active future; without making ſo great a circuit as is commonly practiſed, which only fatigues the underſtanding, and renders it leſs capable to judge readily of the right theme of the verb.

Wherefore, if I chance to meet with the 1ſt aor. paſſ. ὤφθην, I perceive immediately, that it comes from the 1ſt future paſſ. ὀφθήσομαι, or from the active ὄψω; and conſequently that its theme muſt be in βω, πω, φω, or πτω, or elſe paſſively in βομαι, πομαι, φομαι, or πτομαι: whereupon conſulting the Lexicon, I find it is ὄπτομαι, *to ſee*. In like manner muſt we proceed in the other tenſes and moods, according to what we have mentioned, Book III. Chap. xvi. page 151.

But here we are to obſerve, that with regard to compound verbs, the prepoſitions muſt be always previouſly rejected, in order to diſcover more eaſily the formation of the tenſes of the ſimple verb: thus παρέμεινα, permanſi, *I have remained*, ought to be conſidered as ἔμεινα alone, which is the 1ſt aor. of μένω; προσιδών, *I paſſed firſt*, being compoſed of πρὸ and διὰ, ought to be conſidered as ἰδών only, which comes from βαίνω, or βῆμι, *to walk*.

But becauſe, as we have made appear in the preceding chapters, there are a vaſt number of defective verbs, ſome of which have only one ſort of tenſes, and others another; it often falls out in Greek, that a verb ſhall derive its tenſes from ſeveral themes, though ſometimes obſolete or unuſual, and which even are not to be always met with in the Lexicon.

Hence in that caſe recourſe may be had to the preceding table of Chap. III. which points out the uſual themes correſponding to thoſe that are unuſual.

Nevertheleſs, as it is very proper that theſe matters ſhould be a little better digeſted for beginners, and as theſe unuſual themes, never falling in our way, cannot be ſuppoſed to offer themſelves eaſily to the mind; and moreover as there are ſeveral particulars to be obſerved in ſome tenſes and verbs, which it is impoſſible to reduce always to this general analogy, I have therefore comprized all theſe difficulties in the following rules, which will be ſo much the more uſeful, as they are eaſy to retain, and include at the ſame time all that can be deſired upon this ſubject.

RULE I.

General for the Inveſtigation of the Theme.

1. *The derivative generally borrows its tenſes from its primitive*;

2. *But*

2. *But the primitives form their tenſes either by changing a circumflex verb into a baryton,*
3. *Or a baryton into a circumflex,*
4. *Which is often taken from the ſecond future;*
5. *Otherwiſe the primitives deduce their tenſes from different themes put together.*

EXAMPLES.

In order to find out the theme, we muſt obſerve here in general,

1. That if the verbs are DERIVATIVES, they generally form the tenſes that are wanting from their primitives; as ἱκάνω, *to come*, derived from ἵκω, from thence borrows the future ἵξομαι, and the 2d aor. ἱκόμην: in the like manner ſeveral others, which we ſhall ſee hereafter.

2. But if the verb be a PRIMITIVE, it frequently forms its tenſes from itſelf;

EITHER BY CHANGING the circumflex verb into a baryton, which is a very common practice with the Attics; thus

Γαμίω, *to marry*, making regularly γαμήσω, 1 aor. ἐγαμήσα, borrows alſo of γάμω, ἔγημα, from whence comes the participle γήμας.

Δοκίω, videor, *I ſeem*, forming from itſelf the fut. δοκήσω, 1. aor. ἐδόκησα, perf. δεδόκηκα; forms alſo from δόκω the fut. δόξω, perf. δέδοχα, paſſ. δέδογμαι, 1. aor. ἔδοξα, part. δόξας; from whence comes the neuter δόξαν, *having found proper*.

Ὠθίω, *to puſh*, *to run againſt*, forming the fut. ὠθήσω, in Heſych. borrows alſo of ὤθω the fut. ὤσω; paſſ. ὠσθήσομαι; 1. aor. ἔωσα; paſſ. ἐώσθην, with the Attic augment, according to the 16th rule of the third book; perf. paſſ. ἔωσμαι; part. ὠσθεὶς, from whence comes ἐξωσθεὶς, expulſus, *driven out*.

3. OR VICE VERSA, by changing the barytonous verb into a circumflex; thus,

Ἀλίξω, *to repulſe*, 1. fut. ἀλιξήσω from ἀλιξίω, whence comes ἀλιξεῖν, *to ſuccour*, in Xenophon. But we likewiſe meet with the 1ſt. aor. infin. ἀλίξαι, mid. ἀλίξασθαι, which is formed either by ſync. for ἀλιξήσασθαι, or regularly from ἀλίξω.

Αὔξω, fut. αὐξήσω, aor. ἠύξησα, from αὐξίω, augeo, *to increaſe*.

Ἄχθομαι, gravor, *to be oppreſſed*; fut. mid. ἀχθέσομαι; 1. aor. paſſ. ἠχθέσθην, from ἀχθέομαι. We read alſo ἀχθήσομαι with an η: and ἀχθήσας, *onerans*, is to be found in Heſych.

Βέλομαι, *to be willing*; 1. fut. βυλήσομαι; perf. βεβύλημαι; 1. aor. ἐβυλήθην, Att. ἠβυλήθην, as if they came from βυλέομαι.

Δίομαι, *to aſk*, *to want*, 1 fut. δεήσομαι, 1. aor. paſſ. ἐδεήθην, as coming from δέομαι.

Ἐθέλω, *to be willing*, 1. fut. ἐθελήσω, aor. ἠθέλησα, as coming from ἐθελέω.

Ἔρομαι, *to interrogate*, 1. fut. ἐρήσομαι, as from ἐρέομαι: its ſecond aor. mid. is ἠρόμην: but εἰρόμην comes from εἴρομαι, which ſignifies the ſame thing.

Ἔρρω, *to be ruined*, or *undone*; 1. fut. ἐρρήσω; 1. aor. ἤρρησα, in Ariſtoph. as coming from ἐρρίω.

Θέλω, *to be willing*, 1. fut. θελήσω, aor. ἐθέλησα, as from θελέω.

Κυλίνδω, *to roll*, 1. fut. ήσω, from κυλινδέω. But it makes likewiſe κυλίσω. See hereafter, Rule XXI.

Μαρτύρομαι, *to bear witneſs*, forms from itſelf the fut. μαρτυρῦμαι, and the 1ſt aor. ἐμαρτυράμην. But it forms alſo from μαρτυρέομαι (for which there is authority) the 1ſt fut. μαρτυρήσω, and ήσομαι.

Μάχομαι, *to fight*, forms regularly the 2d fut. μαχοῦμαι; but it makes the 1ſt fut. μαχέσομαι, and the aor. ἐμαχεσάμην, as from μαχέομαι. We find likewiſe μαχήσομαι, ἐμαχησάμην, with an η; and the perf. μεμάχημαι.

Μέλομαι, *to have care*, 1. fut. μελήσομαι, 1. aor. paſſ. ἐμελήθην, part. μεληθείς, in Sophoc. as from μελέομαι. The perf. mid. is μέμηλα.

Μένω, maneo, *to remain*, perf. μεμένηκα; its other tenſes are regular.

Ὀδάξω, *to bite*, 1. fut. ὀδαξήσω, from ὀδαξέω, whence comes ὀδαξησθῶσι, *mordicata fuerint* in Eroti. retaining the σ.

Ὄζω, *to ſmell*, forms from itſelf the perf. mid. ὄδα, Att. ὄδωδα, and borrows of ὀζέω the fut. ὀζήσω, or ὀζέσω, from whence comes the 1ſt aor. ὤζεσα.

Οἴομαι, *to think*, (by ſync. οἶμαι, whence the imperf. ὠμην) makes the fut. οἰήσομαι, 1. aor. paſſ. ὠήθην, as from οἰέομαι.

Οἴχομαι, *to go*, *to depart*, makes οἰχήσομαι, as if it came from οἰχέομαι.

Χαίρω, *to rejoice*; 1. and 2. fut. χαρῶ; 2. aor. paſſ. ἐχάρην; infin. χαρῆναι; part. χαρείς, wherein it is regular: and moreover χαρησω, κεχάρηκα, from χαρέω, taken from the ſecond fut. χαρῶ. So that χαρήσομαι may be the 2d fut. paſſ. according to the 53d rule of the 3d book; and alſo the 1ſt mid. according to the 65th rule of the ſame book.

In fine, there is nothing more common than this rule, of which we ſhall ſee more examples hereafter, when we come to the verbs in σκω, νω, and others.

4. But we muſt take particular notice here, that the verbs themſelves do ſometimes form this circumflex from their ſecond future, ſhortening their penultima; and afterwards from thence are formed all their tenſes; as

λήβω,	λαβῶ,	λαβέω,	λελάβηκα,	capio, *to take.*
τεύχω,	τυχῶ,	τυχέω,	ήσω, ηκα,	*to be, to obtain, to meet.*
λήθω,	λαθῶ,	λαθέω,	λελάθηκα,	lateo, *to be hid.*
μήθω,	μαθῶ,	μαθέω,	μεμάθηκα,	diſco, *to learn.*
πήθω,	παθῶ,	παθέω,	πεπάθηκα,	patior, *to ſuffer.*
πέρδω,	παρδῶ,	παρδέω, fut. παρδήσομαι,		pedo.

Its compound ἀποπαρδήσομαι, in Ariſtoph.

Χαίρω, χαρῶ, χαρήσω, as above, χαρήσομαι, κεχάρηκα, and others of the ſame ſort. To theſe we may likewiſe refer the verbs in μω, that aſſume an η in the perf. as if it came from a fut. in ήσω.

For

For the 1ſt fut. of theſe verbs being in ῶ circumflex, can of itſelf form by extenſion a verb in *ίω*. See Book III. Rule xxxix.

5. Excepting the above mentioned caſes, the primitive verbs derive their tenſes from two or more different themes put together, as we ſhall ſee in the ſequel, intending to comprize all theſe verbs in three chapters: the firſt ſhall be of thoſe that borrow their tenſes of their primitives; the ſecond of thoſe that derive them from divers ſynonymous verbs, either drawn from themſelves, or collected from elſewhere; and the third of thoſe, which conforming in ſome meaſure to the general analogy, have nevertheleſs ſomething particular, either with regard to the augment, or to the addition or omiſſion of ſome ſyllable, or ſome other extraordinary manner.

CHAP. VII.

Of Derivative Verbs that borrow their Tenſes of their Primitives.

AS this chapter is particularly deſigned for derivatives, which muſt be reduced to their primitives by certain general rules, it will be therefore more convenient and uſeful, to range theſe verbs according to the order of their termination, as *δω*, *σκω*, *νω*, *νώ*, and the like, and not according to the alphabetical order, which we ſhall however conform to in the two enſuing chapters.

RULE II. Of Σπένδω.

Σπένδω, libo, *following* σπείδω, *takes* σπείσω, *and* ἔσπεικα.

EXAMPLES.

Σπένδω, libo, *to offer up, to ſacrifice*, makes its 1ſt fut. *σπείσω*, from the unuſual verb *σπείδω*, whence it is formed according to the Æolic manner, which is to change the ſubjunctive vowel into a conſonant, as *σπείρω*, *σπέῤῥω*, *to ſow*, &c.

From *σπείσω* comes the 1ſt fut. paſſ. *σπεισθήσομαι*, the 1ſt aor. *ἐσπείσθην*. The perfect is *ἔσπεικα*, from whence is formed the paſſ. *ἔσπεισμαι*.

RULE III. Verbs in ζω, which make γξω.

Λίζω, *κλάζω*, *ϖλάζω*, *require a γ before ξω in the future.*

EXAMPLES.

Theſe three verbs make the future in *γξω*, aſſuming a *γ* before the termination, to render the voice more ſonorous, as if they came from a primitive in *γσω*.

Λίζω, *to fall, to make a ſweet ſound, to play, to ſing, to rebound, to make a noiſe in the air*, ſtridere; fut. *λίγξω*, 1ſt aor. *ἔλιγξα*, from whence comes *λίγξε βιὸς*, Il. δ. without the augment, *ſtridit arcus.*

Λίζω is to be met with in Heſych. The etymol. takes notice alſo of λίγω, and the dictionaries of λίγγω, of which we find no example at all in the preſent.

Κλάζω, *to make one's voice heard, to make a noiſe in the air like an arrow*, fut. κλάγξω, perf. κέκλαγχα, as if it came from κλάγγω. But the 2d aor. is regularly ἔκλαγον; and the perf. mid. κέκληγα, part. κεκληγὼς, Hom.

Πλάζω, *to ſtray, to diſperſe, to lead aſtray, to deceive, to ſeduce*; fut. πλάγξω; 1. aor. ἔπλαγξα; perf. πέπλαγχα; 1. aor. paſſ. ἐπλάγχθην, as if it came from πλάγγω.

RULE IV. General for the Verbs in ΣΚΩ.

ΣΚΩ *and* ΣΚΟΜΑΙ *come from* ω *pure, whence they take their perfect and future.*

EXAMPLES.

The verbs in σκω and σκομαι are formed from verbs in ω pure: wherefore they ever borrow their tenſes from thoſe primitives, let the vowel of their termination be what it will: for example,

Thoſe with an α; as

ἡβάσκω, *to come of ripe age*, from ἡβάω, ἡβήσω.
φάσκω, *to ſay, to ſpeak*, from φάω, φήσω.
ἱλάσκω, *to appeaſe, to reconcile*, from ἱλάω, ἱλάσω.

Thoſe with an ι; as

ἀρίσκω, *to pleaſe*; ἀρίσω, ἤρεκα, from the verb ἀρίω, taken from the 2d fut. of ἄρω, *to fit, to accommodate.*

Even thoſe that change the penultima of the primitive into ι in the preſent, conform nevertheleſs to this primitive in thoſe tenſes, which they borrow from thence; as

Εὑρίσκω, *to find, to invent*, from the 2d perſon of εὑρέω, εις; fut. εὑρήσω, perf. ηκα; in the paſſ. εὕρημαι; but the 1ſt aoriſt takes an ε, εὑρέθην; ſee Book III. Chap. xvi. Rule 52 and 54. The 2d aor. act. εὗρον is regular; ſee Book III. Rule lxxvi.

Μολίσκω, *to go away, to depart*, from μολέω, ήσω, ηκα.
Ῥυίσκω, *to flow*, from ῥυέω, ήσω, ηκα.
Στερίσκω, *to deprive*, from στερέω, ήσω, ηκα.
Τελίσκω, *to finiſh, to complete*, from τελέω, ήσω, ηκα.

Thoſe with an η; as

Ἀλδήσκω, *to increaſe*, from ἀλδέω, ήσω, ηκα.
Μιμνήσκω, *to recollect*, from μνάομαι, μνήσομαι, μέμνημαι, μνησθήσομαι, ἐμνήθην.

Thoſe with an ι; as

Πιπίσκω, *to give to drink*, from πίω, *bibo*, fut. πίσω, 1. aor. ἔπισα, the infin. πίσαι, the part. πίσας.
Στερίσκω, *to deprive, to cut off, to take away*; fut. στερήσω, aor. ἐστέρησαι, the paſſ. στερηθήσομαι, ἐστερήθην, perf. ἐστέρηκα, paſſ. ἐστέρημαι, as if it came from στερέω.

Thoſe with an ο; as

Βόσκω, paſco, *to feed*, from βόω, όσω, οκα, with a ſhort ο, according to Gaza.

But

But we likewiſe ſay βοσκήσω, ηκα, as if it came from βοσκέω: whence we have βοσκὴ, *forage, paſturage, place for paſturage*; βόσκημα, *a ſtud, a flock*; βόσκησις, paſtio, *paſturage*, or *paſturing*.

Thoſe with ω; as

Ἀμβλώσκω, abortior, *to procure a miſcarriage*, from ἀμβλόω, ἀμβλώσω.

Βιώσκω, *to live*, from βιόω, βιώσω.

Βρώσκω, edo, *to eat*, from βρόω, βρώσω.

Thoſe with an υ; as

Μεθύσκω, *to make drunk*, from μεθύω, μεθύσω.

Some of theſe verbs are formed by reduplication; as πιπίσκω, *to give to drink*, from πίω, *bibo*; βιβρώσκω, *to eat*, from βρόω; τιτρώσκω, vulnero, *to pierce, to wound*, from τρόω. But their future is ſimple, becauſe, as we have already obſerved, Chap. I. theſe verbs are not conjugated beyond the imperfect.

Thoſe with an η or ω, are more eaſily formed from the future, than from the preſent, as may be ſeen in the preceding examples.

But it muſt be obſerved here, that there are ſome which are formed by ſync. as καλέω, *to call*, fut. καλήσω, and κλήσω; from whence comes κικλήσκω, *to call*: from πιράω, fut: πιρήσω, and πράσω; whence we have πιπράσκω, *to ſell*.

Others add ſome letters; as from φάω, φάσκω, or πιφάσκω, are formed alſo πιφαύσκω, and πιφραύσκω, dico, *to ſay*.

Rule V. Of Verbs in ΣΚΩ that have the ſecond aoriſt in αν.

Γηράσκω and διδράσκω take their tenſes from άω; but their aoriſt, ending in αν, comes from γήρημι, and δρῆμι.

Examples.

Γηράσκω, ſeneſco, *to wax old*, fut. γηράσω, comes from γηράω, *to be old*.

But the 2d aor. is ἔγηραν; whence comes the infin. γηράναι, *to be old*, (its compound καταγήραναι) and the part. γήρας, αντος, *broken with age*, taken from γήρημι, like ἵστημι.

Διδράσκω, fugio, *to take flight*; 1. fut. διδράσω, 1. aor. ἔδρασα, perf. δίδρακα, from δράω; in like manner ἀποδιδράσκω, *to run away*, from διαδιδράσκω, *to eſcape, to get away*.

We likewiſe meet with δράσω, Ion. δρήσω, from whence the opt. ſhould be ἀποδράοι, inſtead of which Ariſtotle has uſed the Attic ἀποδρῴη, *aufugeret*.

The 2d aor. is ἔδραν, ας, α; in like manner ἀπέδραν, διέδραν, for ἔδρην, ἀπέδρην, διέδρην: and in the 3d perſ. plur. alſo ἔδραν, ἀπέδραν, διέδραν, by ſync. for ἔδρασαν, ἀπέδρασαν, from δρῆμι.

In the other moods this aor. conforms to ἵστημι; in the optat. δραίην, the infin. δράναι, part. δρὰς, and its compounds in the like manner.

RULE VI. Of Verbs in ΣΚΩ that form the ſecond aoriſt in ων.

Ἁλίσκω, βρώσκω, βιώσκω, and γινώσκω, take their tenſes from verbs in όω; but their ſecond aoriſt is in ων, coming from ωμι; and the ω is continued through all the moods.

EXAMPLES.

Thoſe three verbs likewiſe borrow their tenſes from verbs in ω pure; but they take their 2d aor. from a verb in ωμι, which retains ω through all the moods.

Ἁλίσκω, *to take*, or ἁλίσκομαι, *to be taken*, borrows of ἁλόω the future ἁλώσω, and ἁλώσομαι; perf. ἥλωκα, and, by reſolution, ἰάλωκα; paſſ. ἰάλωμαι, (ſee Book III. Rule xvi.) from whence comes ἅλωσις, *captivity*; ἁλωτὸς, *captive*.

It borrows of ἅλωμι (like δίδωμι) the 2d aor. ἧλων, ἰάλων, which retains the ω through all the moods, and is conjugated thus:

Sing.	ἰάλων,	ἰάλως,	ἰάλω.
Dual	. . .	ἰάλωτον,	ἰαλώτην.
Plur.	. . .	ἰάλωτε,	ἰάλωσαν.

The ſubjunctive is ἁλῶ, ἁλῷς, ἁλῷ; opt. ἁλοίην, and ἁλῴην; infin. ἁλῶναι; part. ἁλὺς, όντος.

But take notice here, that all theſe tenſes, which follow the active conjugation, are nevertheleſs taken in a paſſive ſignification. Which is alſo frequently practiſed in the compounds of ἵστημι, as καθιστὰτα, conſtituta.

We ſhall give its compound ἀναλίσκω in the ninth chapter, Rule XLI.

Βρώσκω, *to eat*, borrows of βρόω the fut. βρώσω, perf. βέβρωκα. We likewiſe uſe, by reduplication, βιβρώσκω, *to eat*; and this reduplication is preſerved even in the fut. βιβρώσω.

It borrows of βρῶμι the 2d aor. ἔβρον: we find alſo (though not frequently) in the perfect middle βέβρωθα, which it takes from βρώθω.

Βιώσκω, viviſco, *to live, to take life*, (from whence comes the compound ἀναβιώσκεσθαι, *to riſe to life*, in Suidas) borrows of βιόω the fut. βιώσομαι, perf. βεβίωκα, part. βεβιωκὼς. The third perſon of the paſſive preterperfect is a ſort of an impersonal: βεβίωτα, vita peracta eſt, *life is ſpent*; and the part. τὰ βεβιωμένα, *what has been tranſacted during life*.

It borrows of βίωμι, the 2d aor. ἐβίων, the optat. βιοίην, like δοίην; from whence comes βιώην, like δώην, Att. imper. βίωθι, βιώτω; the infin. βιῶναι; the part. βιὺς, όντος.

Γιγνώσκω, or γινώσκω, cognoſco, *to know*, borrows of the unuſual γνόω (formed from νοέω by adding γ and cutting off ε) the 1ſt fut. mid. γνώσομαι; paſſ. γνωσθήσομαι; perf. act. ἔγνωκα; paſſ. ἔγνωσμαι; part. ἐγνωσμένος, decretus, ſancitus, *ordered, decreed*; 1ſt aor. of the compound ἐπεγνώσθην, *I have been known*; the 2d aor. ἔγνων, *I have known*; ἔγνωσαν, *they have known*; ſubjunct. γνῶ, γνῷς, γνῷ, &c. optat. γνοίην, and γνῴην; imperat. γνῶθι, γνώτω; infin. γνῶναι; part. γνὺς,

γνὺς, from γνῶμι. In like manner ἀναγινώσκω, *to read*; ἀνέγνωκα, ἀνέγνων, &c.

Rule VII. Of Τίκτω.

Τίκτειν, to bring forth a child, *borrows of* τίκω, τέτεχα, τέτοκα, τέξω.

We have placed this verb with the others in κω, becauſe the τ is only a letter inſerted, that has nothing to do with the formation.

Τίκτω, *to be brought to bed*, follows τίκω, whence it is formed, making the fut. τέξω and τέξομαι, 1. aor. ἔτεξα, perf. τέτεχα, paſſ. τέτεγμαι, 2. aoriſt act. ἔτεκον, the mid. ἐτεκόμην, perf. mid. τέτοκα; from whence comes τόκος, *delivery*.

Of the Verbs in ΝΩ.

We ſhall range the verbs in νω *according to the five claſſes above mentioned, Chap. I. The 1ſt of verbs in* άνω; *the 2d in* αίνω; *the 3d in* ίνω; *the 4th in* ύνω; *and the 5th in* νω, *preceded by a conſonant. Which ſhall be all comprized in the following rules.*

Rule VIII. Of Verbs in άνω.

1. *Verbs in* άνω *take their tenſes from their primitives, and may be derived either from* άω, *or from* έω, *as* αὐξέω, to increaſe.
2. *Others are derived from a verb in* ω *impure, by changing* ω *into* άνω, *as* ἱκάνω *from* ἵκω.
3. *In others the antepenultima often aſſumes a* ν; *thus from* λήθω *comes* λανθάνω, *from* τεύχω, τυγχάνω.

Examples.

1. Verbs in άνω may be derived from a primitive in άω, or in έω, and from thence take their tenſes; as

Καθιςάνω, *to eſtabliſh, to fix, to re-eſtabliſh, to reſtore, to re-inſtate*, from καθιςάω, fut. ήσω, perf. άκα, like καθίςημι.

Κλάνω, *to break, to ſhatter*, from κλάω, άσω.

Πιπλάνω, *to fill*, from πλάω, ήσω.

Others are derived from a verb in έω; as

Ἁμαρτάνω, *to go aſtray, to err, to ſin*, from ἁμαρτέω, fut. ἁμαρτήσω, perf. ἡμάρτηκα, 2. aor. ἥμαρτον.

Αὐξάνω, augeo, *to increaſe, to augment*, from αὐξέω, αὐξήσω, 1ſt aor. ἠύξησα, perf. paſſ. ἠύξημαι.

Ἀπεχθάνομαι, *to be odious, to diſpleaſe, to be troubleſome* or *diſagreeable*, from ἀπεχθέω, ἀπεχθήσομαι.

Αἰσθάνομαι, ſentio, *to perceive, to apprehend, to be informed, to diſcover, to underſtand, to judge well*, takes from αἰσθίομαι, the fut. αἰσθήσομαι, perf. ἤσθημαι, 2. aor. ἠσθόμην, by reaſon that the verb αἰσθίω would be impure after the contraction; from whence comes the infin. αἰσθίσθαι, and the part. αἰσθόμενος.

But take notice, that ἥσθην, *without a* ι *ſubſcribed, is formed regularly from* ἥδομαι, to rejoice, *fut.* ἥσομαι, *perf.* ἧσμαι, &c.

Βλαστάνω, *to bud, to ſhoot up, to grow, to ſpring,* from βλαστέω, βλαστήσω, 2. aor. ἔβλαστον.

Δαρθάνω, *to ſleep,* from δαρθέω, fut. δαρθήσομαι, perf. δεδάρθηκα; from whence comes καταδαρθηκὼς, in Plato, without the augment: the 2d aor. ἔδαρθον; infin. δαρθεῖν; part. δαρθὼν, for which the poets uſe, by metatheſis, ἔδραθον, δραθεῖν, δραθὼν.

Ἐχθάνομαι, *to be hated* or *envied,* from ἐχθέομαι, ήσομαι.

Ἰζάνω, *to ſit down, to repoſe, to deſcend,* from ἵζω, ἰζήσω.

Κιχάνω, *to find, to compaſs, to invent, to approach, to meet, to lay hold of,* from κιχέω, ήσω, ηκα.

Μανθάνω, *to learn, to underſtand, to know, to diſcover, to inſtruct, to teach, to be informed,* from μαθέω, fut. μαθήσομαι, perf. μεμάθηκα, 2. aor. ἔμαθον.

Ὀσφραίνομαι, odoror, *to ſmell,* makes its future ὀσφρήσομαι, from ὀσφρέομαι; as likewiſe the 2d aor. mid. ὠσφρόμην, the infin. ὀσφρέσθαι, the part. ὀσφρόμενος.

2. Others come from a verb in ω impure, changing only ω into άνω; as θηγάνω, acuo, *to whet,* from θήγω, fut. θήξω, 1ſt aoriſt ἔθηξα, the infin. θῆξαι.

Ἰζάνω, *to ſit down, to go to the bottom,* from ἵζω, fut. ἵσω, beſides ἰζήσω, from ἰζέω, above mentioned.

Ἰκάνω, *to come, to arrive, to lay hold of, to touch,* from ἵκω, fut. ἵξομαι, 1. aor. ικόμην.

Ὀπλάνω, *to ſee, to perceive, to diſcover,* from ὄπω or ὄπλομαι, fut. ὄψομαι, paſſ. ὀφθήσομαι, 1. aor. ὤφθην.

And ſome of theſe frequently make their antepenultima ſhort, being formed oftentimes from the ſecond future; as

Πυνθάνομαι, *to hear ſay, to diſcover, to know, to inquire, to be informed,* is formed from πυθῶμαι, 2d fut. of πεύθομαι; from whence it takes its 1ſt fut. πεύσομαι, 2d aor. mid. ἐπυθόμην. But the paſſive preterite is πέπυσμαι, inſtead of πέπευσμαι, in the ſame manner as τέτυκται, *it has been got ready, prepared,* or *fitted,* for τέτευκται, according to the 60th rule of the third book. And from πέπυσμαι comes ἔκπυστος in Dion, Thucyd. and others, *publiſhed, divulged,* or *heard of*; as ἄφυκτος for ἄφευκτος, *unavoidable,* from φεύγω, *fugio.*

3. But theſe verbs aſſume frequently a ν or a γ, or a μ, if the ſubſequent conſonant requireth. Thus from ἥδω, delecto, *to pleaſe, to rejoice,* 2d fut. ἀδῶ, is formed ἀνδάνω, *placeo*; 1ſt future ἥσω; 1ſt aor. ἧσα; 2d fut. ἀδῶ. From thence likewiſe ariſeth another circumflex verb, ἀδέω; fut. ἀδήσω, according to the firſt rule; and the reſt in the ſame manner.

Λαγχάνω, *to draw lots, to obtain, to enjoy, to compaſs,* from λήχω; 1ſt fut. λήξω and λήξομαι, or λάξομαι; 2d aor. ἔλαχον; 2d fut. λαχῶ; perf. act. εἴληχα, Att. for λέληχα; from whence comes the paſſ. εἰλημένος, *caſt for by lots.* But the perf. mid. λέλογχα, comes regularly from the verb λέγχω.

Λαμβάνω, *to take, to catch, to receive, to fall upon, to ſurpriſe, to undertake, to ſuffer, to convict, to condemn,* from λήβω; fut. λήψομαι;

μαι; perf. εἴληφα; 2d aor. ἔλαβον; 2d fut. λαβῶ, whence comes λαμβάνω.

Λανθάνω, *to be concealed*, from λήθω, 1ſt fut. λήσω, 2d fut. λαθῶ, 2d. aor. ἔλαθον, perf. mid. λέληθα, paſſ. λέλησμαι, poet. λέλασμαι, *I have forgot.*

Λιμπάνω, *to leave*, 1ſt fut. λείψω, &c. from λείπω, *linquo.*

Πανθάνω, *to ſuffer, to endure, to be affected with*, from πήθω. See πάσχω hereafter.

Χανδάνω, or χανδάω, *capio*, fut. χαδήσω, taken from χαδέω, formed from χαδῶ, the fut. of χάζω.

Thus the diphthongs ει and ευ loſe their prepoſitive: λιμπάνω, linquo, *to leave*, from λείπω, fut. λείψω, 1ſt aor. ἔλιπον, 2d fut. λιπῶ.

Φυγγάνω, *to take flight, to run away*, from φεύγω, fut. φεύξω, 2d aor. ἔφυγον, 2d fut. φυγῶ.

Τυγχάνω, *to be*, or *to obtain*, from τεύχω, 1ſt fut. τεύξομαι, 2d aor. ἐτυχον, 2d fut. τυχῶ. The perf. τετύχηκα comes from this future changed into a new theme, τυχῶ, τυχέω. When it ſignifies *to be*, it does not aſſume the fut. τεύξομαι; but inſtead of it we uſe ἔσομαι from εἰμὶ, *ſum*, or γενήσομαι from γίνομαι, *fio*; but it takes all the other tenſes.

Ἐρυγγάνω, eructo, *to belch, to be angry, to tremble*, from ἐρεύγω, ἐρεύξομαι, 2d aor. ἤρυγον, 2d fut. ἐρυγῶ.

Rule IX. Of φθάνω.

Φθάνω takes its tenſes from άω, except the ſecond aoriſt, which it takes from φθῆμι.

Examples.

Φθάνω, *to prevent, to precede, to lay hold of, to catch, to compaſs*, according to the preceding rule, borrows of φθάω the fut. φθάσω, the 1ſt aor. ἔφθασα, the perf. ἔφθακα, the part. ἐφθακὼς.

But it takes the ſecond aoriſt ἔφθην from the unuſual φθῆμι: whence comes the ſubjunctive φθῶ, φθῇς, φθῇ; the optat. φθαίην; the infin. φθῆναι; the part. φθὰς; the mid. ἐφθάμην, φθαίμην, φθάσθαι, φθάμενος.

Rule X. Of Verbs in αίνω.

1. *Several Verbs ending in αίνω form their tenſes from a verb in ω pure:*
2. *Others form their tenſes from themſelves:*
3. *And others have them both ways.*

Examples.

1. Several verbs in αίνω form their other tenſes from their primitives in έω, or in άω; as

Ἐριδαίνω, *to quarrel, to irritate*, 1ſt fut. ἐριδήσω, makes ἐριδῶ, the 2d fut. from ἐρίζω.

Λυσσαίνω, *to be mad* or *enraged*, from λυσσάω, fut. λυσσήσω.

Οἰδαίνω,

Οἰδαίνω, *to ſwell*, from οἰδέω, 1ſt fut. οἰδήσω, 1ſt aor. ᾠδησα.

Ὀλισθαίνω, *to fall*, from ὀλισθέω, fut. ὀλισθήσω, 1ſt aor. ὠλίσθησα, 2d aor. ὤλισθον.

Ὀσφραίνομαι, *to ſmell*, from ὀσφράομαι, 1ſt fut. ὀσφρήσομαι, 2d aor. ὠσφρόμην, infin. ὀσφρέσθαι, part. ὀσφρόμενος.

2. The following verbs are excepted from this rule, and form their tenſes regularly from themſelves.

Δραίνω, fut. δρανῶ. It comes from δράω, *to do, to plot*, or *contrive a thing*.

Θερμαίνω, fut. θερμανῶ, 1ſt aor. ἐθέρμανα, or ἐθέρμηνα, *to heat, to ferment*.

Φαίνω, fut. φανῶ, from φάω, *to ſhine, to appear*.

Χαίνω, fut. χανῶ, from χάω, hio, *to gape, to crack, to be open-mouthed*.

Τιταίνω, fut. τιτανῶ, from τείνω, *to ſtretch, to bend*.

Τιτραίνω, or τετραίνω, *to pierce, to make a hole*, fut. ανῶ; from whence comes the 1ſt aoriſt τέτρηνε in Hom. for τέτρανε, the infin. τετρῆναι in Heſych. for τετρᾶναι, which is found in Theophr. the part. τετρήνας, the paſſ. τετρανθεὶς in Suidas. It is formed from τράω, and perhaps ſome others. But obſerve here the ſame reduplication as in verbs in μι.

Some even terminate in άνω and αίνω, as οἰδάνω and οἰδαίνω, from οἰδέω, *to ſwell*.

3. Others have a twofold perfect and future, deriving them from a verb in ίω, and likewiſe forming them regularly from themſelves; as

Κερδαίνω, *to gain*, takes from κερδέω, κερδήσω, κεκέρδηκα. From itſelf, κερδανῶ, κεκέρδαγκα, 1ſt aor. ἐκέρδανα.

Ἐρυθαίνω, *to be red, to redden*, takes from ἐρυθέω, ήσω, ηκα, ημαι; whence comes ἐρύθημα τὸ, *rubor*. From itſelf it has ἐρυθανῶ; whence comes the 1ſt aor. part. ἐρυθήνας, Attic. in Heſych. for ἐρυθάνας.

RULE XI. Of Verbs in είνω.

Polyſyllables in είνω *take their Tenſes from their Primitives.*

EXAMPLES.

Polyſyllables in είνω borrow their tenſes of the verbs from whence they are derived; as φαείνω, *to ſhine, to appear*, from φαέω; ἀλεείνω, *to ſhun, to eſcape*, from ἀλεύω: ἐρείνω, *to queſtion*, from ἔρομαι, &c.

Diſſyllables generally ſpeaking are regular; as θείνω, *to ſtrike*; κτείνω, *to kill*; τείνω, *to ſtretch* or *bend*; fut. θενῶ, κτενῶ, τενῶ, &c.

Anteſignanus excepts two or three; as εἴνω, *to cover, to clothe*; σείνω and ομαι, *to wound*.

RULE XII. Of Verbs in ίνω and ύνω.

Ἰνω *and* ύνω *frequently borrow their future and preterite of verbs in* ω *pure.*

EXAMPLES.

Verbs in INΩ borrow their tenſes of verbs in ίω, though unuſual.

Τίνω,

Τίνω, *to pay, to puniſh* or *be puniſhed*, from τίω, *ſolvo*, fut. τίσω.

Φθίνω, *to dry, to be phthiſical*, from φθίω, *conſumo*; 1ſt aor. ἔφθισα, perf. paſſ. ἔφθιμαι.

Verbs in ΥΝΩ do the ſame; as

Δύνω, *to conceal one's ſelf, to ſink, as the ſun, when it ſetteth*; 1ſt fut. δύσω; perf. δέδυκα: the 2d aor. is ἔδυν, taken from δῦμι.

Ἱδρύνω, *to place, to eſtabliſh*, from ἱδρύω; fut. ἱδρύσω; aor. ἵδρυσα, whence comes ἵδρυσι in Plato.

Rule XIII. Of Ἐλαύνω.

1. Ἐλαύνω *borrows of* ἐλάω *the futures* ἐλάσω, ἐλῶ;
2. *The aoriſt* ἤλασα, ἔλασα;
3. *The perfect* ἐλήλακα.

Examples.

1. Ἐλαύνω, *to puſh, to incite, to drive, to move*, formed from ἐλάω, (firſt by changing it into ἐλαύνω, and afterwards by inſerting ν, ἐλαύνω) from thence borrows the 1ſt fut. ἐλάσω, and the 2d ἐλῶ.

2. The 1ſt. aor. ἤλασα, or without the augment ἔλασα, the 3d perſon ἔλασαν, ſync. ἔλσαν, *they have puſhed* or *driven*.

3. The perf. ἤλακα, Att. ἐλήλακα, plu-perf. ἐληλάκειν, 3d plur. -ειεν, Att. -εσαν, *they have driven*: part. ἐληλακὼς, *arrived*: perf. paſſ. ἤλαμαι, or ἤλασμαι, contrary to the opinion of Scotus. From the firſt comes the 1ſt aor. ἠλάθην, *I have been driven*; and from the ſecond, ἔλασμα, *a copper-plate*.

Rule XIV. Of ἱκνέομαι.

Ἱκνέομαι *borrows of* ἵκομαι; Ἱκόμην, ἵξομαι, ἶγμαι.

Examples.

Ἱκνέομαι, or ἱκνεῦμαι, *to come, to arrive*, borrows its tenſes of ἵκομαι; fut. ἵξομαι: perf. ἶγμαι.

Second aoriſt ἱκόμην; the infin. ἱκέσθαι; part. ἱκόμενος: thus ἀφικνεῦμαι, *to come, to arrive*; ἀφῖγμαι, *veni*; ἀφῖκτο, Plut. *venerat*; ἀφικόμην, &c.

Rule XV. Of Verbs in νω impure.

Νω *of an impure termination is regulated by its primitive*; *thus* δάκνω, *from* δήκω, *makes* ἔδακον, δήξω, δέδηχα.

Examples.

Verbs in νω impure follow the ſame analogy as the preceding, being always regulated by their primitives.

Thus δάκνω, *to bite*, coming from δήκω, like it makes the 1ſt fut. act. δήξω; whence comes the paſſive δηχθήσομαι; the 1ſt aor. ἐδήχθην; the perf. δέδηχα, from whence the paſſ. δέδηγμαι; the 2d aor. ἔδακον, &c.

Thus μίμνω, *to remain*, conforms to μίνω, whence it takes the perf. mid. μέμονα, Book III. Rule lxix. Τίγνομαι in the next chapter follows γίνω. Πίτνω, *to fall*, conforms to πίτω. Πίφνω, poetic, follows φέθω, *to kill, to put to death*, &c.

Rule

RULE XVI. Of Verbs in νύω or νυμι.

To find the Theme of verbs in νύω, νυμι, *or* ννύω, ννυμι, *we have only to change theſe ſyllables into* ω.

EXAMPLES.

Verbs in νίω and νυμι, or, with a double ν, in ννύω and ννυμι, form their tenſes from their primitive, which is eaſily found out, only by changing theſe ſyllables into ω. Thus it will appear that ſome of theſe verbs come from others in άω, ίω, or όω, whether they take a ſingle or a double ν.

The reduplication of the ν is found in the following verbs:

πετά-ω, πετα-ννύω, or πετά-ννυμι, *to open.*
κερά-ω, κερα-ννύω, or κερά-ννυμι, *to mix.*
κορέ-ω, κορε-ννύω, or κορέ-ννυμι, *to cloy.*
σβέ-ω, σβε-ννύω, or σβέ-ννυμι, *to quench.*

But verbs in όω change ο into ω; as

ζό-ω, ζω-ννύω, or ζώ-ννυμι, *to gird.*
χρό-ω, χρω-ννύω, or χρώ-ννυμι, *to colour.*
χό-ω, χω-ννύω, or χώ-ννυμι, *to throw up the ground.*
ῥό-ω, ῥω-ννύω, or ῥώ-ννυμι, *to ſtrengthen.*

Some come from diſſyllables in γω, κω, or χω; as

ζεύγ-ω, ζευγ-νύω, or ζεύγ-νυμι, *to join,*
δείκ-ω, δεικ-νύω, or δείκ-νυμι, *to ſhew.*
ἄχ-ομαι, ἄχ-νυμαι, *to be vexed* or *troubled.*

In like manner εἴργνυμι, *to incloſe* or *ſhut up*; μίγνυμι, *to mingle*; μόργνυμι, or ὀμόργνυμι, *to wipe*; οἴγνυμι, *to open*, &c.

But there are ſome whoſe primitives were formerly perhaps in uſe, which we now find terminated in σσω or ττω; as πήσσω, πηγνύω, -ʹνυμι, *to ſtick* or *join together*; πλήσσω, πληγ-νύω, or -ʹνυμι, *to ſtrike, to weep*; ῥήσσω, ῥηγ-νύω, -ʹνυμι, *to break, to ſhatter*; φράσσω, φραγ-νύω, -ʹνυμι, *to incloſe, to ſhut up.* Whoſe tenſes are always formed according to the rule of the unuſual verbs πήγω, πλήγω, ῥήγω, φράγω.

Ἄγνυμι may be from ἄγω, or from ἄσσω, according to the etymologiſt, whence comes its compound κατάσσειν in Artemidorus.

Thoſe in ρω are regular.

Ὄρ-ω, ὀρ-νύω, or ὄρ-νυμι, *to trouble, to excite.*

RULE XVII. Of ſome particular Verbs in νύω or νυμι.

1. Κτίννυμι, *derived from* κτείνω, *from thence forms its tenſes*; *as alſo* πτάρνυμι, *from* πταίρω;

2. *Verbs derived from a circumflex, from thence likewiſe form their tenſes.*

EXAMPLES.

1. The following verbs borrow their tenſes of their primitives; but the diphthong loſes the ſecond vowel; thus

κτεί-νω, κτίν-νυμι, *to kill*; πταί-ρω, πτάρ-νυμαι, *to ſneeze.*

2. Se-

2. Several even form their tenſes from the circumflex verbs, from whence they are derived.

Either by inſerting the ſyllable νν before μι; as

στορ-έω,	στορ-ῶ,	στόρ-νυμι,	*to ſtrew.*
θορ-έω,	θορ-ῶ,	θόρ-νυμι,	*to leap.*
ὀμό-ω,	ὀμ-ῶ,	ὄμ-νυμι,	*to ſwear.*

Or only by inſerting an ν, and changing the accent; as

Κιν-έω,	κιν-ῶ,	κίν-νυμι,	*to move.*

Ἄρνυμαι, *to change, to buy,* comes either from αἴρω, *to take away,* as ωτάρνυμαι from ωταίρω; or elſe from αἱρέομαι, αἱρεῦμαι, *to take,* as θόρνυμαι from θορεῦμαι.

All the verbs, mentioned in the two preceding rules, have either a ſingle or double ν before ύω.

But there are ſome diſſyllables, which are terminated in a different manner, whereof we ſhall treat in the following rule.

RULE XVIII. Of ὀλλύω or ὄλλυμι.

Ὀλλύω and ὄλλυμι borrow their tenſes of ὀλέω.

Ὀλλύω, or ὄλλυμι, *to deſtroy, to kill, to ruin, to die.* It comes from ὄλλω, fut. ὀλῶ, from whence ariſeth the circumflex ὀλίω: and thence the fut. ὀλίσω, the perf. ὤλικα, Att. ὀλώλικα, (ſee Book III. Rule xvii.) the 2d aor. ὤλον, mid. ὠλόμην, infin. ὀλίσθαι, part. ὀλόμενος, the perf. mid. ὤλα, Att. ὄλωλα.

In like manner from its compound ἀπολλύω, or ἀπόλλυμι, the 1ſt fut. is ἀπολίσω, the 2d ἀπολῶ, &c.

ANNOTATION.

Ἔρυμαι *ſeems alſo to be formed by ſync. from* ἐρύομαι, to preſerve, to protect, *whence comes the fut.* ἐρύσομαι.

Ἴδρυμαι, *ſeems to be a preterite, not only becauſe it imports* ſitum eſſe, *but moreover by reaſon that* ἰδρῦσθαι and ἰδρυμένος *have the accent of the preterite, and not of the preſent.*

From what has been ſaid, it will be eaſy to judge of the manner of forming and conjugating the verbs in υμι. *It will only be requiſite to know, which of their tenſes are in uſe; and this we have ſufficiently ſhewn already in the ſecond and in the fourth chapters.*

CHAP. VIII.

Of Verbs that borrow their Tenſes of others ſynonymous, or of Verbs of the ſame Signification, ſome of which may be conſidered as their primitives, or as their derivatives.

RULE XIX. Of Ἀγορεύω.

1. Ἀγορεύω *borrows of* ἔπω *its two aoriſts* εἶπον, εἶπα, *and retains every-where the augment* ει.

2. *From*

2. *From* ἐρέω *or* ῥέω *it takes the future in* -ήσω, *whence are derived* εἴρηκα, εἴρημαι, ἔῤῥημαι, ἐῤῥήθην, *and* ῥηθήσομαι.

EXAMPLES.

1. Ἀγορεύω, *to pronounce, to harangue,* forms regularly its first future ἀγορεύσω, first aoriſt ἠγόρευσα.

2. It borrows of εἶπω, which in the preſent is unuſual, the 1ſt aor. εἶπα, and the 2d εἶπον, dixi, *I have ſaid*; which retain everywhere their augment, as in the imperat. εἰπὲ, *dic,* in the part. εἰπὼν, *who has ſaid.*

3. It borrows of ἐρέω, whence by apocope has been formed ῥέω, *to ſay, to ſpeak,* the unuſual fut. ῥήσω or ἐρήσω, whence comes the perf. εἴρηκα (the augment in ει, like thoſe of the 11th Rule of the 3d Book) paſſ. εἴρημαι, or ἔῤῥημαι, the fut. paſſ. ῥηθήσομαι in Thucyd. 1. aor. ἐρήθην, and dropping ε, ἐρήθην, or reduplicating ῥ, ἐῤῥήθην, as if it came from ῥέω, ῥήσω; likewiſe ἐῤῥέθην with an ε in the penultima.

From hence are derived ſeveral nouns; as ῥῆμα, *a word*; ῥῆσις, *a ſentence*; ῥήτωρ, *a rhetorician.*

RULE XX. Of Αἱρέω.

Αἱρέω *takes* εἷλον, εἱλόμην, *and ſometimes* εἵλα, εἱλάμην.

EXAMPLES.

Αἱρέω, or αἱρέομαι, *to take, to chooſe,* forms regularly the fut. αἱρήσομαι, and the perf. ᾕρημαι.

Its firſt aor. aſſumes an ε inſtead of η in the penultima of ἠρέθην, and in the like manner in the 1ſt fut. αἱρεθήσομαι. See Rule lii. and liv. of Book III.

It borrows of ἕλω, *capio,* the 2d aor. εἷλον, whence comes the infin. ἑλεῖν, the mid. εἱλόμην, ἑλίσθαι, ἑλόμενος. The 1ſt aor. εἵλα is hardly to be met with; but we find the mid. εἱλάμην.

RULE XXI. Of ἀλινδέω and κυλινδέω.

Ἀλινδέω *making its future in* ήσω, *borrows alſo* ίσω *from* ἀλίω; κυλίνδω, *or* κυλινδέω, *forms its future after the ſame manner.*

EXAMPLES.

Ἀλινδέω, *to roll,* forms regularly the fut. ἀλινδήσω; but it borrows alſo ἀλίσω of its primitive ἀλίω.

Its ſynonymous verb κυλίνδω, or κυλινδέω, forms regularly κυλινδήσω; likewiſe κυλίσω from κυλίω.

In like manner its compounds ἐξήλικας, *evolviſti,* Ariſtoph. ἐξαλίσας, *è volutabro excitans.*

RULE XXII.

1. Βαίνω *borrows almoſt all its tenſes of its primitive* βάω.

2. *From*

2. *From itſelf it takes* βέβαμμαι, *and the aor.* ἐβάνθην:
3. *But* ἔβην *comes from* βίβημι, *as alſo the imperative* βῆθι, βᾶθι:
4. *And ſometimes this imperative is ſyncopated, as* βᾶ, κατάβαθι, κατάβα.

Examples.

1. Βαίνω, vado, *to go, to walk,* follows the rule of the other verbs in αίνω of the preceding chapter, taking from its primitive βάω the fut. βήσω, or βήσομαι; the 1ſt aor. ἐβησάμην; the perf. βέβηκα; ſync. βέβαα; plur. βέβαμεν for βεβήκαμεν; plu-perf. ἐβεβήκειν, and ἐβεβάειν; 3. plur. ἐβεβάεισαν, by ſync. and, without the augment, βέβασαν, *they had entered*; perf. paſſ. βέβημαι.

2. But it forms alſo from itſelf βέβαμμαι, or elſe βέβασμαι, according to the 58th Rule of Book III. and the 1ſt aor. paſſ. ἐβάνθην, whence comes παρεβάνθην, and συνεβάνθην, in Dion Caſſius.

From itſelf it forms the imperf. ἔβαινον, whence comes συνέβαινε, Dion Caſſius, *it happened.* We find alſo βαῖνε, without the augment, *he walked.*

3. It borrows of βίβημι (whence comes βιβὰς in Hom. like ἱστὰς) the 2d aor. ἔβην, like ἔστην, from ἵστημι; and, without the augment, βῆν, ῆς, ῆ. Third dual βήθην, Dor. βάθην, *they went two together*; 3d plur. ἔβησαν, without the augment βῆσαν, ſync. βὰν, *they went.* In like manner its compounds ἀναβαίνω, *to aſcend*; καταβαίνω, *to deſcend*; ἀνέβην, κατέβην, &c.

4. The imperat. is βῆθι, *vade,* ἔμβηθι, Lucian. *come in,* like ϛῆθι: alſo βᾶθι, whence comes ἀνάβαθι, *aſcend*; κατάβαθι, *deſcend*; like φάθι, *ſay*; σύμφαθι, *confeſs.*

5. But it frequently ſuffers a ſyncope; βᾶ, άτω, *vade,* for βᾶθι, ήτω; ἀνάβα, κατάβα, ἔμβα, &c. like ἄναϛα, for ἀνάϛαθι, *get up,* or *riſe.*

We likewiſe find in the participle of the perf. βιβὼς, ῶτος, *having aſcended,* Plut. for βεβαὼς, like ἑϛὼς for ἑϛαὼς.

Rule XXIII. Of γίνομαι or γίγνομαι.

1. Γίνομαι *or* γίγνομαι, *to be,*
2. *Follows* γένομαι, γενέομαι;
3. *From the former it takes* ἐγενόμην, γέγονα, *and* ἐγεινάμην:
4. *From the latter it has* γενήσομαι, *the perfect* γεγένημαι, *and the aoriſt* ἐγεννησάμην.
5. *But from* γεννάω *it has likewiſe* ἐγεννησάμην, *in which tenſe we frequently meet with a ſyncope.*

Examples.

1. Γίνομαι, *to be, to become, to be born,* comes from γίνω, which was firſt made γίνω, or γίνομαι, changing ε into ι; and afterwards inſerting a γ, they made it γίγνομαι; as, in Latin, from

geno

geno (whence comes the preterite *genui*) they formed *gino*, and afterwards *gigno*: likewiſe, as by changing ε into ι, from μένω they have formed μίμνω, *to remain*; from πίτω, πίπτω, *to fall*; and by this addition of γ, from γινώσκω they formed γιγνώσκω, *to know*; and as, in Latin, from *noſco* comes *cognoſco*.

2. This verb conforming to its primitive, borrows ſome tenſes of γίνομαι, and others of γενίομαι, formed by reſolution from the 2d fut. γενοῦμαι, according to Rule I. but it frequently admits of a ſyncope in the formation of its tenſes, as we ſhall ſee preſently.

3. It borrows from the 1ſt verb γίνομαι the 2d aor. ἐγενόμην, ἐγένω, ἐγένετο, and by ſync. ἔγεντο, *he was born*; the perf. mid. γέγονα, the 1ſt aor. ἐγεινάμην, whence comes γείνατο, Ion. for ἐγείνατο. See Book III. Rule xxi.

4. From the ſecond verb, which is γενίομαι, it takes the 1ſt fut. mid. γενήσομαι; 1ſt fut. paſſ. γενηθήσομαι; 1ſt aor. ἐγενήθην; the perf. γεγένημαι; the 1ſt aor. mid. ἐγενησάμην.

5. But we find alſo γεννάω, *to produce, to generate*, whence comes the 1ſt aor. ἐγέννησα, mid. ἐγεννησάμην, ήσω, ήσατο, and by ſync. ἐγέννω, ἐγέννατο, or, according to the Ionics, γέννατο, as above they ſaid γείνατο.

RULE XXIV. Of Ἔρχομαι.

1. Ἔρχομαι *borrows of* ἐλεύθω, ἦλευκα, ἐλεύσομαι, ἦλυθον, ἦλθον, *and the perf. mid.* ἦλυθα.
2. *The Attics uſe a reduplication in the perfect and plu-perfect.*

EXAMPLES.

1. Ἔρχομαι, *to come, to arrive*, borrows its tenſes of the unuſual verb ἐλεύθω, fut. ἐλεύσομαι, part. ἐλευσόμενος; the perf. ἦλευκα, whoſe paſſive ſhould be ἦλευμαι, whence comes the gerund μετιλευτέος, taken from μετέρχομαι, *to purſue, to ſearch, to compaſs*, or *obtain*; the 2d aor. ἦλυθον in verſe, and by ſync. ἦλθον in proſe, whence comes ἔλθομι, ἐλθὲ, ἐλθεῖν, ἐλθῶν. The perf. mid. is ἦλυθα, the plu-perfect ἠλύθειν.

2. The Attics uſe a reduplication here in all the preterites, ἐλήλυκα, ἐληλύκειν, ἐλήλυθα, ἐληλύθειν, &c. See Book III. Rule xvii.

RULE XXV. Of Ἐσθίω.

1. Ἐσθίω *borrows of* ἔδω ἦδα, *and* ἦκα, *which is changed into* ἔδηκα *and* ἐδήδοκα:
2. *Thence, in the perfect paſſive, it takes* ἐδήδομαι *and* ἐδήδεσμαι:
3. *Thence alſo it has in the ſecond future middle,* ἐδοῦμαι, *or* ἔδομαι: *and from* φάγω *it borrows* φαγοῦμαι, φάγομαι, *and* φάγον.

EXAMPLES.

1. Ἐσθίω, *to eat*, borrows of ἔδω the perf. mid. ἦδα, Att. ἔδηδα, according to Book III. Rule xvii. likewiſe the perfect active ἦκα,

At.

Att. ἴδηκα, and inſerting δο, ἰδήδοκα, which alone is uſual. *Except we ſhould like to follow Euſtathius's method of forming it from* ἰδόω, *and thence* ἤδοκα, *Att.* ἰδήδοκα.

2. From ἴδω is formed regularly the perf. paſſ. ἰδήδομαι; but we ſay alſo ἰδήδισμαι, whence comes ἴδισμα, *edulium*; ἰδιτὸς, *eſculentus*; and others. The particip. ἰδηδισμένος.

3. The 2d fut. mid. ἰδέομαι (whence comes προκατιδέομαι, *to eat beforehand*, Lucin.) or ἴδομαι, like πίομαι: likewiſe φαγέομαι, or φάγομαι, from φάγω, *to eat, to devour*, whence alſo comes the 2d aor. act. ἔφαγον, or, without the augment, φάγον.

Rule XXVI. Of Ἔχω.

1. Ἔχω *makes* εἶχον, ἕξω;
2. *And from* σχέω *it takes alſo* ἔσχον, σχήσω, *and* ἔσχηκα.
3. *From* σχέω *likewiſe comes* σχῆμι, *and thence the imperative* σχὲς, *and the perfect paſſive* ἔσχεμαι.

Examples.

1. Ἔχω, *to have, to obtain, to poſſeſs*, forms from itſelf the imperfect εἶχον, the augment in ει (according to book III. Rule xi.) and alſo, without the augment, ἶχον, the fut. ἕξω, with a rough breathing, according to Book V. Rule xxviii. mid. ἕξομαι. From thence comes παρίξητε, 1ſt aor. of the ſubjunct. in Cebes.

2. It borrows of σχέω the fut. σχήσω, the perf. ἔσχηκα, the 2d aor. ἔσχον, the mid. ἰσχόμην, whence comes ἠνεσχόμην, *I have ſuffered*. But ἰσχόμην, *I refrained*, or *reſtrained myſelf*, comes from ἴσχω, *to have, to keep, to refrain*. The imperat. σχὲς, whence we have πάρασχε, *offer, repreſent*; κάτασχε, *retain, hinder*; the mid. σχοῦ, whence comes ἀπόσχου, *refrain*, or *keep from*.

3. From σχέω is alſo formed σχῆμι, or ἴσχημι, whence comes the imperat. σχὲς; ἐπίσχες, *wait, differ*; πρόσχες, *attend to*, or *apply*; in the ſame manner as φὲρ, fer, *fetch*, or *carry*, from φέρω; σπὲς, *ſay*, or *follow*, from σπέω; and θὲς from τίθημι, &c. The perf. paſſ. is ἔσχεμαι, ἔσχεσαι, ἔσχεται, whence comes σχετὸς, *ſufferable*; its compound ἄσχετος, *unſufferable*; as alſo σχέσις, *habit, diſpoſition*; the 2d aoriſt paſſ. ἐσχέθην is likewiſe from thence.

Inſomuch that it may be ſaid, that the aoriſts, which aſſume an ε *in the penultima,* εὑρέθην, ἡρέθην, ἐπηνέθην, ἐῤῥέθην, *and the like, may be formed regularly from the perfect paſſive of the verbs in* μι: *and likewiſe, that verbal nouns, with a long vowel, are generally derived from circumflex verbs; whereas thoſe that have a ſhort vowel, are derived from verbs in* μι, *which aſſume a ſhort vowel in the penultima of the paſſive perfect, whence thoſe nouns are derived.*

Thus σχῆμα, figure, form, appearance, ſcheme, *comes from* ἴσχημαι, *the perfect of* σχέω; *and* σχέσις, ſituation, diſpoſition, inclination of mind, *comes from* ἴσχεμαι, *the paſſive perfect of* σχῆμι; ἅλωσις, captivity, *and* ἁλωτὸς, captive, *are from* ἐάλωμαι, I have been

taken, *the perfect paſſive of* ἀλόω; δόσις, gift, donation, diſtribution, *from* δίδομαι, I have been given, *the paſſive perfect of* δίδωμι.

RULE XXVII. Of Θνήσκω.

1. Θνήσκω *has from itſelf* θνήξω;
2. *From* θείνω *it has* ἔθανον, θανοῦμαι;
3. *From* θνάω *it takes* θνήσω, τέθνηκα, τέθναα, τέθνεικα, τεθνηκὼς, τεθνεικὼς, τεθνεὼς:
4. *But* τέθνημι *is likewiſe uſed, which conforms intirely to* ἵστημι.

EXAMPLES.

1. Θνήσκω, *to die*, comes from the fut. of θνάω, ήσω. It forms firſt from itſelf the fut. θνήξω, whence comes the paulo-poſt-fut. τεθνήξομαι, conjugated with ει, τεθνήξει, according to the analogy of the 51ſt Rule of Book III.

Theſe futures are formed regularly, excepting that they drop their σ by reaſon of the ſubjunctive ξ; θνήξω, and not θνήσξω; juſt as διδάσκω, *to teach*, makes διδάξω, and not διδάσξω, which is done in order to ſoften the ſound.

2. It borrows of θείνω the 2d aor. ἔθανον, and the 2d fut. θανοῦμαι.

3. From its primitive θνάω, it has the future θνήσω, the perfect τέθνηκα and τέθναα, like βέβηκα, βέβαα, *ivi*; ἕστηκα, ἕσταα, *ſteti*: and thence may be derived the 3d perſon plural τεθνᾶσι, by contraction, for τεθνάασι; and likewiſe the infinitive τεθνᾶναι, with an ᾶ circumflexed, for τεθναέναι.

The Bœotians alſo form the perfect in ει, τέθνεικα, whence comes the part. τεθνεικὼς, and τεθναέναι, afterwards caſting away the ε, τεθνεὼς, and among the poets likewiſe τεθνηὼς, *dead*.

4. But we find alſo τέθνημι, which makes the reduplication in ε, and is conjugated like ἵστημι, whence we may alſo derive the 3d perſ. plur. τεθνᾶσι, like ἑστᾶσι; unleſs we ſhould chooſe to derive it from the perfect, according to what has been already ſaid. The imperfect is τέθναθι; the optative τεθναίην; the infinitive τεθνάναι; the participle τεθνὰς.

RULE XXVIII. Of Πάσχω.

1. Πάσχω *forms from* πήθω *the future* πείσομαι *inſtead of* πήσομαι; *from* πήθω *likewiſe it has* ἔπαθον:
2. *Its preterites are from* παθέω, πεπάθηκα;
3. *And from* πανθάνω, πέπονθα.

EXAMPLES.

1. Πάσχω, patior, *to ſuffer, to endure*; imperf. ἔπασχον, Dion Caſſius. Fut. πείσομαι, *I ſhall* or *will ſuffer*, inſtead of πήσομαι, aſſuming ει inſtead of the η of πήθω, whence it derives its tenſes.

But πείσομαι, *I will believe, I will obey*, comes from πείθομαι, the paſſ. of πείθω, *to perſuade*.

The 2d aor. ἔπαθον comes from the ſame πήθω, whoſe ſecond fut. is παθῶ, the infin. παθεῖν, part. παθὼν.

2. The act. perf. is πεπάθηκα, from παθέω, formed from the 2d fut. παθῶ; the perf. mid. is πέποιθα, by inſerting θ, inſtead of πέπονα, from πονέω, *laboro*; the part. πεποιθὼς, ότος.

3. Otherwiſe πέποιθα may be derived from πανθάνω, *to ſuffer*, as λέλογχα from λαγχάνω; which ſeems the moſt reaſonable, ſince the α is likewiſe changed elſewhere into ο: whence Epicharmus in the etymol. ſays πέποσχε for πέπασχε, paſſus eſt, *he has ſuffered*. See Book III. Rule lxviii. in the annotation.

Rule XXIX. Of Πέσσω.

Πέσσω, *or* πέττω, *takes its future, preterite, and aoriſt from* πέπτω.

Examples.

Πέσσω, Att. πέττω, borrows of the old verb πέπτω, *to boil, to digeſt, to ſoften, to eaſe, to make boil*, the 1ſt. fut. πέψω; the 1ſt aor. ἔπεψα; the paſſ. πεφθήσομαι, ἐπέφθην; perf. πέπεμμαι.

Rule XXX. Of Πίνω.

1. Πίνω *has from* πίω, πιοῦμαι, *and* ἔπιον:
2. *From* πόω *it takes* πώσω, πέπωκα, *and* πέπομαι, *with a ſhort* ο:
3. *In the imperative it has* πῖθι *from* πῖμι; *and* πῶθι *from* πῶμι.

Examples.

1. Πίνω, coming from πίω, *to drink*, forms regularly the 2d fut. πιοῦμαι, whence comes πιεῖσθαι; but it formeth alſo πίομαι, πίεσαι, *I will drink*; and the 2d aor. ἔπιον, *I have drunk*; like φάγομαι, ἔδομαι, -εσαι, *I will eat*. See Rule XXV.

2. It borrows of πόω the fut. πώσω, perf. act. πέπωκα: But in the paſſ. it hath πέπομαι with an ὀμικρὸν (according to the analogy of the verbs in μι) whence comes πόμα, *drink, potion, phyſic*; πόσις, *drink*, or *the manner* or *cuſtom of drinking together*; and ſeveral others. The 1ſt fut. ποθήσομαι, 1ſt aor. ἐπόθην.

3. From thence alſo comes the imperat. πῶθι, whence σύμπωθι, *compota*; as it takes πῖθι from πῖμι.

Rule XXXI. Of Πίπτω.

1. Πίπτω, *from* πέτω, *makes* πέσω, ἔπεσα:
2. *From* πέσω *comes* πεσέω, *which forms* πεσοῦμαι, ἔπεσον:
3. *From* πτόω *it has alſo* πτώσω, πέπτωκα, πεπτωκὼς, *whence* πεπτὼς *and* πεπτεὼς.

Examples.

1. Πίπτω, *to fall, to decay*, follows its primitive πέτω, which ſhould make the 1ſt fut. πέσω; but this laſt is unuſual, however from it is derived the 1ſt aor. ἔπεσα.

2. From this future, circumflexed after the Doric form, πισῶ, is formed a new theme πισίω, whence is derived the 2d fut. πισοῦμαι, the 2d aor. ἔπισον (according to Book III. Rule lxxvi.) opt. πίσοιμι, infin. πισεῖν, part. πισὼν, όντος, and, (as ſome are of opinion) the 1ſt fut. πισήσω, and the aor. ἐπίσησα, from whence they inſiſt, that ἔπισα is formed by ſyncope. Thence alſo is derived the noun πίσημα τὸ, *a ruin*, or *fall*, or *what falls*, or *is ruined.*

3. It borrows likewiſe of πλόω the fut. πλώσω, and the perf. πέπλωκα, whence comes the part. πεπλωκὼς, and by ſync. πεπλὼς, ῶτος, πεπλῶσα, ης, like ἑστὼς, ῶτος; and inſerting an ε, πεπλέως.

ANNOTATION.

Concerning θάπλω, βάπλω, *and ſuch like, ſee Book III. Rule xxxiv.*

RULE XXXII. Of Ῥέω.

1. Ῥέω *takes* ῥεύσω, *and* ἔῤῥευσα, *from the Æolic* ῥεύω:
2. *From* ῥυέω *it has* ἐῤῥύην, ἐῤῥύηκα, ῥυήσω.

EXAMPLES.

1. Ῥέω, *to flow*, borrows of the Æol. verb ῥεύω the fut. ῥεύσω; the 1ſt aor. ἔῤῥευσα, which is very little uſed; part. ῥεύσας. See Book III. Rule xxvii.

2. It takes from ῥυέω the 1ſt fut. ῥυήσω, very little uſed; the mid. ῥυήσομαι; perf. act. ἐῤῥύηκα.

Ἐῤῥύην is the imperf. or the 2d aor. act. of ῥύημι, *fluo, evaneſco*; or elſe it is the 2d aor. paſſ. of ῥυέω, though ῥυῶ after contraction is in ω pure: the ſame muſt be ſaid of the infin. ῥυῆναι, and of the part. ῥυεὶς.

Ῥυῶ *may be either the 2d fut. act. of* ῥεύω, fluo; *or the preſ. ſubjunct. of* ῥυέω, fluam; *or the 2d aor. of the act. or paſſ. ſubjunct. of the ſame verb* fluxero. Ῥυήσομαι *is alſo either the 2d fut. paſſ. or elſe the 1ſt mid.*

Its compounds follow their ſimple; *as* ἐπιῤῥέω, to flow upon; διαῤῥέω, to flow all about; *where it is obſervable, that* ῥ *is reduplicated in the ſame manner as in the ſyllabic augment, (ſee Book III. Rule vi.) which happens to all prepoſitions ending with a vowel*; *as* ῥήγνυμι, to break; καταῤῥήγνυμι, to break in pieces; ῥῆξαι, to have broke; περιῤῥῆξαι, to have broke all round.

Wherefore καταῤῥάκτης, *cataracta*, a caſcade *or* fall of water, *ought to be derived from* ῥάσσω, to break, *whoſe compound is* καταῤῥάσσω, to precipitate. *But* καταῤάκτης, *which is likewiſe uſed, and is alſo taken for the bar of a door, as well as the other, comes from* ἀράσσω, *which ſignifies the ſame as* ῥάσσω, *whence is formed* καταῤάσσω, *with a ſingle* ῥ; *inſtead of which we find alſo* ἀῤῥάσσω, *whence* συναῤῥάσσω, to batter one againſt the other; *but* συῤῥάσσω *comes from* ῥάσσω.

RULE

Rule XXXIII. Of Σεύω and Σεύομαι.

1. Σεύω, *from* σεύσω, *forms* ἔσευα:
2. *From* σύω *it has* ἰσυόμην, σέσυμαι, ἔσσυμαι, ἰσύθην, συθῆναι.

Examples.

1. Σεύω, or σεύομαι, *to excite, to ſtir up, to ſhake,* takes from the fut. σεύσω the 1ſt aor. ἔσευα, inſtead of ἔσευσα, and among the poets ἔσσευα, mid. ἐσσευάμην. See Book III. Rule xxxi.

2. It borrows alſo of σύω, ἐσυόμην; 3d perſon ἐσύετο, by ſync. ἔσυτο; the paſſ. perf. σέσυμαι, and by tranſpoſition ἔσσυμαι, alſo ἔσσευμαι; 1ſt aor. ἰσύθην, ἐσσύθην, duplicating in verſe the σ after the augment; infin. συθῆναι; part. συθείς, *concitatus.*

Rule XXXIV. Of Τέμνω.

1. Τέμνω *makes its ſecond aoriſt* ἔταμον, ἔτεμον:
2. *For its preterperfect it has* τέτμηκα:
3. *But from* τμήγω *it takes* τμήξω, *the active aoriſt* ἔτμαγον, *and the paſſive aoriſt* ἐτμάγην.

Examples.

1. Τέμνω, *to cut,* takes from itſelf the 2d aor. ἔτεμον and ἔταμον, infin. τεμεῖν and ταμεῖν, part. τεμὼν and ταμὼν.

2. The perf. τέτμηκα, paſſ. τέτμημαι, comes from τμάω, formed by metatheſis from the fut. ταμῶ.

3. But it borrows alſo of τμήγω the 1ſt fut. τμήξω, the 2d aor. ἔτμαγον, paſſ. ἐτμάγην, part. τμαγείς. From this ſame τμήγω comes the compound ἀποτμήγουσι in Hom. *they cut.*

Rule XXXV. Of τρέχω, curro.

1. Τρέχω *forms the future* θρέξω:
2. *From* δρέμω *it borrows* ἔδραμον *and* δέδρομα:
3. *From* δραμῶ *it takes* δραμοῦμαι, *and the perfect* δεδράμηκα.

Examples.

2. Τρέχω, *to run;* 1ſt fut. θρέξω, mid. θρέξομαι, 1ſt aor. act. ἔθρεξα, mid. ἐθρεξάμην, part. θρέξας, all with a θ, which it has not in the preſent, becauſe of the other aſpirate. See ἴσχω above, Rule XXVI.

2. It borrows the other tenſes of δρέμω: thus the 2d aor. ἔδραμον, infin. δραμεῖν, perf. mid. δέδρομα, whence comes δρόμος, *a race;* δρομὰς, *a courier, a poſtilion, a proſtitute, a dromedary;* δρομαλὸς, *a hare,* Heſych. likewiſe ſeveral other nouns. The 2d fut. mid. δραμοῦμαι is taken from the act. δραμῶ.

3. From thence alſo is formed by reſolution a verb in ίω, δραμίω, whence comes the perf. act. δεδράμηκα, &c.

RULE XXXVI. Of ὑπισχνέομαι.

Ὑπισχνέομαι takes its tenſes from ὑποσχέομαι.

EXAMPLES.

Ὑπισχνεῦμαι, *to promiſe, to obligate one's ſelf*, borrows its tenſes of ὑποσχέομαι, -εῦμαι; the fut. ὑποσχήσομαι; perf. ὑπέσχημαι, -ησαι, -ηται. But the 1ſt aor. takes αν inſtead of η, ὑπεσχέθην. The 2d aoriſt middle is ὑπεσχόμην, the imper. ὑπόσχου, Ion. ὑποσχέο, infin. ὑποσχέσθαι, part. ὑποσχόμενος.

We find likewiſe the future ὑποσχήσομαι, *promittam*; but it is derived from ὑφίεμαι, *to charge one's ſelf with*, or *to be anſwerable for*, whence comes alſo the ſecond aoriſt ὑπέσχην.

RULE XXXVII. Of φέρω, fero.

1. Φέρω *takes its futures from* οἴω;
2. *Its aoriſts* -κα, -κον, *from* ἐνέγκω;
3. *Its paſſive and middle preterites from* ἐνέχω:
4. *It borrows alſo* φρήσω *from* φρέω; *and* φρὲς *from* φρήμι.

EXAMPLES.

Φέρω, fero, *to carry, to ſuffer*, takes what tenſes it wants from four different themes.

1. It takes its futures from οἴω, the act. οἴσω, mid. οἴσομαι, paſſ. οἰσθήσομαι. Likewiſe the paſſ. aor. ὤσθην, the infin. οἰσθῆναι, part. οἰσθεὶς, the gerund οἰστέον, *ferendum*; προσοιστέον, *proferendum*.

2. It takes its aoriſts from ἐνέγκω; the 1ſt aor. act. ἤνεγκα, (ſee Book III. Rule xxxi.) infin. ἐνέγκαι, part. ἐνέγκας, mid. ἠνεγκάμην, whence comes the optat. ἐνέγκαιτο, Lucin. *utinam ferat*, and the imperative of its compound, ἀπένεγκαι, *defer*.

The 2d aor. ἤνεγκον, infin. ἐνεγκεῖν, part. ἐνεγκὼν.

But the Ionics ſay ἐνείκω, 1ſt aoriſt ἔνεικα, part. ἐνείκας, mid. ἐνεικάμην, and, with the augment, ἤνεικα.

3. It borrows of ἐνέχω the Att. perf. mid. ἐνήνοχα; διενήνοχα, excellui, *I have ſurpaſſed*; ἐπενήνοχα, *intuli*; where we meet with ο after the manner of diſſyllables, as if it came from the ſimple ἴχω. See Book III. Rule lxviii. The 1ſt fut. paſſ. ἐνεχθήσομαι, 1ſt aor. ἠνέχθην, part. ἐνέχθεις, perf. ἤνεγμαι. Thus ἀναφέρω, *to raiſe, to bring back, to recover one's health*; ἀνηνέχθην, ἀνενεχθεὶς, *being a little recovered*.

4. It borrows alſo the fut. φρήσω, and the aor. ἔφρησα, from φρέω; which is either formed by tranſpoſition from φέρω, or, by ſyncope, from its derivative φορέω, φρέω, which is oftener uſed in compounds; as εἰσφρέω, *infero*, imperf. εἰσέφρεων, 1ſt fut. εἰσφρήσω, 1ſt aor. εἰσέφρησα, perf. εἰσέφρηκα; ἐκφρέω, *to carry away, to put out*, 1ſt fut. ἐκφρήσω, 1ſt aor. ἐξέφρησα; 1ſt aor. part. ἐκφρησθεὶς, *driven*, or *put out*, retaining σ, according to Book III. Rule lii.

From thence is formed the verb φρῆμι, which is uſed in the imperative φρὲς, *fer*, whence comes the compound εἰσφρὲς, *infer*; like θὲς, *pone*, from τίθημι.

ANNO-

ANNOTATION.

The imperat. φέρε is ſometimes taken for an adverb, as *age* in Latin, either by itſelf, or along with another particle, φέρεδὴ, *age vero.*

Sometimes it ſignifies, *for example*, eſpecially being joined to the infinitive εἰπεῖν, φέρε εἰπεῖν, *exempli gratiâ*, or elſe, *etenim, ſin verò.* But properly it ſignifieth, *give me leave to ſay.*

The participle τὸ φέρον, in the neuter, is taken ſometimes for chance; or for Providence; τὸ φέρον ἐκ Θεῶν, Soph. *what God ſends:* εἰ τὸ φέρον σε φέρει, Pallas in Anthol. *if any accident happens.*

RULE XXXVIII. Of χέω, fundo.

1. Χέω *makes* χέσω, ἔχεον, ἐχέθην, χεθῆναι, χεθεὶς:
2. *From* χεύω *it has* χεύσω, *the aoriſt* ἔχευα, ἔχεα;
3. *But from* χύω *it takes* κέχυκα, χύσω, *and* κέχυμαι.

EXAMPLES.

1. Χέω, *to pour out*, according to ſome grammarians, takes from itſelf the fut. χέσω, but very little uſed. We likewiſe find in the imperf. or 2d aor. ἔχεον, and the 2d fut. χεῶ, ἐκχεῶ, *I will pour out.*

From thence alſo comes the 1ſt aor. paſſ. ἐχέθην, infin. χεθῆναι, part. χεθεὶς.

2. It takes from χεύω the 2d fut. χεύσω, and among the poets χευῶ, whence comes the 1ſt aor. ἔχευα and ἔχεα (ſee Book III. Rule xxxi.); the imperat. χέον, ἔκχεον, *effunde*; the infin. χέαι, ἐκχέαι; the part. χέας, ἐκχέας.

3. It borrows alſo of χύω the fut. χύσω, 1ſt aor. ἔκχυσα, 1ſt fut. paſſ. χυθήσομαι, 1ſt aor. ἐχύθην, perf. κέχυκα, paſſ. κέχυμαι.

CHAP. IX.

Of thoſe Verbs, which though they form their tenſes from themſelves, yet admit of ſome extraordinary changes proper to be obſerved.

RULE XXXIX. General for thoſe changes.

Theſe verbs have ſometimes a letter or ſyllable cut off; ſometimes they have it added: others vary in their augment; or elſe admit of ſome other change.

EXAMPLES.

THESE changes may be reduced to four ſorts: the firſt is when a letter or ſyllable is ſyncopated, or cut off in the middle of a word: the ſecond is an epentheſis, when a letter or ſyllable is inſerted in the middle of a word: the third is the variation of the augment; and the fourth conſiſts in ſomething elſe extraordinary.

Among all thoſe changes, the ſyncope is that which is moſt frequent: the others may be eaſily ſeen in the particular rules, where we ſhall likewiſe produce examples of this here: but there are moreover ſeveral verbs, which conforming to the general rules, are afterwards ſyncopated, and ought therefore to be referred hereto, as

Δίμω, *to build*; fut. διμῶ; perf. δεδίμηκα; by ſync. δέδμηκα.

Κάμνω, καμῶ, *to be tired*; κεκάμηκα, κέκμηκα, ἐκεκμήκεσαν, Dion Caſſius, 3d plur. plu-perf.

Τέμνω, *to cut*, τεμῶ, τετέμηκα, τέτμηκα; paſſ. τέτμημαι.

Thus καλέω, *to call*; fut. καλέσω and κέω; perf. κεκάληκα, and by ſync. κλήσω, κέκληκα; paſſ. κέκλημαι; paulo-poſt-fut. κεκλήσομαι.

Πειράω, *to end, to bound*; perf. πεπείρατμαι for πεπειράτμαι, and by a 2d ſyncope πέπρωμαι; 3d perf. πέπρωται, *it is decreed*, whence comes ἐπέπρωτο, Dion. *fatis deſtinatum fuit*; πεπρωμένος, *fatal*, Plut.

Thus from οἴομαι, *to think*, by ſync. is formed οἶμαι; imperf. ᾠόμην, ſync. ᾤμην.

Thus from ὀφείλω, *to owe*, comes ὄφλω; of which hereafter. And in the ſame manner ſeveral others, which may be ſeen in their proper place.

RULE XL. Of Ἄγω.

1. Ἄγω *makes* ἄξω, ἦχα, ἆγμαι, *and* ἀγήοχα:
2. *The aoriſt* ἤγαγον *makes* ἤγαγον, *from whence the other moods take* ἀγάγω, ἀγάγοιμι, ἄγαγε, ἀγαγεῖν, ἀγαγὼν.

EXAMPLES.

1. Ἄγω, duco, *to lead, to think, to act*, forms the fut. ἄξω, perf. ἦχα, and, by reduplication, ἆγμαι: but inſtead of theſe preterites we likewiſe make uſe of ἀγήοχα, which is formed by inſerting ο; and the Bœotians ſay alſo ἀγείοχα, changing η into ει.

2. The 2d aor. is ἤγαγον, whence is formed ἤγαγον and ἠγαγόμην, by inſerting γα, which is retained through all the other moods; ſubjunct. ἀγάγω; optat. ἀγάγοιμι; imperat. ἄγαγε; infin. ἀγαγεῖν; and the part. ὁ ἀγαγὼν, inſtead of which is alſo uſed ἀγαγὰς, Heſych. as coming from ἀγάγημι.

ANNOTATION.

Ἄρω *follows alſo the ſame analogy*, ἦρον, ἤραρον, *whence comes the part.* ἀραρὼν *in Hom.*

RULE XLI. Of Ἀναλίσκω.

Ἀναλίσκω *varies its augment, making the perfect* ἀνάλωκα, ἀνήλωκα, *and* ἠνάλωκα.

EXAMPLES.

Ἀναλίσκω, *to conſume, to aboliſh, to laviſh*, is compoſed of ἁλίσκω, and follows its ſimple; but admits of great variety with regard

to

to its augment. For beſides the perf. ἀνάλωκα, *conſumpſi*, without the augment, as alſo ἀνάλωται, we ſay likewiſe ἀνήλωκα, with the augment of the ſimple, and ἠνάλωκα, with the augment before the prepoſition. In like manner the 1ſt aor. ἀνάλωσα, ἀνήλωσα, and ἠνάλωσα; the paſſ. perf. ἀνάλωμαι and ἀνήλωμαι; plu-perf. ἠναλώμην. Theſe tenſes are all derived from ἀναλόω, which is uſed even in the preſ. and the imperf. as ἀνάλουν, Ariſtoph. *inſumebant*, for ἀνήλουν; preſ. infin. ἀναλοῦν, Thucyd. part. ἀναλούμενος, Xenoph. and likewiſe ἀναλοῦτο, 3d perſ. of the paſſ. imperf. In like manner the other compounds of this verb, ἐπαναλίσκω, *to lay out money for a thing*; ἐξαναλίσκω, *to conſume entirely*, &c. See ἀλίσκω above, Chap. VII. Rule VI.

Rule XLII. Of Ἀνοίγω.

Ἀνοίγω *is compounded of* ἀνὰ *and* οἴγω: *it receives the augment of the ſimple; has an* ε *inſerted afterwards; and changes the* α *of the prepoſition into* η.

Examples.

Ἀνοίγω, *to go out, to open*, compounded of ἀνὰ and οἴγω, takes the augment of the ſimple, changing οι into ῳ ſubſcribed, to which the Attics add afterwards an ε, and ſometimes they even change the α of the prepoſition into η in the beginning: thus this verb receives three different ſorts of augments; for inſtance, the 1ſt aor. act. ἀνέῳξα; perf. ἀνέῳχα; paſſ. ἀνέῳγμαι; mid. ἀνέῳγα and ἠνέῳγα; perf. part. mid. ἠνεῳγώς, ότος, &c. The 1ſt aor. paſſ. ἀνεῴχθην and ἠνεῴχθην, or, with the augment of the ſimple only, ἀνῴχθην, *I have been opened.*

We meet alſo with ἠνοίγη in the 3d perſ. of the 2d paſſ. aor. and with ἤνοιξε in the 3d perſ. of the 1ſt act. aor. where the augment is only uſed in the beginning.

Moreover we find in the 1ſt fut. mid. ἀνοιγήσομαι, as if it came from ἀνοιγέω.

Rule XLIII. Of Ἀνώγω, or ἀνωγέω.

Ἀνώγω, *or* ἀνώγεω, *makes the imperfect* ἄνωγον, *the perfect middle* ἄνωγα, *the imperative* ἄνωχθι.

Examples.

Ἀνώγω, or ἀνωγέω, *to command*, forms regularly the 1ſt aor. ἤνωξα. Its imperf. is ἄνωγον, inſtead of ἤνωγον, or even ἀνώγων; perf. mid. ἄνωγα for ἤνωγα; 2d aor. imperat. ἄνωχθι, *jube*, for ἀνώγηθι, which comes from ἀνώγομαι.

Rule XLIV. Of Δαίω and δαίομαι.

Δαίω *either forms its tenſes regularly, or drops* ι.

Examples.

Δαίω, or δαίομαι, *to divide, to entertain at table, to burn.* It forms its tenſes regularly; as, the fut. δαίσω: mid. δαίσομαι, among the poets.

Afterwards,

Afterwards, by dropping ι, it makes δάσομαι; the 1ſt fut. paſſ. δασθήσομαι; 1ſt aor. ἐδάσθην; perf. δέδασμαι.

But δαίω, *to learn*, having formed the 2d fut. δαῶ, from thence makes a new theme, δαίω; whence comes the 1ſt fut. δαήσω; mid. δαήσομαι; the perf. δεδάηκα, *I have learnt*; paſſ. δεδάημαι, *I have been taught*.

We meet alſo with ἐδάην, the 2d aor. act. of δάημι, or the 2d aor. paſſ. of δαίω, 2d fut. δαῶ, whence comes the part. δαείς, *knowing*, or *having learned*; as, from καίω comes καείς, *burnt*.

RULE XLV. Of Δείδω.

1. Δείδω *makes* δείσω, δέδεικα;
2. *The middle* δέδοικα;
3. *The plural* δεδοίκαμεν *is by ſyncope changed into* δέδοιγμεν:
4. *The Ionics uſe* δέδια *inſtead of* δέδοικα:
5. *The imperative is* δέδιθι.

EXAMPLES.

1. Δείδω, *to fear, to be afraid*, forms regularly the fut. δείσω, the perf. δέδεικα.

2. The perf. mid. is δέδοικα inſtead of δέδοιδα, to avoid putting three δ ſucceſſively.

3. But the plural δεδοίκαμεν is changed into δέδοιγμεν, by ſyncope, in the ſame manner as ἴοιγμεν for ἰοίκαμεν, *viſi ſumus*; ἰλύομεν for ἰλύομεν, *lavabamus*.

4. Inſtead of δέδοικα, the Ionics uſe δέδια, caſting away the κ, and the prepoſitive ο, from whence comes the infinitive δεδιέναι, and the participle δεδιώς, ότος.

5. The imperative is δέδιθι, *be thou afraid*, and among the poets δείδιθι, as if they came from δείδιμι and δείδιμι.

Some will have it, that δέδια is formed regularly from δέω, *to run away*, or from δείω.

RULE XLVI. Of Εἴδω, εἰδέω, and εἴδημι.

1. Εἴδω *makes* εἴσομαι *and* εἶδον, *and ſometimes omits* ε:
2. *The Attics change the aoriſt* εἰσάμην *into* ἐεισάμην:
3. *The perfect middle is* οἶδα; *but* οἶδας *forms alſo* οἴδασθα, οἶσθα.
4. *From* εἰδήσω, εἴδηκα, εἰδήκειν, *comes* εἶδα, εἶδειν, ἦδειν: *And from* ἤδειμεν, ἠδείτε, ἠδείσαν, *comes* ἦσμεν, ἦστε, ἦσαν:
5. *But* εἰδείην *is formed from* εἴδημι; *as alſo the infinitive* εἰδέναι.

EXAMPLES.

1. Εἴδω, *to know, to ſee*, makes regularly the fut. εἴσομαι; 2d aor. εἶδον. But it frequently drops the ε, ἴσομαι, ἶδον; which it obſerves likewiſe in the other moods: ἴδω, ἴδοιμι, ἶδε, ἰδεῖν; part. ἰδών.

2. The

2. The 1ſt aor. mid. ἐσάμην, and adding ε, Att. ἐεισάμην.

3. The perf. mid. οἶδα, οἶδας, Æol. οἴδασθα, and ſync. οἶσθα.

We have already taken notice, that this addition of the ſyllable θα to the perſons terminated in σ, *is very common, as* εἶσθα, is, *or* ibis; ἦσθα, eras; παρῆσθα, aderas, *or* adfuiſti, interfuiſti; ἔφησθα, dicebas, *or* dixiſti; ἐπεξίησθα, eruperis; πίησθα, biberis; ἤδεισθα, *or* ἤδησθα *with an* η *in the ſecond ſyllable*, noveras.

4. We likewiſe ſay εἰδέω, whence is formed the fut. εἰδήσω, the perf. εἰδηκα, the plu-perf. εἰδήκειν, and by ſync. εἶδα, εἴδειν, εις, ει, and Att. changing ει into η ſubſcribed, ᾔδειν, from whence comes the plural ᾔδειμεν, ᾔδειτε, ᾔδεισαν, inſtead of which we ſay likewiſe ᾖσμεν, ᾖστε, ᾖσαν, by ſyncopating the ει, and changing δ into σ: as *vice verſa* the σ is changed into δ in ἴδμεν for ἴσμεν, taken from ἴσημι, *to know*, of which we have treated already, Book IV. Rule xxvi. But we meet with ᾔδη in Hom. for εἴδει, noverat, *he had known*, by a double Atticiſm of ει changed into η.

5. We likewiſe ſay εἴδημι, from whence comes the optat. εἰδείην, and the infin. εἰδέναι, unleſs one would chooſe to form it by ſync. for εἰδηκέναι, as the part. εἰδὼς, ότος, for εἰδηκὼς, from the perf. εἶδα, for εἴδηκα, above mentioned.

Rule XLVII. Of Καθαίρω.

Ἐκάθηρα, *with* η *ſubſcribed, communicates this* η *to the reſt of the moods.*

Examples.

Καθαίρω, *to purge, to purify*, forms the 1ſt aor. ἐκάθηρα, which according to the Attics retains this η with the point under it through all the moods, and in the part. as well act. as mid. infin. καθῆραι, part. καθηράμενος, *purified*, &c.

Rule XLVIII. Of Μείρω.

Μείρω, μερῶ, *makes the perfect middle* ἔμμορα *inſtead of* μέμορα.

Examples.

Μείρω, *to divide*, forms regularly the fut. μερῶ, the perf. paſſ. μέμαρμαι, and, according to the Attics, εἵμαρμαι.

The perf. mid. ſhould be μέμορα, but by tranſpoſition we ſay ἔμμορα.

Rule XLIX. Of Ὀφείλω.

1. Ὀφείλω *and* ὄφλω *borrow their tenſes from a verb in* εω:

2. Βάλλω *follows* βλέω *and* βλῆμι, *which it forms by ſyncope.*

Examples.

1. Ὀφείλω, *to owe, to be indebted*, borrows of ὀφειλέω, the fut. ὀφειλήσω, perf. ὠφείληκα. We ſay likewiſe by ſync. ὄφλω, ὀφλήσω, ὤφληκα,

ὤφληκα, 1ſt aor. ὤφλησα, Dion Caſſius, Book 39. according to Leunel. The 2d aor. is ὤφελον, from ὀφείλω, and by ſync. ὄφλον.

But ὤφελον, *or, without the augment,* ὄφελον, *is often explained by an adverb,* utinam ego; ὤφελες, *or* ὄφελες, utinam tu; ὤφελε, *or* ὄφελε, utinam ille; *or, in a better manner, by the verb* debeo, utinam debuiſſem, *&c. Of which we ſhall ſpeak more particularly in the eighth book.*

From ὀφλίω is alſo formed ὀφλάνω, likewiſe ὀφλίσκω, and ὀφλισκάνω, *to run in debt, to be fined.*

2. Βάλλω, *to throw, to ſend, to ſtrike,* forms from itſelf the 2d aor. ἔβαλον, mid. ἐβαλόμην, 2d fut. βαλῶ, whence, according to the firſt rule, ſhould be formed ἔβαλον, from whence the fut. βαλήσω in Ariſtoph. But there is another formed by ſync. βλίω (for βαλίω) whence comes the perf. βέβληκα, paſſ. βέβλημαι, 1ſt fut. βληθήσομαι, 1ſt aor. ἐβλήθην, whence comes the part. βληθείς, *ἔντος*, and by ſync. βλείς.

From βλίω is alſo formed βλῆμι, whence the 2d aor. of the optat. mid. βλείμην, βλεῖο, *I wiſh thou hadſt been ſtruck.*

RULE L. Of Μέλω.

1. Μέλω *forms* ήσω *from* έω;
And by ſyncope the perfect μέμβλωκα, *inſerting* β, *and changing* η *into* ω.
2. *The ſame is alſo obſerved in the perfect of* μολέω.

EXAMPLES.

1. Μέλω, *to be careful, to be uneaſy,* borrows of μελίω, the fut. μελήσω, whence comes μεταμελήσει, *he will repent*; and ſometimes reduplicating the λ, μελλήσει, and the optat. Æol. μεταμελήσειε, *I wiſh he would repent.* In the perf. inſtead of μεμέληκα, it makes μέμβλωκα, *I have taken care,* formed by ſync. and by the addition of β, (becauſe μ is never put before λ) and then changing η into ω, which happeneth alſo to other verbs, as ἔῤῥωγα for ἔῤῥηγα, *I have broke.*

2. But μέμβλωκε ſignifieth alſo *venit,* inſtead of μεμόληκε, from μολίω, *to go,* or *come,* and is formed by the ſame figures above mentioned; from whence comes παραμέμβλωκε, and, among the poets, παρμέμβλωκε, *curavit, advenit, adſtitit.*

The End of the FIFTH BOOK.

BOOK VI.

Of INDECLINABLE PARTICLES; AND *Of the* Derivation, Compoſition, *and* Affection *or* Proper Signification *of* WORDS.

WE deſign to treat in this ſixth Book of indeclinable particles, and likewiſe of ſome independencies of nouns and verbs, which could not be conveniently diſcuſſed in the preceding books.

CHAP. I.

Of Adverbs and Interjections.

THE adverb ought to be conſidered with reſpect to its force, and its accidents.

I. *The Force of Adverbs.*

The force of adverbs is in particular to mark, 1. quantity: 2. quality: 3. the manner of action: 4. relation.

1. Quantity; as πόσον, *how much*: τόσον, *ſo much*: πολὺ, *a great deal*: ὀλίγον, μικρὸν, *a little*.

Hereto we may refer adverbs of number; πρῶτον, *firſt*; δεύτερον, *ſecondly*; τρίτον, *thirdly*, &c. Likewiſe ἅπαξ, *once*; δὶς, *twice*; τρὶς, *thrice*, and ſuch like. Alſo thoſe in άκις; τετράκις, *four times*; πεντάκις, *five times*; δεκάκις, *ten times*, &c. In like manner ποσάκις, *how often*; τοσάκις, *ſo often*; πολλάκις, *often*, &c.

Adverbs of multitude; πολὺ, *a great deal*; ἄλις, *enough*.

Adverbs ſignifying extenſion; μάλα, λίαν, *very much*, *vaſtly*; ἄγαν, *too much*; σφόδρα, *exceſſively*.

Adverbs of diminution; μόγις, μόλις, *ſcarce*, *hardly*; ἠρέμα, *ſoftly*; ἧκα, *inſenſibly*.

Adverbs

Adverbs of motion; ταχίστα, *ſpeedily.*

Adverbs of time; νῦν, Att. νυνὶ, *now, at preſent*; τότε, *then*; ποτὲ, *ſometimes*; σήμερον, *to-day*; αὔριον, *to-morrow*; μεταύριον, *after to-morrow*; χθὲς, *yeſterday*; πρωχθὲς, *the day before yeſterday*; πάλαι, *heretofore*; πρόπαλαι, *a long while ago*; παραχρῆμα, *inſtantly*, &c.

Adverbs of place, as ἐντὸς, *within*; πῦ, *where*; and others, of which we ſhall treat more particularly hereafter.

2. Quality: and theſe are either terminated

In ως; πράως, *mildly*; κακοήθως, *maliciouſly.*

In α ſubſcribed, ſuch as the modal ablatives taken adverbially; βίᾳ, vi, *by force*; παῤῥησίᾳ, *freely*; ἰδίᾳ, *ſeparately, in particular*; δημοσίᾳ, *in public.*

In η ſubſcribed, ſuch as the like ſort of ablatives; ᾗ, *which way, from whence, in what manner, wherefore, inſomuch that*, &c. whoſe ordinary correlatives are ταύτῃ, *that way, thus*; σπουδῇ, *carefully*; κοινῇ, *commonly*; διχῇ, *doubly.*

In η, without a point under it; εἰκῆ, *raſhly*; κρυφῆ, *ſecretly.*

In ι; ἀωρὶ for ἀωρίᾳ, *out of ſeaſon, untimely*; αὐτοχειρὶ, *with his own hand*, for αὐτοχειρίᾳ: in like manner ἀναιμωτὶ, ſine ſanguine, *without fighting*; ἀκονιτὶ, ſine pulvere, *without raiſing the duſt*, that is, *without trouble, without ſtirring.*

In ει; ἀναιμεὶ, *without bloodſhed*; ἀθεεὶ, *atheiſtically.*

In δὸν; κυνηδὸν, *like a dog.*

In δην; ἐκτάδην, *by extenſion, dilating, prolonging.*

In στὶ; Θρᾳκιστὶ, *like a Thracian.*

And ſometimes in ξ; λὰξ, calcibus, *with kicks*; ὀδὰξ, mordicùs, *tooth and nail*; ἀπερὶξ, *tenaciouſly.*

3. The manner of action, as to exhort, εἶα, *come on, courage*; to ſhew, ἰδοὺ, *lo, behold*; to expreſs deſire, εἰ, *if*; εἴθε, *would to God that*; to aſſure and confirm, ἦπου, *indeed, really*; ἦ, ἤτοι, γὶ, δὴ, *verily, aſſuredly, undoubtedly*; γῦν, *in truth, at leaſt, wherefore.*

To ſwear; μὰ, νὴ, ναὶ; Att. ναιχὶ; *verily, it is really ſo, certainly, indeed.*

To deny; οὐ, οὐκ, οὐχ; Att. οὐχὶ; *no, no really*; from whence comes οὔτε, οὐδὲ, neque, *neither*, and οὐδαμῶς, *by no means.*

To forbid; μὴ, *no, not*; whence comes μήτε and μηδὲ, and μηδαμῶς, *not at all.*

To grant; εἶεν, εἶεν δὴ, *well, be it ſo, ſuppoſing it ſo*, &c.

To interrogate, either in regard to place; πόθι, ποῖ, πῆ, οἱ, ὔ, ubi, *where?* πόθεν, ὅθεν, unde, *from whence?* πόσε, quò, *whither?* πῇ, qua, *which way?* Or time; πότε, and πηνίκα, *when?* Or quantity; πόσον, *how much?* πόσάκις, *how often?* ποσαχῶς, *in how many different ways?* ποσαχῇ, *in how many ſhapes?* Or quality; πῶς, *how?* ποτίρως, *in what manner?*

4. Relation, as thoſe which denote compariſon: μᾶλλον, *more*; ἧττον, *leſs.*

Reſemblance; ὡς, *as, in the manner as, as if*; ὥςπερ, *in the ſame manner as*; καθὰ, καθάπερ, ὅπως, &c. *juſt as*; ὅτως and ὅτω, *juſt ſo*; ὧδε, *ſo, thus*, &c.

Order; εἶτα, *afterwards, next*; ἑξῆς, and ἐφεξῆς, *henceforward.*

Aſſem-

Assemblage; ἅμα, *together, at the same time*; ὁμῦ, *jointly, along with*; συλλήβδην, *in a word, in short*.

Separation; ἄνευ, *without, except*; χωρὶς, δίχα, *separately*; πλὴν, *except, unless*.

To which we may add some others, as those that express the cause, ἕνεκα, *because, by reason of*; or conjecture, ἴσως, τάχα, *perchance*; τυχὸν, *perhaps*; *and such like.*

Interjections.

The Greeks include the interjections among the adverbs; as

To call, ὦ, ὅ; to mock, ἰὲ; to rejoice, ἰῦ; to laugh, ἁ, ἁ, *ha, ha*; to discourage, ἀ, ἀ; to congratulate, εὖγε; to admire, ὦ, φεῦ, βαβαὶ, παπαὶ, *papæ!*

To express grief, ἀὶ, οἰ, οἴω, ἰὲ, *hei, heu, eheu.*

Indignation, ἰὲ, ὦ, *heu.*

Menacing, οὐαὶ, *væ.*

And some others, which may be learnt by practice.

ANNOTATION.

The same adverb or interjection may be used in different significations, because they express only the term or manner of the action, independently of the subject. Thus adverbs of place are frequently taken for those of time, or *vice versâ*, as ἔμπροσθεν, *à superiori loco*, or *tempore*, or even denuo, *again, anew*; ἔνθα, ibi, tum, eo tempore, *then, at that time.*

Some become adverbs of quality, as πῇ; *which way, how, in what manner?*

Some are applied to several differences of time or place; as οἱ, *ubi*, and *quo, where, or whither?* οἱ ἐν ἦν φόβος, Psal. ubi non erat timor, *where there was no occasion of being afraid*; οἱ βλέπεις, Plut. *quo respicere*; ἐνθάδε, or ἐνταῦθα, *hîc* and *huc*; ἐκεῖ, *illic* and *illuc*; ἀλλαχοῦ, *alibi* and *alio*; πανταχοῦ, omnibus in locis, *and* in omnes locos, *every where*; πρόσθεν, *ab anteriori parte, in anteriori parte*, and *in anteriorem partem*; πῇ, *quâ, ubi*, and *quo*; and in like manner ἧ and ὅπῃ.

Ὡς, an adverb of resemblance, from whence *ut* is derived, may be used comparatively, and signify, *just as, as if*; may be relative to time, and signify, *after that*; may likewise stand for *as, so much, very, exceedingly*, &c. as ὡς τάχιστα, quàm celerrime, *exceeding quick*, &c. See the remarks, Book IX.

It is also observable, that the Greeks frequently make use of adverbs, where the Latins put prepositions, as ἔξω, without; ἐκτὸς, *except*; μεταξὺ, *between, among*; ἄνω, *upon*, &c.

II. *Accidents.*

The accidental properties of adverbs are, their derivation and comparison.

Derivation is so very peculiar to adverbs, that there are hardly any other but derivatives. There are however some few primitives, as νῦν, nunc, *now*: χαμαὶ, humi, *on the ground*: χθὲς, heri, *yesterday*, &c.

The derivatives are taken from almost all the other parts of speech, and especially from nouns, as the following examples will make appear.

The

The local adverbs denote the diverſity of place, according to the difference of their terminations: thus, thoſe in

	οθι, οι, ου, *ſignify the place where one is.*	οθεν, *the place from whence one ſets out.*	δε or σε, *the place whither one goes.*
As from			
Μέγαρα, *a city of Greece.*	Μεγαρόθι, or Μεγαροῖ, *to be at Megara.*	Μεγαρόθεν, *to come from Megara.*	Μεγάραδε, *to go to Megara.*
Οὐρανὸς, cœlum, *heaven.*	οὐρανόθι, *to be in heaven.*	οὐρανόθεν, *to come from heaven.*	οὐρανόνδε, or ἐρανόσε, *to go to heaven.*
Οἶκος, domus, *a houſe.*	οἰκόθι, or οἶκοι, *to be at home.*	οἰκόθεν, *to come from home.*	οἰκόνδε, poetic, οἶκαδε, in proſe, *to go home.*
Ὕψος, altitudo, *height.*	ὕψοθι, and in Hom. ὑψοῦ, and ὕψι, by ſync. *to be above.*	ὑψόθεν, *from above.*	ὑψόσε, *to go up.*
Αὐτὸς, ipſe, *himſelf.*	αὐτόθι, ibi, *there.*	αὐτόθεν, inde, *from thence.*	αὐτόσε, eo, *thither.*
Ἐκεῖνος, ille, *he, it.*	ἐκεῖ, illic, *there, where he is.*	ἐκεῖθεν, illinc, *from where he is.*	ἐκεῖσε, illò, *to where he is.*
Ὁμὸς for αὐτὸς, *idem*, in Heſych.	ὁμοῦ, *together, in the ſame place.*	ὁμόθεν, *from the ſame place.*	ὁμόσε, *to the ſame place.*
Πᾶς, αντὸς, *all.*	πάντοθι, or rather πανταχοῦ, ubique, *everywhere.*	πανταχόθεν, undequaque, *from all parts.*	πανταχόσε, quoquoverſus, *towards every ſide.*

Adverbs derived from prepoſitions have but the ſame termination to expreſs the place where one is, and the place where one goes to; as

From ἀνὰ,	ἄνω,	ἄνωθεν,	
	ſupra *and* ſurſum, *above.*	è ſupernis, *from above.*	
κατὰ,	κάτω,	κάτωθεν,	
	infra *or* deorſum, *below.*	ab inferis, *from below.*	

The proper names of towns, that follow the feminine article, form their adverbs in ησι or ασι (which are properly ablatives, as we have already obſerved) with the point under, or without it, in ηθεν, or αθεν, and in αζε; as

Ἀθῆναι, Athenæ, *Athens.*	Ἀθήνησι, *to be at Athens.*	Ἀθήνηθεν, *from Athens.*	Ἀθήναζε, *to go to Athens.*
Ὀλυμπία, *Olympia.*	Ὀλυμπίασι, *to be at Olympia.*	Ὀλυμπίαθεν, *from Olympia.*	Ὀλυμπίαζε, *to go to Olympia.*

Thoſe

Thoſe derived from appellative nouns, are formed ſometimes in the ſame manner; as

Θύρα, fores, *the door.*	Θύραθεν, foris-ſecus, foris, *without, from without.*	Θύραδε, or αζε, by metatheſis, for ασδε, foras, *to go abroad.*

In like manner the article

Ὁ, or ὅδε, *hic*;	ὅθι, ὅ, ubi, *where.*	ὅθεν, unde, *from whence.*	ὧδε, huc, hic, *here, hither.*
ὅς, *qui.*	οἷ, *quo, ubi.*		

Sometimes the adverbs form theſe derivations from themſelves:

χαμαὶ, *on the ground.*	χαμόθεν, *from the ground.*	χαμᾶζε, *to the ground.*

The adverbs of quality in ως come from the genitive plural in ων; as from

σοφὸς,	*wiſe*;	σοφῶν,	σοφῶς,	*wiſely.*
βαρὺς,	*grave*;	βαρέων,	βαρέως,	*gravely.*
πρέπων,	*decent*;	πρεπόντων,	πρεπόντως,	*decently.*

There are others in δὸν, which are generally derived from the nominative; as from

ὁμόθυμος,	*unanimous*;	ὁμοθυμαδὸν,	*unanimouſly.*
κύων, κυνὸς,	*a dog*;	κυνηδὸν,	*like a dog.*
βότρυς,	*a grape*;	βοτρυδὸν,	*by cluſters:*
ἀγέλη,	*a flock*;	ἀγεληδὸν,	*in flocks.*

The neuter adjectives are frequently taken for adverbs; as ἰθὺ, *directly, immediately*; ταχὺ, *quickly.* Though in reality theſe are only accuſatives governed by a verb, or by the prepoſition κατὰ, which denotes the manner: and the poets uſe them oftentimes in the plural, δεινὰ βλέπειν, juſt as Virgil, torva tueri, *to look ſtern.* And even in proſe σφόδρα, *with violence*, from σφοδρὸς, *violent.*

Adverbs are formed alſo from verbs; as ἑξῆς and ἐφεξῆς, *ſucceſſively, in order*, from ἴχομαι, *to have*; future ἵξομαι: Ἰδὲ, *lo, behold*, from εἰδέω, *to ſee*: Ἠνὶ, (whence comes the Latin *en*) from ἴνιδε, inſpice, *ſee.* Such alſo are thoſe terminated in δην; as

συλλήδην,	*comprehenſim,*	from	συλλαμβάνω,	*comprehendo.*
κρύδην,	*ſecretly,*	from	κρύπτω,	*to hide.*
ἁρπάγδην,	*rapidly,*	from	ἁρπάζω,	*to ſnatch.*
χύδην,	*abundantly,*	from	χέω,	*to pour out.*

Likewiſe in στι; as

Ἑλληνιστὶ, *in Greek*;	ῥωμαϊστὶ, *in Latin*;	ἑβραϊστὶ, *in Hebrew*;
from ἑλληνίζω,	ῥωμαΐζω,	ἑβραΐζω, &c.

But there are ſome that may be indifferently derived from a noun, or from a verb; as χωρὶς, *ſeparately*, from χῶρος, *a place*; or from χωρίζομαι, *to ſeparate.*

Even ſome verbs are taken adverbially; as ἄγε, ἄγετε, *age, agite*: φέρε, *ſuppoſe, for example*: ἴθι, *come on, courage*; which are the imperatives of ἄγω, φέρω, and εἶμι, *to go.* In like manner ὄφελον, ες, ε, *utinam debuiſſem, es, et*; or ὀ *ſi debuiſſem, es, et.* See Book VIII.

Adverbs are alſo ſuſceptible of compariſon, though not all, but ſeveral.

When the adverb of the positive degree comes from a genitive plural in ων, the comparative adverb proceeds likewise from the genitive of the comparative, and the superlative from the genitive of the superlative, changing ν into σ; as

From σοφὸς,	*wise*;	σοφώτερος,	σοφώτατος;
comes σόφως,	*wisely*;	σοφωτέρων,	σοφωτάτως.
From ταχὺς,	*quick*;	ταχύτερος,	ταχύτατος;
as also		ταχίων,	τάχιτος;
comes ταχέως,	*quickly*;	ταχυτέρως,	ταχυτάτως;
as also		ταχιότως,	ταχίστως.

It frequently happens, that after the comparison of the adjectives is formed, we use adverbially the neuter of the comparative and superlative, as well as the above mentioned neuter of the positive, both in the singular and in the plural. Thus we say ταχὺ, ταχύτερον, τάχιστα, *celeriter*, *celeriùs*, *celerrimè*; likewise τάχιον, instead of which we say also θᾶσσον, Att. θᾶττον.

We likewise say εὖ, *bene*; βέλτιον, *melius*; βέλτιστα, *optimè*.

Πολὺ and πόλλα, *much*; πλείων and πλέων, *more*; πλεῖστον, πλεῖστα, *an excessive deal*.

The neuter of these adverbs assumes sometimes an article; as τὸ πρῶτον, τὰ πρῶτα, *first*, *directly*. Which is a sufficient proof, that they are real nouns governed by a κατὰ. But sometimes the article is joined with the word, τοπρῶτον, ταπρῶτα, &c.

The following are formed in imitation of the others, though they be not derived from a noun:

μάλα, *much*;	μᾶλλον,	*more*;	μάλιστα, *still more*.
ὀλίγα, *little*;	ἧσσον, or ἧττον,	*less*;	ἥκιστα, *still less*.

The adverbs derived from prepositions, or other adverbs, are formed in τέρω and τάτω; as

πέραν,	*beyond*;	περαιτέρω,	περαιτάτω.
ἐκὰς,	*far*;	ἐκαστέρω,	ἐκαστάτω.
ἄνω,	*above*;	ἀνωτέρω,	ἀνωτάτω.

In which the comparative and superlative are often taken from the neuter adjective; as

ἄνω,	*above*;	ἀνώτερον,	ἀνώτατα.
ἐγγὺς,	*near*;	ἐγγύτερον,	ἐγγύτατα.
And also		ἐγγίον,	ἔγγιστα, &c.

CHAP. II.

Of Prepositions.

WITH regard to prepositions, we are to consider here their division, and force in composition, reserving to the syntax, what concerns their government.

I. *Division.*

Prepositions are either separable, that is, which may be found separated from other words in a sentence; or inseparable, which are never

never found alone, but always joined in compoſition with other words.

I. The ſeparable are eighteen, whereof ſix are monoſyllables, viz.

1. εἰς, Att. ἐς, in, erga, adverſus, apud, circiter, *in, into, towards, againſt, with, about.*

2. ἐκ or ἐξ (the former being uſed before a conſonant, and the latter before a vowel) è, ex, *from.*

3. ἐν, and among the poets, ἐνὶ, in, inter, intra, cum, &c. *in, among, with.*

4. πρὸ, ante, præ, pro, *before, for, inſtead.*

5. πρὸς, ad, coram, prope, &c. *to, before,* or *in preſence, near.*

6. σὺν, Att. ξὺν, cum, *with.*

And twelve diſſyllables, viz.

1. ἀμφὶ, Ion. ἀμπὶ, de, circum, citra, pro, propter, *of, about, on this ſide, for, becauſe.*

2. ἀνὰ, per, in, adverſus, *through, againſt, ſeparately.*

3. ἀντὶ, pro, (i. e. vice) propter, *for, inſtead, becauſe.*

4. ἀπὸ, à, ab, ex, de, *from, ſince.*

5. διὰ, propter, per, in, *becauſe, for, through, among.*

6. ἐπὶ, ſuper, de, in, propter, ad, coram, verſus, præter, &c. *upon, of, concerning, in, for, becauſe, before, towards, beſides, beyond,* &c.

7. κατὰ, de, è, ex, in, adverſus, contra, ſecundum, per, pro, &c. *of, concerning, into, againſt, according, inſtead, through, for.*

8. μετὰ, cum, poſt, in, inter, *with, after, in, among.*

9. παρὰ, à, ex, apud, contra, prope, juxta, per, inter, ultra, præ, &c. *from, with, oppoſite, near, next, according, by, among, beyond,* &c.

10. περὶ, de, pro, propter, circa, circum, in, erga, *of, concerning, for, becauſe, about, towards,* &c.

11. ὑπὲρ, ſuper, præ, propter, ſupra, ultra, *above, upon, inſtead, for, becauſe, beyond.*

12. ὑπὸ, ſub, ab, *under, by,* &c.

II. The inſeparable prepoſitions are twelve, viz. ἀ, ἄρι, ἴρι, βρῖ, βῦ, δὰ, δὺς, ζὰ, λὰ, λὶ, νὴ. And ζὰ is ſometimes uſed for διὰ; as ζάβολος for διάβολος, diabolus, calumniator, *devil, ſlanderer.*

II. *Of the Force of Prepoſitions in Compoſition.*

The buſineſs of prepoſitions is to communicate their force to the words which they compoſe.

Rule I.

Of Inſeparable Prepoſitions.

1. *The following eight,* ἄρι, ἴρι, βῦ, δὰ, ζὰ, λὰ, λὶ, βρῖ, *are augmentative in compoſition.*

2. Δὺς *denotes difficulty or trouble:*

3. Νὲ *and* νὴ *expreſs privation:*

4. *But* νὴ *ſometimes augments:*

5. Α᾽ *ſignifies privation, collection, and increaſe of force.*

EXAMPLES.

1. The following prepoſitions augment:

ἀρι; as ἀρίπικρος, *very bitter:* ἀρίδηλος, *moſt illuſtrious.* It is commonly derived from ἄρω, *to fit, to be convenient,* or from Ἄρης, *Mars, the God of war.*

ἴρι: ἰρίβρομος, *to roar exceſſively,* from ἰράω, *to love,* or from περὶ, *towards.*

βὲ: βελιμιάω, *to be very hungry,* from βοῦς, *an ox,* becauſe of its bigneſs. And for the ſame reaſon we make uſe alſo of ἵππος; as ἱππογνώμων, *one of an elevated genius,* taken from ἵππος, *a horſe.*

δὰ: δαφοινὸς, *all bloody,* from δασὺ, denſus, *thick.*

ζὰ: ζάθιος, *moſt divine, admirable, from* ζίω, *to be hot.*

λὰ: λαχάνη, pelvis, *a great baſon,* from λὰ, valde, *greatly,* and χαίνω, hiſco, *to be open,* becauſe of its wideneſs: λάβρος, *a glutton,* from λὰ and βορὸς, *devourer.* It comes from λάω, *to ſee, to deſire, to enjoy.*

λι: λιάζω, agito, *quaſi,* valdè ago, *to agitate, to torment,* from λίαν, *valdè.*

βρῖ: βριήπυος, an epithet of Mars, *clamorous, heard from afar.*

2. Δὺς expreſſes always ſome trouble or difficulty, or misfortune; δύσκολος, *difficult, moroſe:* δυστυχίω, *to be unhappy.*

The reverſe of which is εὖ; as εὔκολος, *eaſy, good-humoured;* εὐτυχίω, *to be happy:* but it is not inſeparable, for εὖ is alſo an adverb.

3. Theſe two denote privation; νὶ: νίποδες οἱ, *thoſe that have no feet,* or *whoſe feet are very ſhort,* from whence comes the French word *nabot, un petit nabot,* a ſhort or little fellow. Juſt as in Latin, *nefandus, nequeo,* and others come from *ne,* for *non.* But if it happens to precede an α, or an ε, it requires to be contracted into η; as νήριτος for νὶ ἐριτὸς, *unqueſtionable:* νήνεμος for νὶ ἄνεμος, *unſhaken by the wind, tranquil:* νηνεμία, *calmneſs, ſerenity:* νημερτὴς, ος, *true, ſincere, blameleſs,* for νὶ ἀμερτὴς, from ἀμαρτάνω, *to err, to ſin.*

νὴ: νήπιος, *infans,* as much as to ſay, *non fans, an infant, one that cannot ſpeak:* νήποινος, impunis, *unpuniſhed.*

4. Νὴ alſo augments; as νήχυτος, *flowing of all ſides.*

5. Α᾽ ſignifying privation, comes from ἄνευ, or ἄτερ, fine, *without*; as ἀόρατος, *inviſible.*

And ſometimes it takes a ν after it, to avoid the concourſe of vowels; as ἀναίμακτος, incruentus, *unbloody:* ἄνανδρος, *effeminate.*

Signifying increaſe of force, it comes from ἄγαν, valde, nimis, *waſtly, exceſſively*; as ἀτενὴς, intentus, *very much bent:* ἄξυλος, lignoſus, *very woody.*

Implying

Implying union and collection, it comes from ἅμα, *together*; as ἀδελφὸς, *brother*, from δελφὺς, ύος, uterus, *the womb*, becauſe brothers come from the ſame womb: ἀκόλεθος, a *follower*, or *companion*, from κέλευθος, *the road*.

But ſometimes it makes no alteration at all in the ſignification; as ἄραχυς, the ſame with ραχὺς, ſpica, *an ear of corn*.

RULE II.

The Force of Separable Prepoſitions in Compoſition.

1. *Theſe five,* κατὰ, ἀπὸ, ἀντὶ, διὰ, παρὰ, *either augment, or change the ſignification of the ſimple:*
2. *Theſe five,* εἰς, σὺν, ὑπὲρ, ἐξ, *and* περὶ, *do but augment the ſignification:*
3. Πρὸς *augments, or diminiſhes:*
4. Μετὰ *changes, or diminiſhes:*
5. *And* ὑπὸ *diminiſhes only.*

EXAMPLES.

1. In Compoſition there are five prepoſitions, that ſometimes augment the ſignification of the ſimple, and ſometimes change or deſtroy it, viz.

ΑΝΤΙ,	ἀντάξιος, *preferable:*	ἀντινομία, *breach of law.*
ΑΠΟ,	ἀποτείνω, *to ſtretch:*	ἀπομανθάνω, *to unlearn.*
ΔΙΑ,	διαγελῶ, *to laugh at:*	διαπιςῶ, *to diſbelieve.*
ΚΑΤΑ,	κατεσθίω, *to devour:*	καταφρονέω, *to deſpiſe.*
ΠΑΡΑ,	παρεκβάλλω, *to throw a great way:*	παράνομος, *a law-breaker.*

2. There are five which only augment the ſignification.

ΕΙΣ,	εἰςακύω, exaudio, *to hear plainly.*
ΕΞ,	ἐξίςαμαι, *to be abſent from one's ſelf.*
ΠΕΡΙ,	περικαλλὴς, pervenuſtus, *extremely handſome.*
ΣΥΝ,	συνεκτελῶ, planè perficio, *to finiſh completely.*
ΥΠΕΡ,	ὑπερμαίνομαι, nimis inſanio, *to be ſtark mad.*

3. There is one, which ſometimes augments, and ſometimes diminiſhes, viz.

Πρὸς, προσπάσχω, *to be very much affected*; προσάπτομαι, *to touch ſlightly.*

4. Another, that changes and diminiſhes, viz.

Μετὰ, μεταβελεύειν, *to change deſign*; μετανοεῖν, *to repent*; μεταπείθειν, *to diſſuade*; μεταγγίζειν, elutriare, *to pour out of one veſſel into another.*

5. And another which diminiſheth only.

Ὑπὸ, ὑποδείδω, ſubvereor, *to be ſomewhat afraid.*

ANNOTATION.

It is very common to ſee two or three prepoſitions together in the ſame word; as from ἵςημι, ſto, *to ſtand*, comes ἀνίςημι, *to raiſe, to excite*; ἐπανίςημι, *to raiſe up, to ſtir up*, &c. ἵημι, mitto, *to ſend*; ἐξίημι, *to go out, to go away, to put out*; παρεξίημι, *to go further, to ſend further*; ἀντιπαρεξίημι, *to purſue, to oppoſe,*

to meet; ἀντιπροκαταλαμβάνω, *to anticipate, to prevent*; ἀντιπαρεξάγω, *to lead an army againſt*. There are likewiſe ſome inſtances among the Latins, *ſub-obſcurus*, *ſubabſurdus*, Cic. 2. de Orat. and ſuch others. But it will not be amiſs to give here a larger liſt of the ſignification of theſe prepoſitions.

Liſt of the Prepoſitions, wherein is given a more extenſive View of their Force in Compoſition.

ΑΜΦΙ, is frequently explained by *circum*, or by the old Latin prepoſition *am*, which has been received even in the French language; it often expreſſeth doubt or ambiguity, as will appear in the following examples.

Ἀμφιβάλλω, amplector, circumplector, *to embrace, to ſurround, to envelop, to cloath, to be dubious*. From whence comes

Ἀμφίβολος, *ambiguous, doubtful, controverted; undetermined, unreſolved*.

Ἀμφίβιος, *amphibious, living ſometimes in the water, and ſometimes on land*.

Ἀμφιδοξέω, *to doubt, to hold a thing as probable*.

Ἀμφιέπω, *to embrace, to warm, to be occupied, to prepare, to take care*. It comes from ἔπω, operor, *to do, to act*.

Ἀμφιπεριστρέφω, circumverto, *to turn about*.

Ἀμφισβητέω, *to diſpute, to debate, to doubt*.

Ἀμφίστομος, *double-mouthed; deceitful, treacherous*.

ΑΝΑ, 1. ſignifies repetition, being equivalent to the inſeparable *re* of the Latins; as

Ἀναβάλλω, retardo, *to delay*.

Ἀναλαμβάνω, reſumo, *to reſume*.

2. It expreſſeth heighth or elevation in the ſame manner as ἄνω, *ſurſum*: thus ἀνατίθημι, ſuſpendo, *to hang up*.

Ἀναβαίνω, aſcendo, *to aſcend*.

Ἀναβιβάζω, *to make aſcend, to put on*.

Ἀναβλέπω, *to look up*, or *to look again*.

ΑΝΤΙ, implies, 1. oppoſition; as

Ἀντιάζω, *to reſiſt, to hinder, to ſuccour*.

Ἀντιβαίνω, *to reſiſt, to refuſe, to hinder*.

Ἀντιλαγχάνειν, *to ſue one in their turn, to appeal from judgment, to have one's cauſe reviewed*.

Ἀντιλέγω, *to contradict, to diſpute, to alledge contrary reaſons, to reply*.

2. Equality; as when Homer calls Ulyſſes ἀντίθεον, *equal to God, like unto God*.

3. Some ſort of duty, or return; as

Ἀντιδίδωμι, *to make a proper return, to change*.

Ἀντιπαθέω, *to be in a quite oppoſite diſpoſition*; whence comes the word *antipathy*.

Ἀντιπελαργεῖν, *to be grateful to our parents, to take care of them in their old age*. It comes from πελαργὸς, *a ſtork*, which bird is ſaid to feed its parents, when they grow old.

Ἀντιφίλησις, εως, *reciprocal love*.

4. Compariſon; as

Ἀντίῤῥοπος, *equal, of equal value* or *weight*. It comes from ῥοπὴ, which ſignifies the turn of the ſcales.

ΑΠΟ, properly ſignifieth *the place from whence one parteth*, or *is diſtant*, like *a*, or *ab*, or *de* of the Latins: and therefore includes firſt a negation or ſeparation; as

Ἀπόφημι, nego, *I deny*.

Ἀπαγορεύω, *to forbid, to hinder, to refuſe, to deſpond, to fail*.

Ἀπαλγέω, dedoleo, triſtitiam depono, *to begin to be comforted, to give over grieving*.

Ἀπαρέσκει, diſplicet mihi, *it is diſagreeable to me*.

Ἀπέρχομαι, abeo, *to be gone, to die, to run away*.

Ἀπομανθάνω, dediſco, *to unlearn*.

Ἀποζάω, parce ac tenuiter vivo, *to live ſparingly*.

Ἀποδιαζίλλω, *to divide, to go from, to repulſe, to ſeparate*.

Ἀπογινώσκω, *to diſavow, to reject, to repel, to repudiate; to forbid, to refuſe; to abſolve, to diſmiſs, to diſcharge; to deſpair, to expect no more good of a thing*.

2. It includeth a force of augmenting, which often correſponds with the *intrò* or *inter*, or *de* of the Latins; as

Ἀποβάπτω, intingo, immergo, *to dip, to plunge, to wet*.

Ἀποβιάζομαι, *to uſe violence, to repulſe, to conſtrain, to take great care*.

Ἀποδεικνύω, demonſtro, *to demonſtrate, to prove, to repreſent, to expreſs, to declare, to deſign, to eſtabliſh*.

ΔΙΑ, anſwers firſt to the inſeparable *di* or *dis* of the Latins; as

Διαίρεσις, diviſio, *diviſion*.

Διαζολὴ, diſtinctio, *diſtinction*.

Διαβοάω, *to divulge, to proclaim*.

Διακρίνω, *to diſcern, to diſtinguiſh, to ſeparate*,

ſeparate, to diſperſe, to examine, to judge, to finiſh, to abſolve.

Διαλαμβάνω, *to take ſeparately, to ſeparate, to diſtinguiſh, to interpoſe, to interrupt, to hinder; to embrace, to aſſemble, to connect; to govern; to conceive, to examine, to take counſel, to be of opinion, to eſtabliſh.*

Διαλέγομαι, *to diſcourſe, to confer together*; from whence comes διάλογος, *a dialogue*; διάλεκτος, *a dialect*, or *peculiarity of language*; διαλεκτικὴ, *dialectic, the art of reaſoning*, or *diſcourſing.*

2. It ſignifies the ſame as *trans* or *per*; for inſtance,

Διοραᾶν, pervidere, *to penetrate, to ſee through.*

Διαβαίνειν, tranſire, *to paſs through, to go beyond.*

Διαβάλλω, *to traverſe, to paſs* or *pierce through*; and Metaphorically, *to ſlander, to render odious; to deceive, to accuſe*; from whence comes διάβολος, diabolus, *a ſlanderer, an accuſer.*

Διαδίδωμι, *to divulge, to diſtribute, to give, to ſpread from one to the other, to diſperſe.*

Διαλλάττω, *to change, to paſs, to differ, to make up a difference, to appoint, to reconcile.*

Διαπονέω, *to work, to perfect, to cultivate, to exerciſe, to apply, to ſuffer, to be in trouble.*

Διαστρέφω, *to pervert, to invert, to intimidate, to corrupt, to falſify.*

ΕΙΣ, Att. ἐς, denotes motion.

Εἰσάγομαι, *to introduce, to aſſemble.*

Εἰσαφικάνω, *to come, to approach, to retire.*

Εἰσβάλλω, *to attack, to fall upon, to make incurſions, to commit hoſtilities.*

ΕΝ imports the *ſtate* and *diſpoſition*, the *abode* and *ſituation*; *habitum* and *ſitum*, ſays Vergara; correſponding to the Latin *in.*

Ἔνοπλος, armatus, *armed.*

Ἔγκειται, incumbit, *it threatens us, it preſſes us, it is near, it is imminent.*

Ἐμμένει, permanet, *he perſiſts, he continues firm.*

ΕΞ, before a vowel, or ἐκ before a conſonant.

Ἐξαγορεύω, *to declare publickly, to relate, to tell* or *recite at length.*

ΕΠΙ, anſwers to the Latin *ſuper*, always ſignifying ſome *addition* or *increaſe.*

Ἐπιτίθημι, impono, *to impoſe, to add, to put the finiſhing hand, to conclude.*

Ἐπιβαίνω, conſcendo, *to mount, to go, to walk.*

Ἐπώδυνος, *whatſoever cauſeth an additional pain* or *affliction*, from ὀδύνη, *pain.*

Sometimes it diminiſheth.

Ἐπίλευκος, albicans, *whitiſh, drawing towards white.*

Ἐπιμελας, *blackiſh.*

ΚΑΤΑ, 1. augments the ſignification.

Καταφορτίζειν, prægravare, *to weigh heavy, to preſs downwards.*

2. It gives it a bad ſenſe.

Καταχρίνειν, *to condemn*, from κρίνω, *to judge.*

Καταψηφίζομαί σου, *I condemn you*, from ψηφίζομαι, *to be of opinion, to give one's ſuffrage.*

Καταχρεάομαι, *to abuſe, to uſe too freely, to give ill treatment, to inſult one.* It comes from χρέομαι, *to uſe.*

3. It ſignifies *below*, juſt in the ſame manner as κάτω, *infra.*

Καταβαίνειν, *to go down, to deſcend, to ſit down again*, from βαίνω, *to walk.*

ΜΕΤΑ, denotes firſt a change, correſponding to the Latin *trans.*

Μεταμορφόω, *to tranſform, to tranſfigurate.*

Μεταβαίνω, *to paſs further, to make a digreſſion.*

Wherefore it frequently changes the ſignification of the ſimple; as

Μεταδιδάσκω, dedoceo, *to teach one the contrary of what he has already learnt*; as much as to ſay, *to make one ſtep over to a new doctrine.*

Μετανόω, *to change opinion, to repent, to do penance.*

Μεταβουλεύομαι, *to alter one's deſign, to take a new reſolution, to repent.*

2. It ſignifies a participation or communication, correſponding to *inter, among, with.*

Μεταλαμβάνω, particeps fio, *I am made partaker*; as much as to ſay, *I take among*, or *with the reſt.*

Hence the participle is called μετοχὴ, becauſe it partaketh of the nature of the verb.

ΠΑΡΑ, correſponds to the Latin *præter*, but ſometimes it augments the ſignification; as ὁρμάω, *to be violent*; παροξυμάω, *to be extremely violent, to puſh things to extremity.*

Παροξύνω, *to irritate, to provoke.*

Sometimes it deſtroys or changes it; παρανομέω, *to treſpaſs againſt the laws*; whence comes παράνομος, *a wicked fellow, a law-breaker.*

Παρεμπεῖν, *to deceive, to ſeduce, to impoſe upon.*

Παραπρεσβεία, *an embaſſy*, or *commiſſion not rightly diſcharged*, or *not rightly undertaken.*

Παραφρονεῖν, *to loſe one's ſenſes, to rave, to be mad.*

Sometimes it marks proximity or reſemblance, corresponding to the Latin *ad* : παρίζομαι, aſſideo, *I ſit next.*

Παρισῦν, *to be equal, to reſemble.*

ΠΕΡΙ, corresponds, 1. to *circum* : περιφέρεια, circumferentia, *circumference.*

Περιβάλλειν, circumdare, *to ſurround.*

Περιςρατοπεδεύειν, *to lay ſiege to, to block up.*

2. It anſwers to *per*, and augments the ſignification : περιφράζω, *to uſe a circumlocution*; whence comes φερίφρα-δὴς, Hom. peritus, *learned.*

Περιχαὴς, pergaudens, *very glad.*

Περίλυπος, *very ſad*, or *afflicted.*

Περιγίνεται πάντων, *he ſurpaſſes*, or *is above all the world.*

ΠΡΟ, hath almoſt the ſame force as the Latin *præ*, or *pro* : πραιρῦμαι, præfero ; *to prefer* ; πρόδυρον, *the porch.*

Προλέγω, prædico, *to foretell.*

Προίςαμαι, *to put before, to prefer, to eſtabliſh* and *ordain over others, to proſtitute.*

Προλαμβάνω, *to preoccupy, to prevent.*

Sometimes it is reduplicated : πρόπροκαταίγδην, *one who throws himſelf forward* (antrorſum) *with violence*, Apoll. πρόπροκυλινδόμενος, *one who throws himſelf at another's feet in a ſuppliant poſture.*

ΠΡΟΣ, corresponds to the Latin *ad*, or *inſuper*, and generally augments the ſignification, denoting force, repetition, or a particular aſſiduity : προάγω, adduco, *to lead, to bring, to approach, to offer.*

Προτίθημι, *to propoſe, to add, to compare, to put over.*

Προτίθεμαι, the ſame ; and, moreover, *to follow the advice of ſomebody, to favour him, to give him your vote, to be attached to him.*

Προσπάσχειν, in S. Dionyſ. *to be attached to any thing*, or *to place one's heart and affection in it.*

Προσαφαιρεῖσθαι, *to take away ſtill more.*

Προσεγγυᾶσθαι, *to anſwer for, to be bound for.*

Sometimes it diminiſhes the ſignification : προσάπτομαι, leviter attingo, *to touch ſlightly.*

ΥΠΕΡ, *ſuper*, denotes, 1. exceſs and addition.

Ὑπέρμετρος, *unreaſonable, beyond meaſure.*

Ὑπερτίθημι, *to put on, to put before, to put over* or *to prefer, to prolong.*

Ὑπερβαίνω, *to exceed, to paſs beyond.*

Ὑπεραχοντίζω, *to dart further* ; ὑπέρδεινος, *very croſs* or *troubleſome.*

2. Excellency : ὑπερέχω, *to excel.*

Ὑπέρευ, *exceeding well.*

Likewiſe advantage or perfection : ὑπέρμαχος, *revenger, defender.*

Ὑπερασπιςὴς, *protector.*

Ὑπέρτερος, *ſuperior, more ancient, more excellent, greater, preferable.*

Ὕπατος, by ſyncope for ὑπέρτατος, *ſupreme, ſovereign.* It is generally taken for a *conſul*, or *firſt magiſtrate.*

But ſometimes ὑπὲρ ſignifies depth, juſt as *altus* in Latin.

3. It marks relation, in the ſame manner as *pro* or *vice* : ὑπερμάχομαι, pugno pro, *to fight for.*

ΥΠΟ, ſub, *under* : ὑποτίθημι, *to ſuppoſe, to eſtabliſh a principle, to give a pledge.*

Ὑπόκειται, ſubjacet, *is under.*

Ὑπακόω, ſubaudio, auſculto, obedio, *to hear with ſubmiſſion, to obey, to be ready.*

Oftentimes it diminiſhes, juſt as *ſub* in Latin : ὑπάργυρος, ſubargenteus, *drawing towards ſilver, that partakes of the nature of ſilver.*

Ὑποδύσκολος, *ſomewhat difficult, of a temper ſomewhat troubleſome.*

Ὑπόχλωρος, ſubpallidus, *ſomewhat pale*, or *paliſh.*

ANNOTATION.

This liſt might have been carried on to a greater length ; but as I perceived that this would lead me too far, and in ſome meaſure exceed the limits of a Grammar, where it ſufficeth to lay down the general rules of each article, and to illuſtrate them with a few examples ; I have therefore reſerved the remainder for another work, which may ſoon follow this, ſhould the Public reap from it the benefit I intended. I ſhall endeavour alſo to give in our mother-tongue a ſpecimen of the copiouſneſs of the Greek, in the different explications of its choiceſt words, by a continual concatenation of etymologies.

Of

Of the Change of thoſe Prepoſitions in Compounds.

Prepoſitions are frequently ſubject to ſome change or alteration in compoſition: which happens in two different manners.

1. They loſe their vowel, when the verb commenceth with a vowel: and if this vowel of the verb is marked with a rough breathing, the τ and the π of the prepoſition are changed into their aſpirates θ, and φ; as ἀφαιρέομαι, *to take away*, or *to be taken away*, from ἀπὸ and αἱρέομαι, *to take*; which has been already explained, Book I. Chap. xi. of Apoſtroph.

We muſt except περὶ and πρὸ, which retain their vowel; περιέχω, *to contain, to ſurround*; προάγω, *to produce, to advance*.

But πρὸ, when it is followed by an ε or an ο, makes a contraction in υ, according to the Attics; as προέχω, πρόχω, *to be before hand*, or *to have the upper hand*; προφέρω, imperf. προέφερον, προύφερον, proferebam, *I produced, I expoſed*, &c.

Ἀμφὶ alſo retains ſometimes the ι: ἀμφιέννυμι, circuminduo, *I cloath of all ſides*.

2. Ἐν and σὺν change ν into μ before β, π, φ, ψ; μ into γ before κ, γ, χ; into λ before λ; and σὺν changes it into σ or ϱ before another σ or ϱ, or ſometimes drops it intirely before σ or ζ; as

Ἔμβιος, *alive.*	Συμβίωσις, *converſation.*
Ἐμπίπλω, *to fall into.*	Συμπίπλω, *to meet together.*
Ἐμφέρομαι, *to be carried into.*	Συμφέρομαι, *to be carried together.*
Ἔμψυχος, *living, animated.*	Σύμψυχος, *unanimous, of the ſame mind.*
Ἐμμένω, *to perſiſt.*	Συμμένω, *to ſtay together.*
Ἐγκαλύπλω, *to cover.*	Συγκαλύπλω, *to cover.*
Ἐγχειμάζω, *to winter,*	Συγχειμάζω, *to winter together.*
Ἐγγράφω, *to inſcribe.*	Συγγράφω, *to write together.*
Ἐλλάμπω, *to illuminate.*	Συλλάμπλω, *to illuminate together.*
Συρσύρω, *to tear, to drag.*	Συζητέω, *to diſcuſs, to examine.*
Συστέλλω, contraho, *to bind up, to tie faſt, to fold one into another.*	Συῤῥάπλω, *to ſow together, to mend, to patch.*

Ἀνὰ, κατὰ, and παρὰ, loſe alſo their final α among the Poets, and elſewhere, even before a conſonant, and are upon that account liable to changes in their preceding conſonant, that have ſome relation to thoſe above mentioned: but the τ of κατ' for κατὰ, when it precedes φ or χ, muſt be changed into their ſmooth correſpondents π or κ; when it precedes β, γ, δ, or π, as alſo the liquids λ, μ, ν, ϱ, it muſt be changed into the ſame letters, as will appear by the following examples.

Ἀνὰ, ἀναλύω, ἀλλύω for ἀνλύω, *to reſolve, to diſſolve, to undo*; whence comes ἀλλύουσα for ἀναλύουσα, *diſſolving*; ἀλλύεσκον, Ion. for ἀνέλυον, Od. a. v. 150. *I diſſolved.*

Ἀνατανύω, ἀντανύω, *to dart upwards.*

Ἀνέλεγον, ἄλλεγον, *to make a collection, to chooſe.*

Ἀναβαίνων, ἀμβαίνων, *mounting.*

Ἀναβαλλώμεθα, ἀμβαλλώμεθα, *let us defer*, or *prolong.*

Ἀμβολιεργὸς, Heſych. for ἀναβολιεργὸς, cunctator, *one that delays*, or *puts off.*

Ἀνάσχω, ἄνασσω, *ſuffer.*

Ἀναχαλέω, ἀγκαλέω, *to recal.*

This change is made alſo in nouns; for though ἀνὰ governs its caſe, nevertheleſs it is frequently joined in one word; ἀνὰ πεδίον, ἀμπεδίον, *acroſs the field*; ἀναδόνακας, ἀνδόνακας, *among the reeds*; ἀνὰ βωμοῖς, ἀμβωμοῖς, *upon the altars*;

altars; ἀνὰ μέγα, ἀμμέγα, *very big*; ἀνὰ φόνον, ἀμφόνον, *amidſt the maſſacre*; ἀμπέλαγος for ἀνὰ πέλαγος, *by ſea*.

Likewiſe, ἀναμίγδην, ἀμμίγδην, *confuſedly*; ἀνάπηρος, ἄμπηρος, *lame, maimed*, &c.

ΚΑΤΑ, καταθήσκω, κατθήσκω, *to die*; κατέθανε, κάτθανε, *he is dead*.

Κατέβαλε, κάββαλε, *he has overthrown*.

Καταλείπειν, καλλείπειν, *to leave, to abandon*.

Κατέπεσε, κάππεσε, *to fall*.

Καταρέζυσα, καῤῥέζυσα, *flattering, careſſing with the hand*, Il. ε.

Καταπυρίσασα, καππυρίσασα, Theoc. *conceived in the fire*.

Καταδῦναι, καδδῦναι, *to plunge in the water*.

Κατάσχεσθε, κάσχεσθε, *retain*, Il. λ.

Καταχεῦσαι, καχχεῦσαι, *to pour out*.

Κατανύσας, καννύσας, *having made a ſign*.

Καταμίξας, καμμίξας, commiſcens, *having mingled*.

Καταλέξοντες, καλλέξοντες, *lying down to ſleep*.

Καταμύω, καμμύω, *to ſhut, to ſink with too much weight, to lean*, or *bow down*.

With nouns: κατὰ κορυφὴν, καρκορυφὴν, ex vertice, *from the top*; κατὰ πεδίον, καππεδίον, *from the field*.

Κατὰ μέσον, καμμέσον, *from the middle*.

Κατὰ φάλαρα, καπφάλαρα, per phaleras, *acroſs the harneſs*.

Κατὰ ῥόον, καῤῥόον, *along with the ſtream*.

Κατὰ λαπάρην, καλλαπάρην, per ilia, *through the ſides*, &c.

ΠΑΡΑ, παραθέμενος, παρθέμενος, *comparing*; παρτιθεῖ, παρατιθεῖ, *he compares*.

Παραμένων, παρμένων, *waiting, aſſiſting*, whence comes *Parmeno*, in Terence.

The compounds of a verb beginning with a ῥ, and of a preposition ending with a vowel, repeat the ῥ in the middle, as ἐπιῤῥέω, *to flow upon*. See ῥέω, Book V. Chap. viii.

CHAP. III.

Of Conjunctions or Connexions, σύνδεσμοι.

CONjunctions are either ſignificative or expletive.

The ſignificative are

Conjunctives, συμπλεκτικοὶ: καὶ, and τε, *que*, &c.

Disjunctives, διαζευκτικοὶ: ἤ, *aut*, and its compounds ἤτοι, ἤγουν, *ſive*.

Conceſſives, ἀποθετικοὶ: κἂν, καίπερ, etſi, *although*.

Adverſatives, ἐναντιωματικοὶ; δὲ, vero, *but*, which anſwers to μὲν, quidem, *indeed*; ἀλλὰ, ſed, *but*; ὅμως, tamen, *nevertheleſs*.

Cauſatives, αἰτιολογικοὶ: γὰρ, enim, *for*; ἵνα, ut, *that*; ὅπως, quò, *that*; εἴπερ and ἐπεὶ, ſiquidem, *ſince*; whence comes ἐπειδὴ, ἐπειδήπερ, ſiquidem, quandoquidem, *whereas*.

Concluſives, συλλογιστικοὶ: ἄρα, ἄν, igitur, ergo, *therefore*; διόπερ, quapropter, *wherefore*; likewiſe τοίνυν, τοιγάρτοι, τοιγαροῦν, igitur, *therefore*.

Conditionals, εἰ, ἀν, *ſi*; whence comes ἐὰν, and by contraction ἢν, and ſuch like.

The expletive, πληρωματικοὶ, are thoſe which ſignify nothing in particular, but ſerve only to embelliſh and fill up the ſentence; as περ, τοι, and among the poets ῥα, θην, &c. See Book IX. Chapter of the Enclitics.

The SECOND PART *of this* BOOK.

THIS Second Part ſhews the ſeveral methods, uſed by the Greeks in the compoſition and derivation of their nouns, one great ſource of the copiouſneſs of their language. And this being joined to what we have ſaid relating to the derivation of verbs in the preceding book, Chap. I. and II. will be of very great ſervice to thoſe who have a mind to learn ſeveral words derived from the ſame root. But as this ſuppoſeth ſome previous knowledge of the ROOTS, *without which the advantages that might be derived from this treatiſe, as well as from other methods founded thereon, would be very inconſiderable: we ſhall publiſh very ſoon, God willing, A new and eaſy Method of learning and retaining the Greek Roots*, adapted to tender capacities, and of more uſe than one would imagine.*

CHAP. IV.

Of Derivative Nouns: And firſt of thoſe that are derived from other Nouns.

NOUNS are derived from all parts of ſpeech, except conjunctions. Hence it was improper to ſpeak of their derivation, before we had treated of all the parts of ſpeech in particular. Thus from πέρυσι, *anno ſuperiori*, comes περυσινὸς, *what is of the laſt year:* from χθὲς, heri, *yeſterday*, comes χθεσινὸς, heſternus, *what is of yeſterday:* from ὑπὲρ, ſuper, *upon*, comes ὕπατος, conſul, *a firſt magiſtrate*; and ſuch others.

But the moſt common derivation is made from nouns and verbs.

From nouns, there are ſix different ſorts of derivatives. 1. Patronymics. 2. Gentiles. 3. Poſſeſſives. 4. Diminutives. 5. Augmentatives. 6. Thoſe that are particularly called denominatives.

I. *Patronymics.*

Nouns of parentage or family, which the Greeks call patronymics, are thoſe, which being taken for the name of the father or grandfather, are given afterwards to all his deſcendants. They are of two ſorts, maſculine and feminine.

THE MASCULINES are terminated in ΔΗΣ, and come from genitives in ου and in ος.

When the genitive in ου comes from a noun in ος impure, the patronymic is in ίδης; as τοῦ Κρόνου, Saturni, *of Saturn*; ὁ Κρονίδης, Saturnius, *belonging to Saturn.* When it comes from ος pure, or from a noun in ας or in ης, the patronymic is in άδης; as τοῦ Αἰνείου,

* This work was tranſlated a few years ago, and printed for J. Nourſe in the Strand.

Æneæ,

Æneæ; ὁ Αἰνιάδης, *Æneades:* τῦ Ἱππότυ, *Hippotæ*; ὁ Ἱπποτάδης, *Hippotades:* τῦ Λαέρτυ, *Laertæ*; ὁ Λαερτιάδης, *Laertiades*, by inſerting ι.

From the genitive in ος comes ίδης; as τῆς Λητόος, *Latonæ*; ὁ Λητοίδης, *Latonius:* τῦ Ἀμφιτρύωνος, *Amphytrionis*; ὁ Ἀμφιτρυωνίδης, and inſerting α, Ἀμφιτρυωνιάδης.

But the Ionics change ίδης into ίων; as ὁ Κρονίδης, ὁ Κρονίων, Saturnius, *belonging to Saturn.*

THE FEMININES are in ας, ις, νη.

Ας and ις come from the maſculines in δης, caſting away δη; as ὁ Ἡλιάδης, *ſon to Sol*; ἡ Ἡλιὰς, *daughter to Sol:* ὁ Πριαμίδης, *ſon of Priam*; ἡ Πριαμὶς, *daughter to Priam.*

Feminines in νη come generally from a genitive in υ; τῦ Ὠκεανῦ, *Oceani*; ἡ Ὠκεανίνη, *the daughter of the Ocean.* And if υ happens to be pure, then an ω is inſerted, as τῦ Ἀκρισίυ, ἡ Ἀκρισιώνη, *daughter of Acriſius.* But ώνη comes ſometimes from ίων; as ὁ Ἠετίων, ἡ Ἠετιώνη, *the daughter of Etion.*

Of all theſe nouns, thoſe in ων are of the impariſyllabic declenſion, and the reſt of the pariſyllabic.

II. *Gentiles.*

The national or gentile nouns of the MASCULINE gender are commonly terminated in

της; as from ἡ Σπάρτη, *Sparta*; ὁ Σπαρτιάτης, *a Spartan:* ἡ Ἤπειρος, *Epirus*; ὁ Ἠπειρώτης, *an Epirote.*

αῖος; as from αἱ Ἀθῆναι, *Athens*; ὁ Ἀθηναῖος, *an Athenian:* ἡ Ῥώμη, *Rome*; ὁ Ῥωμαῖος, *a Roman.*

ιος; as from ἡ Βαβυλὼν, *Babylon*; ὁ Βαβυλώνιος, *a Babylonian:* τὸ Βυζάντιον, *Byzantium*; ὁ Βυζάντιος, *a Byzantine.*

ευς; as from ἡ Ἀλιξάνδρεια, *Alexandria*; ὁ Ἀλιξανδρεὺς, *an Alexandrian:* τὸ Σούνιον, *a promontory near to Athens*; ὁ Σουνιεὺς, *one who lives near that promontory.*

There are likewiſe ſome foreign terminations, adopted by the Greeks; as

ῖνος: τὸ Ῥήγιον, *Reggio, a town in Italy*; ὁ Ῥηγῖνος, *one of Reggio.*

ηνὸς: as ἡ Νίσιβις, *Niſibis, a city on the River Tigris*; ὁ Νισιβηνὸς, *a citizen of Niſibis:* ἡ Ἐκβάτανα, *Ecbatana, a city of Media*; ὁ Ἐκβατανηνὸς, *an inhabitant of Ecbatana.*

Some have a double termination; as ἡ Ἀμασία, *a town of Pontus:* ὁ Ἀμασεὺς, and Ἀμασιώτης: ἡ Δῆλος, *the iſle of Delos*; ὁ Δήλιος, and Δηλίτης.

THE FEMININES are frequently terminated in σα; as ἡ Κρῆσσα, *a woman of Crete*, from Κρήτη, *the iſle of Crete* or *Candia in the Mediterranean ſea.* See Book II. Chap. ix.

Oftentimes they conform to the common rule of adjectives; as ὁ Ἀθηναῖος, *an Athenian*, ἡ Ἀθηναία, *an Athenian woman*; and ſeveral others.

Sometimes they are formed after the manner of patronymics; as ὁ Σιγιεὺς, ἡ Σιγιάς, *a male or female inhabitant of the town of Sigeum:* ὁ Ἴταλος, *an Italian*, ἡ Ἰταλὶς, *an Italian woman.*

Some are formed without any ſort of analogy; as ὁ Τρὼς, *a Trojan*, or *Tros, the founder of Troy:* ἡ Ὀδυσσεῖς, *a city of Mœſia*,

or

or *of Iberia*, or *the citizens of the ſame place*. Where we ſee there is no change of gender, which is changed nevertheleſs in others; as αἱ Πασσαργάδαι, *a town of Perſia*; οἱ Πασσαργάδαι, *the inhabitants of that country*.

III. *Poſſeſſives.*

Poſſeſſives are derived both from proper, and from appellative nouns; and ſometimes they end in ΕΟΣ or in ΙΟΣ.

ειος; as ὁ Ἕκτωρ, *Hector*; ὁ Ἑκτόρειος, Hectoreus, *relating to Hector*.

ιος; as ὁ πατὴρ, *father*; ὁ πατρῷος, *paternal*; inſtead of which we oftener ſay πατρῷος in proſe.

But they are more generally terminated in ειος, or κος.

ειος; as ὁ Ἀχιλλεὺς, Achilles; ὁ Ἀχίλλειος, Achilleus, *belonging to Achilles*.

κος; ἡ Δῆλος, Delos, *an iſle in the Archipelago*; ὁ Δηλιακὸς, Deliacus, *belonging to that iſle*.

Some have both terminations; as ὁ βασιλεὺς, *a king*; ὁ βασίλειος, and βασιλικὸς, regius *and* regalis, *royal*: ὁ καὶ ἡ ἄνθρωπος, *a man*; ὁ ἀνθρώπειος and ἀνθρωπικὸς, *human*; inſtead of which we likewiſe ſay ὁ καὶ ἡ ἀνθρώπινος, ὁ καὶ ἡ ἀνθρωπώδης.

IV. *Diminutives.*

Diminutives are by the Greeks called ὑποκοριστικὰ, from ὑποκορίζισθαι, blandiri, *to flatter, to careſs*, by reaſon of the ſoftneſs generally inherent to this ſort of nouns.

Some have fewer ſyllables than their primitives; ſuch as thoſe terminated in

ις: thus ἡ Ἄμφις, *Amphis*, a proper name, from Ἀμφιάραος, *Amphiareus*; ὁ ἄστρις, *taxillus*, a ſmall die, from ἀστράγαλος, talus, *a die*.

αξ; as ὁ βῶμαξ, *a little buffoon*, from βωμολόχος, *a buffoon*.

υξ; as ἡ σπήλυγξ, *a little cave*, from τὸ σπήλαιον, ſpelunca, *a cave* or *cavern*.

ω; as ἡ κερδὼ, *vulpecula*, from ἡ κερδαλῆ, vulpes, *a fox*.

Some have an equal number of ſyllables with their primitives: as in

ις: ἡ θεραπαινὶς, *ancillula*, from ἡ θεράπαινα, ancilla, *a ſervant maid*: κρηνὶς, *fonticulus*, from κρήνη, fons, *a fountain*.

αξ: ὁ λίθαξ, *a pebble*, from ὁ λίθος, *a ſtone*.

υγξ: ἡ φύσιγξ, *veſicula*, from ἡ φύσα, veſica, *a bladder*.

Some have more ſyllables than their primitives; whereof ſome are

Maſculines terminated in

ος: ναυτίλος, from ναύτης, *a mariner*.

ισκος: ὁ ἀνθρωπίσκος, homuncio, *a little man*, from ἄνθρωπος, *homo*.

ιχος: ὁ ὅσσιχος, quantulus, *how ſmall*, from ὅσος, poet. ὅσσος, *quantus*; πυῤῥίχος, *reddiſh, a little red*, from πυῤῥὸς, *red*.

ιχνος: ὁ κυλίχνος, caliculus, *a ſmall cup*, from ὁ κύλιξ, *calix*.

υλὶς, or υλλὶς: ἡ ἀτρακτυλὶς, or -υλλὶς, *a ſort of thorn*, from ὁ ἄτρακτος, *a diſtaff*, becauſe the ancients were uſed to make it of thoſe thorns.

υλος:

υλος: ὁ μικκύλος, *ſmall, diminutive,* from the Doric noun ἡ μικκὸς, for μικρὸς, parvus, *little.*

διος: ὁ ἐρωτιδιὸς, *a little Cupid,* from ὁ ἔρως, *Cupid,* or *love.*

ίων: ὁ μωρίων, *a little fool,* from ὁ μωρὸς, *a fool.*

ών: κλάδος, *a bow,* or *branch*; κλαδὼν, *a ſmall bow,* or *branch.*

Feminines ending in

ιλλα: ἡ λαίνιλλα, lænula, *a ſmall coat,* from ἡ λαῖνα, *a ſort of coat,* or *gown.*

ισκη: ἡ μειρακίσκη, *a young girl,* and in the maſculine ὁ μειρακίσκος, *a young lad,* from ὁ καὶ ἡ μείραξ, *a youth, a boy,* or *girl: παιδίσκη, a young girl,* from παῖς, *a boy,* or *girl.*

ίχνη: ἡ πολίχνη, *a ſmall town,* from ἡ πόλις, *a town,* or *city.*

άκνη: ἡ πιθάκνη, *a little barrel,* from ὁ πίθος, *a barrel.*

αλὶς, or αλλὶς: ἡ φυσαλὶς, *a ſmall bladder,* from ἡ φύσα, *a bladder.*

υλὶς: or υλλὶς: ἡ ἀντιραυλὶς, *a little rival,* from ὁ ἀντιραυλὸς, *a rival.*

Neuters terminated in

ιον, which have an acute ſometimes on the penultima, and ſometimes on the antepenultima; as τὸ βιβλίον, *a little book,* from ἡ βίβλος, *a book:* τὸ νοΐδιον, *a low,* or *poor genius,* from ὁ νοῦς, *mens.* Likewiſe Γλυκήριον, *Glycerium,* from γλυκὺς, dulcis, *ſweet.*

But ſometimes ι is only the ſubjunctive of a diphthong before ον; as τὸ γύναιον, muliercula, *a little woman,* from γύνη, *a woman.*

Several in ιον have the increaſe of two ſyllables; as τὸ κοράσιον, *a little girl,* from κόρη, *a girl:* τὸ πατρίδιον, *a little father,* from ὁ πατὴρ, *a father:* τὸ βιβλύδριον, *a little book,* from ἡ βίβλος, *a book;* and many others.

It frequently happeneth, that different ſorts of diminutives are formed from the ſame noun; as from κόρη, *a girl,* comes ἡ κορίσκη, τὸ κόριον, τὸ κοράσιον, τὸ κορίσκιον, and τὸ κορίδιον; and in like manner the reſt.

We find alſo examples hereof in Latin; as from *ciſta, a box,* cometh *ciſtula,* Mart. *ciſtella,* Ter. and *ciſtellula,* Plaut.

ANNOTATION.

We alſo meet with diminutives of proper names; which, as they diminiſh the ſignification, ſo they frequently diminiſh the number of ſyllables. We may reduce them to their different terminations; as

ᾶς: ὁ Ζηνᾶς, *Zenas,* from ὁ Ζηνόδωρος, *Zenodorus:* ὁ Κοσμᾶς, *Coſmus,* from ὁ κόσμιος, *modeſt:* ὁ Θευδᾶς, *Theudas,* from ὁ Θεοδόσιος, *Theodoſius,* by changing ο into ευ, Ion. and ου into ευ, Dor. ὁ Θομᾶς, *Thomas,* from ὁ θαυμάσιος, *admirable.*

αξ: ὁ Ῥόδαξ, *a little Rhodian,* from ὁ Ῥόδιος, *a Rhodian.*

ις: ἡ Ἶφις, from ἡ Ἰφιάνασσα, according to the etymolog.

υς: ὁ Διωνῦς, according to Euſtath. from Διονύσιος, Dionyſius, *belonging to Bacchus.*

ω: ὁ καὶ ἡ Σαπφὼ, *Sappho,* from ἡ Σάπφειρα, *Sapphira.*

Others have an equal number of ſyllables with their primitives; as ſome in

υλλος: ὁ Θράσυλλος, *Thraſyllus,* from ὁ Θρασυκλῆς, *Thraſicles.*

And others exceed the number of their primitives; as ſome maſculines in

ῦλος: ὁ Ζωΐλος, *Zoilus,* from ὁ ζωὸς, *living:* ὁ Χοιρίλος, *Chærilus,* from χοῖρος, *a hog.* And if the λ happens to be redoubled, the accent is drawn back; as ὁ Μιγίλλος, *Megillus,* from μέγας, magnus, *great.*

ῖνος: ὁ Φιλῖνος, *Philinus*, from ὁ φίλος, *a friend*: ὁ Χαρῖνος, *Charinus*, from ὁ χάρις, *grace* or *favour*.

ιχος: ὁ Ἀμύντιχος, *Amynticus*, from ὁ Ἀμύντας, *Amyntas*.

ίων: ὁ Ἡφαιστίων, *Hephæstion*, from ὁ Ἥφαιστος, *Vulcan*: ὁ Ἀετίων, *Ætion*, from ὁ ἀετὸς, *an eagle*.

υλος: ὁ Χρεμύλος, *Chremylus*, from ὁ Χρέμης, *Chremes*: ὁ Σιμύλος, *Simylus*, from ὁ σιμὸς, *camus*.

Some feminines in

ιλλα: ἡ Πράξιλλα, *Praxilla*, from ἡ πρᾶξις, *practice, action*.

υλλα: ἡ Κτησύλλα, *Ctesylla*, from ἡ κτῆσις, *acquisition*.

ιννα: ἡ Ἤριννα, *Erinna*, from τὸ ἦρ, *ver, the spring*.

ιχη: ἡ Μητίχη, *Metica*, from μῆτις, *prudence, counsel*.

ω: ἡ Ἀναξὼ, *Anaxo*, from ὁ ἄναξ, *a king*: ἡ Θεανὼ, *Theano*, from ἡ Θεὰ, *dea, a goddess*.

υλλις: ἡ Ἀμαρυλλὶς, *Amaryllis*, from ἡ ἀμάρα, *a ditch* or *channel*.

And finally some neuters in

ίδιον: τὸ Ξανθίδιον, *Xanthidium*, from ὁ Ξανθίας, *Xanthias, a slave*, so called, because of his red hair.

This is all that grammarians observe in particular concerning diminutives; though we must take notice, that the diminutive termination is not always a mark of diminution; as from ὁ χρυσὸς, χρύσιον, *gold*: from ἄργυρος, ἀργύριον, *silver*: from πολμὴν, πολμνιον, *a flock*: from τεῖχος, τειχίον, *a wall*.

V. *Augmentatives.*

As the diminutives generally denote something soft and agreeable, so the augmentatives generally import something contemptible in the person. Insomuch, that as the Latins called *labrones*, those that had great lips; *silones*, those that had large eyebrows: in like manner the Greeks called them χειλωνας, from χεῖλος, ους, *the lip*; βλεφάρωνας, from βλέφαρον, *the eyelid*.

Likewise from γνάθος, *the jaw*, γνάθων, *a great eater, one that has a large jaw*: θρασὺς, *bold, rash*; θράσων, *a swaggerer, a bully*: πλατὺς, *broad*; Πλάτων, *Plato*, so called by reason of his broad shoulders: πλοῦτος, *riches*; Πλούτων, *the god of hell, and of riches*. All these nouns are declined in ωνος.

But we find others in αξ, that augment the signification, and mark at the same time a sort of contempt; as πλοῦτος, *riches*; πλούταξ, *a rich fellow*: νέος, *young*; νέαξ, *one that acts the young fellow, that endeavours to conceal his age*: στοϊκὸς, *a stoic, of a particular sect of philosophers*; στωαξ, *one that acts the stoic*: λάβρος, *a great eater*; λάβραξ, *a sea wolf*, from its voraciousness.

Sometimes those of this termination are diminutives; as νοσσὸς, *a chicken*; νόσσαξ, *a little chicken*. See above.

VI. *Denominatives.*

Denominatives admit of various terminations, whereof the following are the principal.

For the masculines,

ΗΣ: ὁ οἰκέτης, verna, *a bond slave*, from ὁ οἶκος, *a house*; ὁ δημότης, *a plebeian*, from ὁ δῆμος, *the people*.

ΟΣ: ὁ σπουδαῖος, *studious, careful*, from ἡ σπουδὴ, *care, application*.

ὁ παντοῖος, *of every form*, or *fashion*, from τὸ πᾶν, *all*.

ὁ ἐφάνιος, *heavenly*, from ὁ ἐφανὸς, *heaven*.

ἱππικὸς, *belonging to a horse*, from ὁ ἵππος.

ὁ στω-

ὁ ϛωμύλος, *a great talker*, from τὸ ϛόμα, *the mouth*; where we find alſo an ω for an ο.

ὁ κάρπιμος, *fertile*, from ὁ κάρπος, *fruit*.

ὁ ἀληθινὸς, *true*, from ὁ καὶ ἡ ἀληθὴς, *true*.

ὁ ἀνθηρὸς, *florid*, from τὸ ἄνθος, *a flower*.

ΟΥ΄ΣΙΟΣ: ὁ ἑκού̃σιος, *voluntary*, from ὁ ἑκὼν, *willing*.

ὁ ἐπιούσιος, *daily coming, never failing*, from ὁ ἐπιὼν, *which is to come*.

ΕΙΣ: ὁ χαρίεις, *pleaſant, agreeable*, from ἡ χάρις, *grace* or *favour*.

ὁ ἀμαθόεις, *ſandy*, from ἡ ἄμαθος, *ſand*.

Ω΄Ν: ὁ ἀμπελὼν, vinea, *a vineyard*, from ἡ ἄμπελος, *a vine tree*. Likewiſe ὁ δαφνὼν, *a place planted with laurel trees*, from δάφνη, *a laurel tree*; ὁ ἐλαιὼν, *a place planted with olive trees*, from ἡ ἐλαῖα, *an olive tree*; ὁ οἰνὼν, *a wine cellar*, from ὁ οἶνος, *wine*.

Ω΄ΔΗΣ: ὁ καὶ ἡ λιθώδης, *ſtony*, or *made of ſtones*, from λίθος, *a ſtone*; ὁ καὶ ἡ ταραχώδης, *turbulent, violent*, from ἡ ταραχὴ, *a tumult*.

ΑΝ, in ſome few; as ὁ ἑτης, *a companion*; ὁ ἑτὰν, from whence comes the vocat. ὦ τὰν, ô amice, O *my friend*: ὁ μέγιϛος, *very big*, ὦ μεγιϛὰν, whence comes *megiſtanes* in Latin, *the great, the powerful*.

There are ſome that take divers terminations; as from ἡ ἄμαθος, *ſand*, comes ὁ καὶ ἡ ἀμαθώδης and ἀμαθόεις, *ſandy*.

For the Feminines,

ΤΗΣ: ἡ κακότης, *malice, iniquity*, from ὁ κακὸς, *wicked, malicious*; ἡ ταχύτης, *ſwiftneſs, readineſs*, from ὁ ταχὺς, *ſwift, quick*.

ΕΙΑ: ἡ εὐσέβεια, *piety*, from ὁ καὶ ἡ εὐσεβὴς, *pious*: ἡ δεσποτία, *lordſhip, ſovereignty*, from ὁ δεσπότης, *lord, maſter*.

ΙΑ: ἡ εὐτυχία, *felicity, good luck*, from ὁ καὶ ἡ εὐτυχὴς, *happy*.

Hereto we may refer thoſe in οια from adjectives in ους; as ἡ εὔνοια, *benevolence, good-will*, from ὁ εὔνους, *well-affected*: ἡ διάῤῥοια, *a looſeneſs*, from διάῤῥους, taken from διαῤῥέω, *to flow, to run*.

ΥΝΗ: ἡ δικαιοσύνη, *juſtice*, from δίκαιος, *juſt*: ἡ σωφροσύνη, *temperance, wiſdom, modeſty*, from ὁ σώφρων, *temperate, wiſe, modeſt*.

To theſe we may likewiſe add the feminines in τις, τρις, and τρια, derived from the maſculines in της, which have been already mentioned, Book II. Chap. ix.

CHAP. V.

Of Derivatives from Verbs.

BESIDES the participles, there are a vaſt number of nouns derived from verbs, whether adjectives or ſubſtantives, which in general are called Verbals, whereof ſome follow the active ſignification, and others the paſſive.

Theſe nouns are always formed from a ſingular perſon, rejecting the augment, if there happens to be any, and changing the termi-

termination; and they are formed in the active, paſſive, and middle voice.

I. *From the Active.*

The active is formed from the preſent, and from the ſecond aoriſt, and ſometimes from the perfect, and the firſt aoriſt.

FROM the PRESENT come the feminines in H or in EIA, of the pariſyllabic declenſion, which generally denote ſome action or power; as ἡ νίκη, ης, *victory*, from νικάω, *to overcome*; ἡ λήθη, *oblivion*, from λήθω, *to be hid*; ἡ βασιλεία, *reign*, *regal power*, from βασιλεύω, *to reign*; δουλεία, *ſervitude*, from δουλεύω, ſervio, *to ſerve*, *to be a ſlave*.

To theſe we may join the feminine impariſyllabics in ΙΣ, and the neuters in ΟΣ, which are alſo derived from a preſent middle; as ἡ δύναμις, ιως, *power*, from δύναμαι, *to be able*; τὸ εἶδος, ους, *form*, *appearance*, from εἶδω, *to ſee*; γένος, ους, *race*, *kind*, from γένομαι, gignor, *to be born*, *to be produced*.

And the adjectives in ΗΣ: ὁ καὶ ἡ συνεχὴς, ους, *continual*, from συνέχω, contineo, connecto, *to join and put together*.

FROM THE SECOND AORIST are derived the pariſyllabic feminines in H or in EA; as λάχη, *lot*, from λαχεῖν, *to obtain by lot*; ἡ ἰδέα, *form*, *idea*, from ἰδεῖν, *to ſee*. And the impariſyllabic neuters in ος: τὸ πάθος, *paſſion*, from παθεῖν, *to ſuffer*; τὸ λάχος, ους, *lot*, from the aoriſt λαχεῖν, *to acquire by lot*.

And the adjectives in ΗΣ; as ὁ καὶ ἡ ἐλλιπὴς, καὶ τὸ ἐλλιπὲς, *deſtitute*, *abandoned*, from ἐλλιπεῖν, *to fail*.

FROM THE PERFECT we may remark διδαχὴ, *doctrine*, *ſcience*, *inſtruction*, from διδάσκω, ξω, διδίδαχα, *to teach*; ταραχὴ, *trouble*, *diſturbance*, from ταράσσω, ξω, τετάραχα, *to trouble*; ἁφὴ, *contact*, from ἅπτω, ψω, ἧφα, *to touch*, inſtead of which is rather uſed ἅπτομαι.

FROM THE FIRST AORIST, δόξα, *glory*, *opinion*, from δοκέω, ξω, ἔδοξα, *to believe*, *to think*, *to ſeem*; θήκη, theca, *a caſe*, from ἔθηκα, the 1ſt aoriſt of τίθημι, *to put*.

II. *From the Paſſive.*

The paſſive forms them from the firſt, ſecond, and third perſon ſingular of the preterperfect.

FROM THE FIRST PERSON they are formed in MA, MH, MOΣ, and MΩN; ſo that μ continues always to be the characteriſtic.

Thoſe in MA are neuters and impariſyllabics: τὸ πρᾶγμα, ατος, *action*, *thing*, *buſineſs*, negotium, from πέπραγμαι, *I have done*; τὸ φάσμα, *viſion*, from πέφασμαι, Att. for πέφαμμαι, *I have appeared*; τὸ εἷμα, *a garment*, from εἷμαι, taken from ἵω, *to cloath*, where it retains the augment; τὸ κάθαρμα, *purgation*, from καθαίρω, *to cleanſe*, *to purge*.

Thoſe in MH are pariſyllabic feminines: ἡ ὀσμὴ, ῆς, *odour*, *ſmell*, from ὄζω, *to ſmell*; ἡ μνήμη, *memory*, from μνάω, μέμνημαι, *to remind*. Likewiſe φήμη, fama, *fame*, *report*; γνώμη, *ſentence*, χάσμη, *an opening of the earth*; στιγμὴ, *a point*; γραμμὴ, *a line*; τιμὴ, *honour*: from φημὶ, or φάω, *to ſay*; γνόω, *to know*; χαίνω,

to gape, to open; τίζω, *to prick, to point*; γράφω, *to write*; τίω, *to honour.*

Thoſe in ΜΟΣ are maſculine:

ὁ ψαλμὸς, ῦ, *pſalm, canticle*, from ψάλλω, ἔψαλμαι, *to ſing*; ὁ τριμμὸς, *a path*; τραλμὸς, *trembling, trepidation, palpitation*; μολυσμὸς, *pollution*; from τρίβω, tero, *to wear, to break*, τέτριμμαι; πάλλω, *to dart, to ſhake*, πέπαλμαι; μολύνω, *to ſpoil, to pollute*, μεμόλυσμαι.

Thoſe in ΜΩΝ are either adjectives, or imparisyllabic ſubſtantives; as from ἱλέω, *to take pity*, ἵλημαι, ἱλήμων, *merciful*; from γνόω, *to know*, ἔγνωσμαι, γνώμων, *one that ſheweth*, or *one that learneth.* And from theſe ariſe the ſubſtantives in μοσύνη; as ἱλημοσύνη, *mercy, charity*; μνημοσύνη, *memory*; and ſuch like.

FROM THE SECOND PERSON come the nouns in ΙΣ and ΙΑ; as from λέλεξαι, *dictus es*, ἡ λέξις, εως, *word*, or *diction*; πεποίησαι, *factus es*, ἡ ποίησις, *poetry*; ἔγνωσαι, *cognitus es*, ἡ γνῶσις, *notion, knowledge*; τέθυσαι, *ſacrificatus es*, ἡ θυσία, *ſacrifice*; δεδοκίμασαι, *exploratus es*, ἡ δοκιμασία, *proof, experience, examen*; ἡτοίμασαι, *promptè paraſti*; ἡ ἑτοιμασία, *readineſs.*

And here we are to take particular notice of the compounds of α, ευ, δυς; as from κέκρισαι, *judicatus es*; ἡ ἀκρισία, *confuſion, want of order*, or *judgment*: τέταξαι, ordinatus es; εὐταξία, *order*, or *diſpoſition*: πέπραξαι, rem geſſiſti; δυσπραξία, *miſcarriage*, or *ill ſucceſs in one's enterprize.*

Some verbs in αίνω have both terminations; as ὑγραίνω, *to wet*, ὕγρανσαι, from whence ὕγρανσις, and ὑγρασία, *humectation*; ξηραίνω, *to dry*, ἐξήρανσαι, ξήρανσις, and ξηρασία, *exſiccation.* Where, generally ſpeaking, thoſe in σις are taken in an active ſenſe; as ὕγρανσις, *humectation*; θέρμανσις, *warming*: and thoſe in σία, paſſively; as θερμασία, *heat*; ὑγρασία, *humidity.*

The adjectives in ΕΙΟΣ, or ΕΙΜΟΣ, are formed like the nouns in σις, and are generally taken in a paſſive ſenſe, expreſſing ſome ſort of aptitude in the ſubject; as θαυμάζω, *to admire*, τεθαύμασαι; θαυμάσιος, *wonderful*: ὁράω, *to ſee*, ὤρασαι; ὁράσιμος, *viſible*: χράομαι, *to uſe*; χρήσιμος, *uſeful*: πίνω, *to drink*; πόσιμος, and πότιμος, *potable.* Nevertheleſs, καθάρσιος is of an active ſignification, *purgative*, from καθαίρω, *to purge.*

FROM THE THIRD PERSON ARE DERIVED ſubſtantives and adjectives of divers terminations, pariſyllabic and imparisyllabic, of an active or paſſive ſignification, or of both together. They have always a τ for their characteriſtic, and we ſhall give them here according to their order.

ΤΗΣ, ΤΗΡ, ΤΩΡ, are commonly ſubſtantives of the maſculine gender, which denote the perſon, and are taken in an active ſenſe, correſponding frequently to the Latin nouns in TOR, and to thoſe which the French terminate in TEUR.

ΤΗΣ is pariſyllabic, and in polyſyllables is generally marked with an acute on the laſt; as θεάομαι, *to look*, τεθέαται; θεατὴς, ſpectator, *a ſpectator.* Likewiſe λυτρωτὴς, redemptor, *a redeemer*; δικαστὴς, *a judge*: from λυτρόω, *to ranſom*; δικάζω, *to judge.* But diſſyllables have an acute on the firſt: πρᾶτης *a ſeller, a merchant*;

chant; τρέστης, *fearful*; κτίστης, *creator*; δώτης, *a giver, a benefactor*; θύτης, *a ſacrificer*: from πιπράσκω, *to ſell*; τρέω, *to tremble*; κτίζω, *to create*; δόω, do, *to give*; θύω, *to ſacrifice, to kill*: though there is ſome exception with regard to the accent

THP is acuted on the laſt ſyllable: σόω, *to ſave*; σίσωται, σωτὴς, *ſaviour*: πιπράσκω, *to ſell*; πέπραται, πρατὴς, *a ſeller*.

Some of theſe degenerate in their ſignification, denoting rather ſome kind of inſtrument; as μυκτὴς, *the noſe*, or *noſtrils*, from μύσσω, *to blow one's noſe*; ψυκτὴς, *a ciſtern to keep the wine cool*, from ψύχω, *to cool*; ῥαιστὴς, *a hammer*, from ῥαίω, *to beat, to break*; χαρακτὴς, *a character*, or *mark*, from χαράσσω, *to imprint*, or *ingrave*.

TOP has an acute on the penultima: κλάομαι, *to acquire, to poſſeſs*; κέκλησαι, κλήτωρ, *poſſeſſor*. Likewiſe ῥήτωρ, *an orator, a rhetorician*, from the unuſual verb ῥίω, *to ſay*. In like manner ἀντιλήπτωρ, adjutor, *a helper*; συμπαίστωρ, *a play-fellow*, from the compound verbs ἀντιλαμβάνω, *to aſſiſt*; συμπαίζω, *to play together*.

All theſe terminations are ſometimes found in the ſame root; as from δίδωμι, comes δοτὴρ, *a giver*, in Xenophon; δώτης and δώτωρ, as if they came from δόω, in Homer, wherein we muſt conform to cuſtom.

III. *Divers Terminations that bear a Relation to the Three foregoing.*

From theſe ſame terminations are derived three ſorts of feminines in ΤΡΙΑ, ΤΡΙΣ, and ΤΕΙΡΑ: thoſe in ΤΙΣ come particularly from the maſculines in ΤΗΣ, as may be ſeen in the variation of ſubſtantives, Book II. Chap. ix.

To the nouns in ΤΗΣ we may refer thoſe in ΤΙΚΟΣ, which denote ſome property or particular virtue; as καθαίρω, *to purge*; ὁ καθαρτὴς, purgator, *a purifier*; ὁ καθαρτικὸς, *a purgative*, or *cathartic*: ποιέω, facio, *to do*; ποιητικὸς, *efficacious, active*: ὁράω, *to ſee*; ὁ ὁρατὴς, *a ſpectator* (inſtead of which we oftener uſe θεατὴς); ὁ ὁρατικὸς, Ariſtot. *that hath the faculty of ſeeing*.

From thoſe in ΤΗΡ come the adjectives in ΤΗ΄ΡΙΟΣ, and the ſubſtantives in ΤΗ΄ΡΙΑ, and ΤΗ΄ΡΙΟΝ; as σώζω, *ſervo*; ὁ σωτὴρ, *a ſaviour*; ὁ σωτήριος, *ſalutary*; ἡ σωτηρία, *ſafety, ſalvation*: πόω, *to drink*; ὁ ποτὴρ, Eurip. and Heſych. *a ſort of liquid meaſure*; τὸ ποτήριον, *a cup, a glaſs*: ἀμύνω, *to repel*; ἀμυντὴρ, *he that repelleth*; ἀμυντήριος, *purgative*, or *whatſoever hath an expulſive faculty*, or *one that repels and revenges an injury*.

Thoſe in ΤΗ΄ΡΙΟΝ denote frequently the place of action; as σφαιριστήριον, (σφαιρίζω) *a tennis court*. Likewiſe καθαρτήριον, purgatorium, *purgatory*; βαπτιστήριον, *a font*; κοιμητήριον, *a church-yard*, from κοιμάω, *to ſleep*.

To thoſe in ΤΩΡ we may refer the nouns in ΤΟ΄ΡΙΑ, and ΤΟ΄ΡΙΟΝ; as ἀκέστωρ, *a phyſician*; ἀκεστορία, *the art of phyſic*; from ἀκέομαι, medeor, *to cure*. In like manner from εἶδω, *to ſee*, or from ἴσαμαι, *to know*, cometh ἴστωρ, *knowing*; and from thence ἱστορία, *hiſtory, knowledge, reſearch, deſire of knowing*, and ἱστόριον, a ſign, or argument of one's attaining to the knowledge of any thing.

Thoſe in ΤΡΟΣ, ΤΡΑ, and ΤΡΟΝ, ſeem to be formed by ſyncope from others in τήριος, τηρία, τήριον.

But thoſe in ΤΡΟΣ reſume the nature of the ſubſtantive from whence they are derived. Thus ἀλιτρὸς and ἰατρὸς ſignify the ſame thing; as ἀλιτὴρ, *wicked, pernicious*, and ἰατὴρ, *a phyſician*; from whence deſcend the adjectives in τήριος, α, ον. Sometimes they ſignify an inſtrument: ἀκίστρα, acus, *a needle*, from ἀκίομαι, *to ſew, to mend*; ξύστρα, *a curry-comb*, from ξύω, *to ſcrape, to rake*.

The ſame may be ſaid of thoſe in ΤΡΟΝ: κάλλυντρον, ſcopæ, *a broom*, from καλλύνω, *to ſweep, to clean*; σήμαντρον, *a ſign*, or *mark*, from σημαίνω, *to ſignify, to give, to know*; κάτοπτρον, *a looking-glaſs*.

Sometimes they denote the place, ὕστρα, and φλογίστρα, *a ditch*, or *cavity for burning ſwine*, from ὕω, and φλογίζω, uſtulo, *to burn at a ſlow fire*; παλαίστρα, *a wreſtling place, a fencing ſchool*.

The etymologiſt writes λοῦτρον, *for a bathing-place*, with a circumflex on the firſt; and λουτρόν *for the water wherewith one bathes*, with an acute on the laſt.

Thoſe in ΤΡΟΝ denote alſo ſometimes the prize and recompence, διδάσκω, *to teach*, διδακτρον, *the maſter's pay*; σῶτρον, *the price of redemption*, or *preſervation*, from σώζω, *to preſerve, to ſave*.

We likewiſe meet with a θ for a τ at the end of ſome of theſe nouns; as ἀλινδήθρα, *a wallowing place*; κολυμβήθρα, *a pool*, or *pond*; κόρηθρον, and σάρωθρον, ſcopæ, *a broom*, from ἀλινδέω, *to wallow*, or *tumble*; κολυμβάω, *to ſwim*, or *bathe*; κορέω, and σαρόω, *to ſweep*.

IV. *Three other Terminations derived from the ſame Perſon, viz.* τος, τεον, *and* τυς.

ΤΟΣ comes from the ſame perſon, and frequently denotes a paſſive ſignification: ποιητὸς, factibilis, *feaſible*, from ποιέω, *to do*; δύσπεπτος, *hard to boil*, from πέπτω, coquo, *to boil*; ἐξάκουστος, *that may be heard*, or *granted*, from ἀκούω, audio, *to hear*; θεραπευτὸς, curabilis, *curable*, from θεραπεύω, *to cure*; ἰατὸς, the ſame, from ἰάομαι, *to cure*. Thus Ariſtotle, 8th Metaph. ſays, that ὁρατικὸν is τὸ δυνάμενον ὁρᾶν, *what has the power of ſeeing*; and on the contrary ὁρατὸν, τὸ δυνάμενον ὁρᾶσθαι, *what is viſible*.

Sometimes they ſignify duty; as Ariſtotle ſays, that τὰ καλὰ, *good things, are* ἐπαινετὰ, *commendable*; that is, they are not only uſually praiſed, but moreover ought, and deſerve to be praiſed.

Sometimes they are taken for the participle of the preterperfect, ἀγαπητὸς, dilectus, *beloved*; ἐκλεκτὸς, electus, *choſen*; from ἀγαπάω, *to love*, ἐκλέγω, *to chooſe*.

Sometimes they are taken in an active ſenſe: συνετὸς, *prudent, intelligent*, from σύνημι, *to know, to underſtand*; ἑρπετὸς, *creeping*, from ἕρπω; ſerpo, *to creep*.

Sometimes they have both ſignifications: δυνατὸς, potens et poſſibilis, *potent and poſſible*, from δύναμαι, *poſſum*; ἀγέλαστος, *one that has not laughed*, or *that has not been laughed at*.

Sometimes they have a triple ſignification, viz. active, and paſſive, and that of the time in which the thing is done: νιατὸς, *fallow*

fallow ground, land newly ploughed, the action of new ploughing, and *the time of new ploughing,* from νιάω, *to renew.* Likewiſe ὁ ἀμητὸς, *meſſis & meſſis tempus,* (as in French *la moiſſon* is taken for either) from ἀμάω, *to reap*; ἀρετὸς, from ἀρόω, aro, *to plough*; ἀλοητὸς, *the time for threſhing,* or *the threſhing itſelf*; τρυγητὸς, *the vintage,* from τρυγάω, *to gather grapes for the vintage.*

The Grammarians have attempted to diſtinguiſh theſe different ſignifications, by the difference of the accent; but their rule is very precarious, as Sylburgius ſheweth in his Grammar, page 259. *For Ammonius and the etymologiſt contradict one another flatly, about the word* ἄμητος: *and even Heſychius is inconſiſtent with himſelf, taking* ἄμητος, *with the accent on the firſt, for* the harveſt; *and* ἀμητὸς, *with the accent on the laſt, for* harveſt time; *and, on the contrary, taking* τρύγητος, *with the accent on the firſt, for* the time of vintage; *and, with the accent on the laſt, for* the vintage itſelf.

In compounds the accent is drawn back: ἀόρατος, *inviſible*; εὐάλωτος, *eaſy to catch.* Which happeneth alſo when a prepoſition is joined to the ſimple nouns in ΤΟΣ: σύνθετος, *compounded*; ἐξάκουστος, *exaudibilis, celebris.* But thoſe that are derived merely from a compound verb, are acuted on the laſt ſyllable: ἐκλεκτὸς, electus, *choſen*; ἐπιθυμητὸς, *deſirable.*

ΤΕΟΝ correſponds to the Latin gerunds; from λέγω, *to ſay,* λέλεκται, λεκτέον, dicendum, *it muſt be ſaid:* but hereof we ſhall treat more at large in the eighth book.

But they are likewiſe formed from unuſual verbs; as οἰστέον, ferendum, *it muſt be borne*; ῥητέον, dicendum, *it muſt be ſaid,* from the unuſual verbs οἴω, and ῥέω. And from thence come the adjectives in ος, α, ον; as οἰστὸς, οἰστὰ, οἰστὸν, *ferendus, a, um.*

ΤΥΣ among the poets proceeds alſo from this ſame perſon, and ſometimes denotes *art, addreſs,* or *capacity of doing a thing:* κιθαρίζω, *citharâ ludo,* third perſon of the perfect paſſive κεκιθάρισται, κιθαριστὺς, *the art of playing on the guitar.* Likewiſe ὀρχηστὺς, *the art of dancing,* from ὀρχέομαι; ἀγορητὺς, *eloquence,* or *the art of ſpeaking,* from ἀγοράομαι, concionor, *to harangue, to ſpeak in public.* And ſometimes it marks the action; as ἰδητὺς, eſus, *eating,* from ἔδω, edo, *to eat.*

ANNOTATION.

Theſe verbal nouns derived from a paſſive preterperfect, do not always retain the vowel of the perfect. For thoſe that change the ε into α, have their ε reſtored to them here: τρέφω, *to nouriſh*; τέθραμμαι, τὸ θρέμμα, *cattle fit for food*: σπείρω, *to ſow*; ἔσπαρμαι, τὸ σπέρμα, *ſeed.*

The η is alſo changed ſometimes into ε: εὑρέω, *to find, to invent*; εὕρημαι, τὸ εὕρημα, and εὕρεμα, *invention*: γενέομαι, *fio*, γεγένησαι, ἡ γένεσις, *generation*; ἀφαιρέω, *aufero*, ἀφῄρημαι, τὸ ἀφαίρεμα, *what is carried away*; ἡ ἀφαίρεσις, ablatio, *taking away*; ὁ καὶ ἡ ἀναφαίρετος, *that cannot be taken away.*

From φεύγω, *to run away* (whence φευκτὸς, in Sophocles, *that can,* or *ought to be avoided*) cometh ἄφυκτος, *unavoidable,* ſhortening the penultima; which is agreeable to the analogy already remarked, Book III. Rule lx.

Sometimes the σ is dropt: γνόω, *to know*; ἔγνωσαι, ὁ γνωτὸς, for γνωστὸς, *eaſy to know*: χρόω, *to colour*; κέχρωσμαι, τὸ χρῶμα, *colour.*

Sometimes it is added: δέω, *to tie*; δέδεμαι, ὁ δεσμὸς, *a chain.* And ſometimes another conſonant is inſerted: ὀρχέομαι, *to dance*; ὄρχημαι, ὁ ὀρχηθμὸς, *dancing*: σκαίρω, *to leap*; ἔσκαρμαι, ὁ σκαρθμὸς, *leaping, agility.* In like manner αὐχμὸς, *drouth, dryneſs,* from αὖω, ſicco, *to dry.*

V. *From the Perfect Middle.*

From the perfect middle are derived thoſe in

H: τρέφω, *to nouriſh*; τέτροφα, ἡ τροφὴ, *nouriſhment.* In like manner, πληγὴ, *a wound*, from πλήσσω, plango, *to ſtrike*; ἐπιστολὴ, epiſtola, *an epiſtle*, from ἐπιστέλλω, *to write a letter*; φυγὴ, fuga, *flight*, from φεύγω, *to run away*; σπουδὴ, *haſte*, from σπεύδω, feſtino, *to haſten.*

ΟΣ baryton, which is commonly taken in a paſſive ſenſe: τρέφω, *to twiſt, to torment*, ἔτροφα, τρόφος, *the colic*, or *belly-ach*; likewiſe φθόρος, *corruption, loſs, mortality*, from φθείρω, *to corrupt*; σπόρος, *ſeed, time of ſowing*, from σπείρω, *to ſow.*

There are ſome formed even from unuſual verbs: τόκος, partus, *the time of delivery*, or *the fruit whereof a woman is delivered*, from τίκω, *to bring forth a child*; φόνος, *murder*, from φένω, *to kill.* Likewiſe πόνος, *labour*; φόβος, *terror*; from the poetic verbs πένομαι, *to be poor*; φέβομαι, *to terrify with threats.*

ΟΣ, acuted, is taken actively; as τομὸς, *he that cutteth*; φορὸς, *one that can bear, fertile*; τορὸς, *pointed, penetrating, ſubtil*, from τείρω, tero, *to afflict, to wear out, to torment.* Nevertheleſs, λοιπὸς, *remaining*, is of a paſſive ſignification, and comes from λείπω, linquo, *to leave.* In like manner ἐπίλοιπος, and ὑπόλοιπος.

Some are taken in either ſenſe; as τέμνω, *to cut*, τέτομα, ὁ τομὸς, *cutting*, or τόμος, *a part cut off*, whence comes the word *tome*, and ἡ τομὴ, ſectio, *the action of cutting.*

But they take an α inſtead of an η, if there happens to be a ρ before: φθείρω, *to corrupt*, ἔφθορα, ἡ φθορὰ, *corruption*: in like manner φορὰ, *the carrying*, or *carriage*, from φέρω; σπορὰ, *ſowing*, from σπείρω. But from κείρω, *to ſhave*, κέκορα, comes κουρὰ, *ſhaving*, by inſerting υ.

ΕΥΣ, acuted, is taken in an active ſenſe: φθορεὺς, *corruptor*, from φθείρω, *to corrupt*; σπορεὺς, *a ſower*, from σπείρω, *to ſow.*

ΙΜΟΣ is paſſive: σπόριμος, *what is commonly ſown.* Thus δόκιμος, *conſiderable, valuable*, comes from δοκέω, videor, *I ſeem*; and δόκιμος, *authorized*, or *approved of*, from δέχομαι, *to receive*; ὠφέλιμος, *uſeful*, from ὠφελέω, *to aſſiſt.*

ΑΝΟΝ: τὸ ξόανον, *an image, an idol*, from ξέω, *to carve*; πόπανον, *a cake*, from πέπω, *to make boil.* From χέω, *to pour out*, comes χόανον, χόανος, and χοάνη, *a tunnel*, or *funnel*, and by contraction likewiſe χῶνος, and χῶνη.

Ξ: ἡ φλὸξ, *a flame*, from φλέγω, *to burn*; ἡ ῥῶξ, *a rent*, from ῥήσσω, *to break*; perfect middle ἔῤῥωγα.

Ψ: παραβλωψ, *ſquint-eyed*, from παραβλέπω, *to ſquint.*

ANNOTATION.

There are alſo nouns derived from certain participles, which ought to be mentioned here along with the derivatives from verbs; as from εἰμὶ, *to be*, ὤν, οὖσα, *being*, is formed ἡ οὐσία, *eſſence.* From whence the compounds ἀπουσία, *abſence*, παρουσία, *preſence*; ἐξουσία, *authority*; μετουσία, *participation*; περιουσία, *abundance.* Ἑκούσιος, *voluntary*; ἀκούσιος, *involuntary*; are alſo derived from ἑκοῦσα, volens, *willing*; and ἄκουσα, invita, nolens, *unwilling.*

CHAP.

CHAP. VI.

Of Compound Words, and particularly of Nouns.

BESIDES what has been hinted with reſpect to compounds in the ſecond chapter, when treating of prepoſitions, it is proper to remark here, that there are compounds of four or five particles together; as ὁπωσδηποτοῦν, *howſoever it be*; καθαπιξανὶ, *to the end that, as.*

Sometimes we find two nouns joined to a particle; as παναώριος, *of little duration, unſeaſonable*; δυσαριστοτόκεια, *a fine child, but with difficulty brought into the world,* or *a woman who is delivered of a fine child, but has had a very hard labour.*

But we ſeldom meet with three nouns together, in pure authors, though we find ſuch in Lycophron, βυπλανόκτηνος, *built by a ſtrayed cow*; φιλαυθόμαιμος, *a relation,* or *one of the ſame blood*; which ſounds a little too harſh.

The comic writers indeed divert themſelves with compoſing monſtrous long ones, as may be ſeen in Ariſtophanes, where, among others, we find one at the end of his Ἐκκλήσ. compoſed of eight and twenty words; which ſhews the great fertility of this language in the formation of its compounds.

But moſt worthy of our notice, are the nouns compoſed of two words, wherein we are to remark particularly the final of the firſt word, which may be either a noun, or a verb.

I. *Compounds of Two Nouns.*

There are ſome, though very few, compounded of two nominatives; as Νεάπολις, *Naples,* from νέα, *new,* and πόλις, *a city*; σκιαμαχία, umbratilis pugna, *fencing*; Ἡρακλέης, *Hercules, Junonis gloria,* from Ἥρα, *Juno,* and κλέος, *glory.*

Thoſe compounded with the nominative θεὸς, ſometimes retain ος; as Θεόδοτος, a Dea datus, *given by God,* Ariſt. Θεοστυγία, *hatred towards God,* Ariſtoph. and ſometimes they loſe ο; as θεσπέσιος, *great, divine, admirable*; θέσκελος, *like unto God, admirable*; θέσφατον, *an oracle.*

Nouns in αος, and in ως reject the ς of the nominative: βύγλωσσον, lingua bubula, *the herb bugloſs,* from βοῦς, *bos*; βύγλωσσος, buglossus, *a ſole, a flat fiſh*; νουθεσία, *admoniſhment, correction,* from νοῦς, *mens*; ναυμαχία, *a ſea-fight,* from ναῦς, *navis.*

There are ſome few formed from the genitive, and then the genitive continues entire; from ναῦς, *navis,* ναὸς, Att. νεὼς, νεώσοικος, *a harbour,* or *a dock for building ſhips*; from κύων, *canis*; κυνὸς, κυνόσουρα, Cynoſura, urſa minor, *a conſtellation, ſignifying a dog's tail:* from Ζεὺς, Διὸς, *Jupiter,* Διόσκουροι, *Caſtor and Pollux, Jupiter's children.*

But there are ſeveral formed from this caſe, by dropping the final letters, ſo that there remains an ο; as λῃστὴς, λῃστοῦ, *a robber*; λῃστοκτόνος, *one that has ſlain a robber,* or *pirate:* thus from ὁμὸς, ὁμοῦ, *like,* cometh ὁμότιμος, *equal in honour:* from οἶκος, *domus,* οἰκοδόμος, *a houſe-builder:* from ἀγῶνος, *certaminis,* ἀγωνοθέτης, *one that rewards the combatants.*

Even those that have not an ο in the genitive, conform sometimes to this same rule; as ἡμέρα, *day*, ἡμερόκοιτος, *one that sleeps by day.*

The same analogy is observed in derivatives: ἀστὴρ, ἔρος, *a star*, ἀστερόεις, *sparkling*; κῦμα, ατος, *a wave*, κυματόεις, *agitated, tossed by waves.*

The ο of the genitive is sometimes by the poets changed into η: γύον, υ, *a member*, or *foot*; γυόεις, γυήεις, from whence comes ἀμφιγυήεις, εντος, *lame of both sides*; Θεοτόκος, Deipara, *the mother of God*, for Θεοτόκος; λαμπαδοφόρος, *a link-boy*; στεφανηφόρος, *one that wears a crown.* And this is particularly practised, when there is a series of short syllables.

The Dorics change sometimes ο into ε: ἀνδροφόνος, ἀνδρεφόνος, *a murtherer*; Ἀργοφοντὴς, Ἀργεφόντης, and inserting ι, Ἀργειφόντης, *the slayer of Argus.*

Some have σι inserted after this ε: πηγεσίμαλλος, *villosus*; Πρωτεσίλαος, *Protesilaus*: for Πηχόμαλλος, Πρωτόλαος, &c.

Some have also an ι inserted after ο: ὁδοιπόρος, *a traveller*, ἀροιτύπος, *a plowman.*

Some even assume αι: μισαιπόλιος, *half grey*; ἀκραιφνὴς, *pure, sincere, glittering*, for ἀκροφανὴς, unless we should derive it from ἀκεραιοφανὴς.

The Attics retain ω in their nouns: λεωφόρος, *a public road*; νεωκόρος, ædituus, *a sexton.* In like manner in the fifth of contracts; κρέας, ατος, ως; κρεωνομία, visceratio, *distribution, and division of flesh.*

The compounds of γαῖα, *the earth*, change oftentimes αι into ε in the first syllable, and α into ω in the second: γεωμέτρης, *a geometrician*; γεωεργὸς, γεωργὸς, *a tiller of the earth*; γεωλόφος, *a hill.* Nevertheless we read γαιοδότης, *a bestower*, or *distributer of land.* And those which put the other word before, are generally terminated in εως: μελανόγειος, *black soil*; ἐπίγειος, *terrestrial*, or *creeping on the ground.*

Sometimes the first word is contracted: Θεοκυδίδης, Θευκυδίδης, *Thucydides*; Θεοδόσιος, Θευδόσιος, *Theodosius*; νεομενία, νεμενία, neomenia, *the new moon.*

When the second word begins with an ε, the Attics contract it into ευ: Λυκόεργος, Λυκοῦργος, *Lycurgus*; εὐνόεχος, εὐνοῦχος, *eunuch, one that takes care of the bed.* And others admit of other contractions, which agree with the general analogy.

Those from ὁμοῦ, *simul*, are not contracted: ὁμοεθνὴς, *of the same nation* or *family*, and not ὁμοθνὴς. We likewise say αὐτοετὴς, *of the same year, one year old.*

The compounds of κάλλος, and ἀρχὸς, change ο into ε: Καλλίμαχος, *Callimachus*; ἀρχιτέκτων, *architect.*

Some are formed from the dative, χειρίσοφος, *a man full of gesture, a dancer*; ὀρείαυλος, *a mountaineer*; ὀρείχαλκος, *brass, copper.* When two consonants follow, the ι of the diphthong ει is cast away: ὀρέτροφος, *nourished in the mountains*; ἐγχέλυπος, *one that makes a noise with his pike.*

Others are formed from the dative plural: ὀρεσίτροφος, *an highlander*; ναυσίπορος, *navigable.*

Some

Some from the accuſative: νουνεχὴς, *prudent*, compos mentis; ἀνδράποδον, *a ſlave.*

Several are formed from the nominative, or accuſative neuter: μεγάθυμος, *generous, courageous*; ἡδυεπὴς, *ſweet-tongued, one that talks agreeably*; ὀνομάκλυτος, *famous*; φωσφόρος, Lucifer, *the morning ſtar.*

We find one from the accuſative plural of ἄτη, *loſs*, or *damage*, viz. ἄτας, whence is formed ἀτάσθαλος, *unjuſt, wicked.*

II. *Words compounded with a Verb and a Noun.*

Nouns compounded with verbs, are derived either from the preſent, or from the aoriſt, or from the future.

When they come from the preſent, generally ſpeaking, the firſt part of the compound ends in ι: φέρω, fero, *to carry*; φερένικος, *victorious*; μένω, maneo, *to remain, to wait*; Μενέλαος, *the ſupporter of the people.*

Some take ι: τέρπω, *to delight, to pleaſe*; τερπικέραυνος, *who takes delight in darting thunderbolts*; χαλῶ, laxo, *to ſlack*, or *looſe*; χαλίφρων, *a diſſolute and looſe perſon, a fool.*

Some others ο: λείπω, linquo, *to leave*, λειποτάκτης, *a deſerter, one that deſerts from the army*; λειποψυχία, animi deliquium, *ſwooning*, or *fainting away.*

Sometimes they are ſyncopated: μιαίνω, *to ſpoil, to waſte*; μιαιφόνος, *bloody, cruel.*

Some have a σ inſerted, to prevent the concourſe of ſeveral ſhort ſyllables: φερέσβιος, *fruitful, that affords wherewithal to live.*

Some form a diphthong: ταλάω, *to dare, to undertake, to endure*; ταλαίπωρος, *miſerable.*

Thoſe of the ſecond aoriſt follow the ſame analogy, taking ſometimes ε: ἔδακον, *I have bit*; δακέθυμος, *biting, ſatyrical:* and ſometimes ι: ἔλαθον, *I have been hid*; λαθίφθογγος, *what hinders the recollecting of a word.* In like manner from ὀψὲ, ſerò, *late*, comes ὀψιμαθὴς, *one that begins late to ſtudy.*

Thoſe that come from the future, aſſume commonly an ι: δείδω, δίσω, *to fear*; δεισιδαίμων, *fearful, one that has a religious*, or *ſuperſtitious conſcience:* σείω, *to ſhake*; σείσω, σεισίχθων, *earth-ſhaking*, an epithet of Neptune: ἐρύω, σω, *to draw to deliver, to preſerve*; ἐρυσίπολις, *protectreſs*, or *patroneſs of a town.*

Thoſe that are formed from a circumflex, aſſume ſometimes a ſhort ſyllable inſtead of a long one: εὑρήσω, *I ſhall find*; εὑρεσιεπὴς, *one that invents new words, eloquent.*

Verbs that have an ι in the penultima of the future, aſſume an ο in the compounds: μίξω, *I will mingle*; μιξόθηρ, *half-ſavage, half a beaſt*; βρίσω, *I will make heavy*; βρισόμαχος, *terrible, warlike.*

We find alſo ſome compounds that take their ſecond part from a future in ψ, or ξ; as from τρίψω, *I will rub*; οἰκότριψ, verna, *a bond ſlave, a ſervant that is born in a family*; τίξω, *I ſhall be brought to bed*; καλλίτριξ, *one that has fine children*; ἐπίτριξ, *near her time.*

When

When the ſecond word begins with a vowel, the vowel of the firſt word is cut off: φείδομαι, *to abſtain, to ſpare*; φειδίππος, *one that ſaves his horſes*: ῥίψω, *I will throw*; ῥίψασπις, *one that runs away, after having caſt off his buckler.*

Πέντε, quinque, *five*, ſometimes retains the final: πεντεσύριγγος, *that has five pipes*, or *holes*; πεντέκλινον, *which hath five beds.*

Sometimes it is changed into α: πενταέκλινον, πενταέτης, *five years old, that laſts five years, and that happeneth every fifth year.*

Ἕξ, ſex, *ſix*, admits alſo of an α: ἑξάκλινον, *that hath ſix beds*; ἑξαέτης, and ἑξέτης, *that has ſix years.*

From ὀκτὼ, octo, *eight*, we form ὀκτώπους, and oftener ὀκτάπους, *of eight feet.* We ſay εἰκοσιῤῥάδιον, and εἰκοσαῤῥάδιον, *of twenty furlongs.*

From Ἑκατὸν, *a hundred*, comes ἑκατόνταρχος, *a centurion, a captain of a hundred men*; ἑκατοντάχειρ, *one that has a hundred hands*, Æol. ἑκατόγχειρ. We read alſo μυριόνταρχος, Æſchyl. *one that commands a thouſand ſoldiers, a colonel.*

Τριάκοντα, and others of the like ſort, joined to ἔτος, *a year*, are contracted in ους, Att. τριακονταέτης, -κοντούτης, *thirty years old*; τετρακοντούτης, *forty years old*, &c. See the ſecond Book, Chap. xi. of Numerals.

This is all I could find, worthy of notice, concerning compounds. Uſe will point out ſeveral other little particular changes, which may be eaſier learnt by reading, than by any grammatical diſcourſe; though whoever is deſirous, may ſee them at length in Caninius and Scotus.

Hitherto we have treated of what relates to Etymology, viz. to words ſeparately conſidered. We muſt now proceed to what regards their conſtruction and arrangement in a ſentence.

The End of the SIXTH BOOK.

BOOK VII.

Of the GREEK SYNTAX.

I. *Introduction to Syntax.*

THOUGH it be the opinion of Quintilian, that boys ought to be inſtructed in the Greek tongue before the Latin, and in reality it be very proper (as we have obſerved in the Preface) to let them make ſome progreſs in this language, before they are led into the beauties of the Roman eloquence: yet as the Latin rudiments are ſomewhat eaſier than the Greek, they are of courſe more proper for youth to be firſt made acquainted with; conſequently the general rules and principles, wherein the two languages agree, are fitteſt to be treated of in the Latin Grammar. I ſhall therefore comprize in this book no more preciſely than what the Greek varies in from the Latin, judging it quite unneceſſary to repeat, how an adjective agrees with its ſubſtantive, or a verb with its nominative, and ſuch other rules, that are exactly uniform in both languages, and have been already ſufficiently explained in the *New method of learning the Latin tongue**.

But it will not be amiſs to repeat here the property of each caſe, whereby we have ſhewn, that

The nominative agrees always with the verb, to form a ſentence, viz. to make ſenſe: ἐγὼ φιλῶ, ego amo, *I do love.* So that as a ſentence cannot ſubſiſt without a noun and a verb, there is no nominative that does not refer to ſome verb expreſſed, or underſtood; and no verb, that hath not its nominative either expreſſed or underſtood.

The vocative alſo agreeth ſometimes with the verb in the ſecond perſon, and is never uſed but to point out the perſon to whom the diſcourſe is addreſſed; as φύλαξόν με, Κύριε, ὅτι ἐπὶ σοὶ ἤλπισα, Pſalm xv. *preſerve me, O Lord, for in thee have I put my truſt.*

* Lately tranſlated and printed for J. Nourſe in the Strand.

The genitive marks the poſſeſſor, or generally the thing of which ſomething elſe is ſaid, as ἡ χάρις τοῦ Κυρίου, *the grace of Jeſus Chriſt*; or paſſively, as ἡ τοῦ Διὸς ἐπιβελὴ, Juſt. Mart. *the conſpiracies formed againſt Jupiter.* And this caſe is always governed, either by a noun ſubſtantive, as in the preceding examples, or by a prepoſition, as πρὸ τοῦ βασιλέως, *before the king*; no adjective, nor verb, being allowed to aſſume a genitive, but upon one of theſe two accounts, as we ſhall demonſtrate hereafter.

The dative marks the relation or tendency of the action ſignified by the verb; or the thing expreſſed by the noun, and the end towards which it tends; as ῥᾴδια πάντα Θεῷ, Lin. *to God every thing is eaſy.*

The accuſative denotes the ſubject that receives the action of the verb, as ἀγαπήσεις Κύριον τὸν Θεόν σου, *thou ſhalt love the Lord thy God*; or elſe it agrees with the infinitive, as δεῖ ἐμὲ λαθεῖν, *I muſt be concealed*; or it is governed by a prepoſition, as περὶ ἐμὲ, *concerning me.*

The ablative, which in the Greek always reſembles the dative both in the ſingular and plural, is however diſtinguiſhed from it by the government, being conſtantly governed by a prepoſition, either expreſſed or underſtood; as παρὰ τῷ βασιλεῖ, *near the king:* ἐν τῇ πόλει, *in the city*, &c.

II. *Change of Syllables by reaſon of the Conſtruction.*

But before we enter upon what relates to theſe governments in particular, it is proper to obſerve, that the conſtruction or arrangement frequently occaſions ſome alteration in the ſyllables, as well as in the words; which may be reduced to four or five different heads.

1. It changes the accent: for the acute, which is on the laſt ſyllable of a word, is turned into a grave in every part of a ſentence, except the end of a period; as βασιλεὺς ἀγαθὸς, καὶ κρατερὸς αἰχμητής. Hom. *a good king, and a ſtout ſoldier.*

Sometimes it occaſions the intire omiſſion of the accent, as in the Enclitics; whereof we ſhall treat in the ninth book.

2. It alters the quantity, either by lengthening the ſhort ſyllables, as in this hemiſtich of Homer;

Οἶνός σε τρώει———.
Wine hurts you.

The two ſyllables νος and σε, which are ſhort by nature, are lengthened here by poſition, by reaſon of the meeting of the letters which follow

follow them in this arrangement of the ſentence: or by ſhortening them, as in the ſame poet;

——Ἐν ἀξύλῳ ἰμπίσῃ, Il. 11.

And o'er the foreſts roll the flood of fire.

For here the diphthongs ῳ and ῃ, which are naturally long, are made ſhort, by reaſon of the following vowel.

3. It occaſions the loſs of ſome letter: thus ἕτως frequently loſes the final ς, when it is followed by a conſonant; ἅμα ἕτω καὶ ἐχ ἕτως ἴχειν, Ariſtot. *to be and at the ſame time not to be in ſuch a diſpoſition.* We alſo ſay ἄχρι and μίχρι for ἄχρις and μίχρις, *to, as far as, until.*

Thus a vowel or a diphthong at the end of a word is frequently rejected, when the following word begins with a vowel; which is marked by an apoſtrophe, as we have obſerved Book I. Rule viii. And if the ſubſequent vowel happens to have a rough breathing, the lenis which concludes the preceding word is changed into an aſpirate; as ἐφ' ἡμῖν, inſtead of ἐπὶ ἡμῖν, *in us, in our power.*

And ſometimes this eliſion is the cauſe that the two words form but one, and have only one accent; as κἀγὼ, for καὶ ἐγὼ, & ego, *and I:* which may happen either by contraction, according to the ninth rule of the firſt book; or by ſyncope, as θαμάξιον, according to Euſtath. for τὸ ἁμάξιον, *a chariot*; and θημιτέρῳ, in Ariſtoph. for τῷ ἡμετέρῳ, noſtri, *of ours.*

4. It cauſes a letter to be inſerted: thus a ν is put after ε or ι, according to the tenth rule of the firſt book, εἴκοσιν ἄνδρες, inſtead of εἴκοσι, *twenty men.* Thus ἐ, *no*, aſſumes a κ before another vowel, as ἐκ ἴδον, ἐ πυθόμην, Hom. *I have neither ſeen nor heard of him.*

5. Finally it changes the letters, as the ſmooth conſonants into aſpirates, either in the apoſtrophe (above mentioned n. 3.) or upon other occaſions, as ἐχ for ἐκ, when an aſpirate followeth; ἐχ ἤνδανε, Hom. *it did not pleaſe.* Or the aſpirates into ſmooth conſonants, as we have obſerved Book I. Rule iii. Or even other letters, as ἰκ for ἰξ, when a vowel followeth;

Ἐκ Πύλε, ἰξ, Ἀπίης γαίης——Il. α.

From Pylos (of Peloponneſus) *a very remote place.*

Let this ſuffice to remark by the way; becauſe the practice thereof will appear in the ſequel of this book, where having comprized all that particularly regards the Greek conſtruction, in fourteen rules very eaſy to retain, I have endeavoured to illuſtrate them with a great variety of examples, equally entertaining for their ſignification, and proper for the ſyntax, to the end that they may prove both agreeable and uſeful to thoſe who will be at the trouble of reading them.

III. *Of Pointing.*

We muſt alſo obſerve that pointing, or the manner of making ſtops and pauſes in diſcourſe, belongs properly to ſyntax, as it ſerves to fix the ſenſe, and to determine the members and periods.

This

This ſubject is diſcuſſed more at large in the treatiſe of letters, Chap. xv. in the *New method of learning the Latin tongue*. Wherefore to cut ſhort here, I ſhall only obſerve, that the pauſes and diſtinctions in diſcourſe are natural: but the marks by which they are ſignified, are arbitrary and artificial.

Theſe natural pauſes are of three ſorts. One, which is only a gentle breathing to ſuſtain the diſcourſe, and is called κόμμα, viz. *fragment*, becauſe it interrupts our ſpeech.

The ſecond is ſtill ſomewhat greater, and contains ſome ſenſe in it; wherefore it is called κῶλον, *a member*.

The third is that, which completes the ſenſe, or finiſhes the ſentence, and is called *period*, or *perfect diſtinction*, τελεία στιγμὴ.

The Latins uſe at preſent for their firſt pauſe, the comma or virgula (,); for their ſecond, the two points (:); and a ſingle point to terminate the period.

But the ancients, whether Greek or Latin, made uſe of the point alone for all theſe differences, only placing it differently, to make the change of pauſes. To mark the end of a period, and a perfect diſtinction, they placed the point near the top of the laſt word. To ſignify the middle pauſe, they placed it in the middle: but to expreſs the breathing, they placed it at the bottom, and almoſt under the laſt letter, wherefore it was called *ſubdiſtinctio*. And for this we have the authority of Diomedes, Donatus, and St. Iſidore; wherein Gaza, Vergara, and Voſſius, are miſtaken. See the *New method of learning the Latin tongue*. This manner of pointing may be ſtill ſeen in ſeveral excellent manuſcripts. But at preſent moſt of the Greek printed books diſtinguiſh the middle pauſe by the point on the top of the laſt word; and the full pauſe by the point at the bottom: but this is contrary to the practice of the ancients, which Valeſius has endeavoured to revive in his Euſebius. But when the ſenſe is imperfect, he makes uſe of the comma, like the reſt.

The Greeks uſe a different mark of interrogation from the Latins. For whereas in Latin they put a point and a comma over it (؟), in Greek they put the point and the comma under it (;), which in Latin ſerves for a middle punctuation between a comma only, and the two points.

The point of admiration is the ſame in both languages, being a ſmall perpendicular line with a point underneath it, thus (!).

The GREEK SYNTAX, *ſo far as it differs from the* LATIN.

CHAP. I.

How far the Greek Concord differs from the Latin.

RULE I.

To diſtinguiſh Attraction from Government.

The firſt Rule of the Greek Syntax, is to diſtinguiſh Attraction from Government.

EXAMPLES.

THE firſt rule we are to obſerve, for better underſtanding the Greek conſtruction, is to diſtinguiſh ATTRACTION from GOVERNMENT: for, as we have obſerved in the Latin Method, it is peculiar to the Greek language, to make a caſe, that has its own concord, or government, draw ſometimes to itſelf another noun, which is not at all governed by the verb, to which it ſhould naturally refer: thus, for inſtance, they ſay, σύνοιδα ἐμαυτῷ σοφὸς ὤν, Plato; *I am very ſenſible that I am wiſe:* where σοφὸς ὤν refers to the nominative of σύνοιδα, viz. ἐγὼ, which is underſtood. Σαυτῷ συνήδεις ἀδικοῦντι, Demoſth. *you know you are acting wrong:* where ἀδικοῦντι refers to σαυτῷ which precedes.

Σκοπούμενος εὕρισκον ἐδαμῶς ἂν ἄλλως τοῦτο διαπραξάμενος, Iſocr. *after having fully conſidered the matter, I found I could not compaſs it in any other manner*; where διαπραξάμενος is drawn to the nominative by σκοπούμενος, inſtead of ſaying μὲ διαπραξάμενον, or διαπράξασθαι.

Κατηγόμην δὲ παρὰ κωμῳδιῶν τινι ποιητῇ, Λυσίμαχος ἐκαλεῖτο, Βοιώτιος μὲν ὡς ἐφαίνετο τὸ γένος ἀνέκαθεν ἀπὸ

μίσης

μέσης δὲ ἀξιοῦντι, λέγεσθαι τῆς Ἀττικῆς, Lucian; *I lodged with a certain play-wright, named Lyſimachus, who was evidently a Bœotian by nation, but ſtill would make us believe he came from the very heart of Attica:* where we find ἀξιοῦντι in the ablative, drawn by ποιητῇ, which goes before, notwithſtanding there is a conſtruction of the nominative between them, Λυσίμαχος ἐκαλεῖτο, &c.

ANNOTATION.

Sometimes a caſe is attracted by a verb, to which it does not relate in the natural ſenſe: and this we have proved in the Latin Method to have been frequently copied by the Latins. Θαυμάζω σε ὅτι ὁ αὐτὸς ὢν σαυτῷ ἀεὶ διατελεῖς, for Θαυμάζω ὅτι σὺ ὁ αὐτὸς ὢν, &c. *I am ſurprized that thou continueſt always ſo like thyſelf.* Γῆν ὁπόση ἐστὶν εἰδέναι, *Xenoph.* Terram quanta eſt nôſſe, *inſtead of* nôſſe quanta ſit terra, *to know of what extent the land is.* Μέμνημαι σε, ὅπως ἀπεκρίνω, memini tui quomodo reſponderis, *for* memini quomodo tu reſponderis. *I remember how you anſwered me:* and ſuch like.

This attraction oftentimes extends to different members of a period. Τινὰ δὲ τῶν φυτῶν καὶ τὴν ἐκφύσεως κακίαν ἐπιμελείαις γεωργῶν θεραπευόμενα ἔγνωμεν· οἷον τὰς ὀξείας ῥοὰς καὶ τῶν ἀμυγδάλων τὰς πικροτέρας, ὅταν διατρηθεῖσαι τὸ πρὸς τῇ ῥίζῃ σέλεχος, σφῆνα πεύκης λιπαρὸν τῆς ἐντεριώνης μέσον διελαθέντα δέξωνται, εἰς εὐχρηστίαν μεταβάλλουσι τότε τῷ χυμῷ τὴν δυσχέρειαν, Baſil. where we find τὰς ὀξείας ῥοὰς, &c. in the accuſative, attracted by τὴν κακίαν, and governed by ἔγνωμεν, which goes before, though naturally it ſhould be in the nominative, agreeing with διατρηθεῖσαι, and governed by δέξωνται, and μεταβάλλουσι, which come after. *We have ſeen ſome plants, which by the care and induſtry of the gardener have been cured of their natural imperfection: ſuch as pomegranates, too ſour, or almond trees, too bitter, which being cut through near the root, and grafted afterwards with the eyon of a pitch tree, loſe the malignity of their juice, and are rendered very ſerviceable.*

This attraction of the ſame caſe happens ſometimes to quite different things, or perſons: Ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρὸς, εἰπέρ τινος σθένοντος, ἐν πλούτῳ Φρυγῶν, Sopocl. inſtead of εἰπερ τις ἴσθι: ego verò libero patre nata fui: qui, ſi quiſquam alius Phrygum, potens opibus fuit. *Fit hoc,* ſays Cruſius, *quia caſus caſum trahit,* viz. the genitive ἐλευθέρου πατρὸς, attracts the other genitive εἰπέρ τινος σθένοντος.

Δεῖ γὰρ ἀκολούθους εἶναι τῶν σκοπῶν καὶ τὰς πράξεις, ὡς ἐδεινὸς τῶν κατὰ λόγον διὰ τῶν ἀνοικείων κατορθωμένων, *Baſil. in Aſcet.* where we ſee κατορθωμένων, which is found in all copies, in the plural, attracted by τῶν ἀνοικείων; whereas one would think, it ought to be κατορθωμένῃ, referring to ἐδεινὸς. *It is fit that our actions ſhould be proportioned to our deſigns, ſince no reaſonable end can be rightly obtained by unproportionable means.*

RULE

Rule II.

Of the Relative.

Thus the relative agrees with the antecedent in caſe: τοῖς χρῶμαι οἷς ἔχω, *inſtead of* ἃ ἔχω.

Examples.

It is by virtue of this attraction that the Greek relative agrees frequently in caſe with its antecedent (which ſeldom happens in Latin) as in the example given in the Rule, iis utor quibus habeo, *inſtead of* quæ habeo, *I make uſe of what I have.*

In like manner, τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν Ἁγίου Πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ, 1 Cor. vi. for ὃ ἔχετε, *your body is the temple of the Holy Ghoſt, which is in you, which ye have of God.* Ἐπίστευσε τῷ λόγῳ ᾧ εἶπεν Ἰησοῦς, John iv. for ὃν εἶπεν, *he believed the word that Jeſus had ſpoken unto him.* Ἐν τῇ δικαιοσύνῃ αὐτοῦ ἣ ἐποίησε ζήσεται, Ezek. xviii. *in his righteouſneſs that he hath done he ſhall live.* Ἀποθάνῃ ἐν τῷ παραπτώματι ᾧ ἐποίησεν, Ibid. *he ſhall die in the ſin that he hath committed.* Καὶ ἀπέστρεψεν ἐκ πασῶν ἀσεβειῶν αὐτοῦ ὧν ἐποίησε, Ibid. *and has turned from all his ſins that he hath committed.*

Sometimes the relative goes before its antecedent: Ἀπολαύω ὧν ἔχω ἀγαθῶν, for ἀγαθῶν ἃ ἔχω, *I enjoy what goods I have.* Thus in Terence, reſtitue in quem me accepiſti locum, in Andr. *leave me where you found me.*

Annotation.

Sometimes the antecedent is underſtood, and yet it ſhall attract the relative to that caſe, in which it ought to be itſelf; as χρῶμαι οἷς ἔχω, *utor quibus habeo,* ſubaud. *rebus,* inſtead of ſaying, *utor rebus, quas habeo.* Μιμνημένος ὧν ἔπραξεν, memor quorum fecit, *for* eorum quæ fecit, *mindful of what he had done.* Ὀλίγοι ξυμμαχίας διόμενοι, οἷς ἐπικαλοῦνται ἀσφάλειαν καὶ κόσμον ἐχ ἧσσον διδόντες, ἢ ληψόμενοι παραγίνονται, Thucyd. as much as to ſay, διδόντες ἐκείνοις ἃς ἐπικαλοῦνται ἐχ ἧσσον ἢ ληψόμενοι, &c. *we find but very few, who applying to others for aſſiſtance, endeavour afterwards to make a ſuitable return.*

Sometimes the antecedent is attracted to the government of the relative, but then the ſentence ſeems to be double; as οὐκ ἔστιν ἥντινα πώποτ' ἐκ ἦρξεν ἀρχὴν, Æſchines, as much as to ſay, οὐκ ἔστιν ἥτις ἀρχὴ, ἥντινα ἀρχὴν ἐκ ἦρξεν, *there is no public employment but what he has gone through.* It is in this manner Terence ſaith, *ſi id te mordet ſumptum filii quem faciunt,* in Adelphi, which is as if he

had ſaid *ſi id negotium te mordet, nempe ſumptus, quem ſumptum faciunt filii tui*; according to the principle explained by us in the *New method of learning the Latin tongue*, Rule II. which is to conſider always the relative as between two caſes of the ſame noun ſubſtantive.

RULE II.
Of the Infinitive.

1. *Thus the infinitive, which requires before it a nominative.*
2. *Or an accuſative;*
3. *By virtue of this attraction may be joined to every other caſe, that bears relation to a noun governed by a preceding word:*
4. *But the infinitive oftentimes acteth the part of a noun, in Greek, as well as in French.*

EXAMPLES.

1. The infinitive in Latin generally agrees with the accuſative only. But in Greek it is allowed to have before it either a nominative, or an accuſative. A nominative; as διὰ τὸ ἄσμενοι ἐξελθεῖν, *for having gone out voluntarily.* Οὐ γὰρ ἐπὶ τῷ δεῦλοι, ἀλλ' ἐπὶ τῷ ὅμοιοι τοῖς λειπομένοις εἶναι, ἐκπέμπονται, Thucyd. ſpeaking of the colonies, *for they are not ſent to be made ſlaves, but to be upon a level with thoſe that ſtay behind.* Ἀλλ' ἔγω γέ σε ἤδη ἔμβαλον ἐς τὸν μύλωνα, πείσω εἶναι δεσπότης, Lucian; *but I ſhall ſoon ſet you to work at the mill, and there I will make you know, I am your maſter.* Ἀλλὰ κἀκείνην σῶσαι δεήσει, χαρισάμενος τῷ Διονύσῳ, Lucian; *but ſhe muſt be preſerved to pleaſe Bacchus:* where the nymphs addreſs themſelves to Neptune to preſerve Ino, who was going to fling herſelf into the ſea. Now to underſtand this rightly, we muſt conſider the ſentence as abſolute, διὰ τὸ, *for this reaſon*, viz. ἄσμενοι ἐξελθεῖν, *for having gone out voluntarily.* Δεήσει, ſubaud. τοῦτο, *this muſt be done*, viz. σὺ σῶσαι ἐκείνην χαρισάμενος τῷ Διονύσῳ, *you muſt ſave her to gratify Bacchus.* Where we ſee the nominative before the infinitive, merely by concord, and without attraction.

Which the Latins have ſometimes attempted in imitation of the Greeks: as Catullus,

Phaſelus hic ait navium fuiſſe celerrimus.

2. In this ſimple conſtruction it is much more uſual to put an accuſative before the infinitive; as διὸ καὶ φιλοτιμώμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι, 2 Cor. v. 9. *wherefore we labour, that whether preſent, or abſent, we may be accepted of him.* Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι, Luke iv. 43. *I muſt preach the kingdom of God to other cities alſo; for therefore am I ſent.* Κλαίειν ἡμᾶς εἰκός ἐσ' ἣν μὴ δίκαια δρῶμεν, Ariſtoph. *it is but juſt we ſhould weep, if we have tranſgreſſed.* Οὐκ ἔστιν εὖ ἄρχειν μὴ ἀρχθέντα, *no body is fit to govern, but he that has obeyed.* Οὐκ ἔστιν εἰπεῖν· ζῶντα, τοῦτο ἃ πείσομαι, Menander; *there is no ſuch thing as ſaying, During my life, ſuch a diſaſter ſhall not befall me.* Βασιλικόν ἐστιν εὖ ποιοῦντα κακῶς ἀκούειν, Alexander apud Plut. *to do good, and to be ill-ſpoken of, is kingly.* Τὸ ἓν καὶ τὴν στιγμὴν ἀρχάς τισι δοκεῖ εἶναι, Ariſtot. *ſome ſuppoſe that an unit and point are principles.*

3. But, by virtue of attraction, the infinitive, eſpecially of ſubſtantive verbs, may be often joined to any other caſe, which refers to ſome noun governed by a preceding word; whether the nominative, as Περικλῆς ἔφησε μέχρι τοῦ βωμοῦ φίλος εἶναι, Plut. *Pericles ſaid, That his friendſhip went no farther than the altar:* where φίλος is attracted by the nominative of the verb ἔφησε, which is Περικλῆς. Τὰ λοιπὰ φήσας αὐτὸς κατορθώσεσθαι, Herod. *ſaying he would ſecure the performance of the reſt:* where αὐτὸς is attracted to the nominative by φήσας.

Whereto we may refer the following phraſes, when in Demoſthenes, and others, δίκαιος is put for δίκαιόν ἐστι, *it is juſt:* thus τοῦτο τὴν αἰτίαν ἅτος ἐστι δίκαιος ἔχειν; where δίκαιος is attracted by ἅτος, *as if it were,* hujus culpam hic eſt juſtus habere, *inſtead of,* æquum eſt in iſtum hujus rei culpam omnem conferre, *he juſtly deſerves to bear the whole blame of this affair.*

Or the genitive: ἠσθόμην αὐτῶν διὰ τὴν ποίησιν οἰομένων καὶ τἄλλα σοφωτάτων εἶναι, Plato, *I perceived they valued themſelves ſo much for their ſkill in poetry, as to fancy they were equally knowing in every thing elſe.* Περὶ τοῦ μέλλοντος ἔσεσθαι ὑγιοῦς, Ariſtot. *of what ſhall be healed.*

Or the dative: τάτῳ μὴ ἐξεῖναι πορθμεῖ γενέσθαι, Herodot. *he was not allowed to be a ferry-man.* Ἀληθέστατον τὸ τοῖς ὑςέροις αἴτιον τὲ ἀληθεσιν εἶναι, Ariſt. *nothing can be truer than that, from which we infer the truth of the concluſion.* Καὶ αὐτῷ συμβαίνειν, ςρέφοντι μὲν εἴσω τὴν σφενδόνην, ἀδήλῳ γενέσθαι, ἔξω δὲ δήλῳ, Plat. *and it happened, that turning the ſtone of his ring inwards, he became inviſible, and turning it outwards, he was viſible:* where we find, ςρέφοντι, ἀδήλῳ, and δήλῳ, in the dative, by reaſon of αὐτῷ that precedes. In like manner, προσῆκον ἡμῖν βελτίσοις ἁπάντων ἀνθρώπων εἶναι, Iſocr. *it behoves us to be the beſt of men.* Εἰ πάντων αὐτῷ διδῶσιν ἀνθρώπων κυρίῳ γενέσθαι, Plut. in Alexand. *if they would but grant him to be lord of all mankind.*

To this principle we muſt refer the following Latin phraſes;

Rettulit Ajax —— Eſſe Jovis pronepos, Ovid. for *ſe eſſe pronepotem. Licuit Themiſtocli eſſe otioſo*, Cic. with ſeveral others of the ſame ſort. Concerning which ſee the Latin Syntax, Rule V.

4. The infinitive is very often taken for a noun in Greek, as in French. And it may be generally ſaid, according to Appollon. Book I. Chap. viii. that all infinitives are nouns. Hence it is joined to the article in all caſes, and oftentimes has even the force of the article, when it happens not to be expreſſed.

In the nominative: τὸ λαλεῖν, *talking.* Οὐ τὸ μαθεῖν ἔγκλημα, ἀλλὰ τὸ ἀγνοεῖν, κατηγορία, *it is not a fault to learn, but it is a crime to be ignorant.* Τὸ τοῖς πολλοῖς ἀρέσκειν, τοῖς σοφοῖς ἀπαρέσκειν ἐςί, Plut. *to pleaſe the vulgar, is diſpleaſing the wiſe.* Τοῖς βασιλεῦσιν ἧττον ἔξεσιν ἀδικεῖν, ἢ τοῖς ἰδιώταις, Iſocr. *injuſtice is leſs excuſable in princes, than in private people.* Ἄνευ ἀρετῆς ῥᾴδιον φέρειν ἐμμελῶς τὰ εὐτυχήματα, Ariſtot. *it is a difficult matter to behave well in proſperity without the aſſiſtance of virtue.* Πηγὴ καὶ ῥίζα καλοκἀγαθίας, τὸ νομίμως τυχεῖν παιδείας, Plut. *to have a good education, is the ſource and foundation of all virtue.* Φιλεῖν ἀκαίρως ἰσόν ἐςι τῷ μισεῖν, amare non in tempore, eſt odiſſe par, *unſeaſonable love is equivalent to hatred.*

In

In the genitive: ἐκ τῦ ὁρᾶν γίγνεται τὸ ἐρᾶν, *the eye is the ſource of love.* Τὸ λίαν φιλεῖν, τῦ μὴ φιλεῖν αἴτιον, Plut. *exceſs of love deſtroyeth love.* Καὶ εἰςῆλθε τῦ μεῖναι σὺν αὐτοῖς, Luke xxiv. 29. *and he went in to tarry with them:* where we muſt underſtand ἕνεκα, juſt as Lucian ſays, οὐδὲν ἄπιστον πρακτέον τῦ νικᾶν ἕνεκα, *we are not allowed to commit treachery for the ſake of a victory.*

In the dative: τῷ δὲ χαίρειν εὐθὺς ἕπεται τὸ θαυμάζειν, Plut. *admiration follows joy.*

In the accuſative: κατὰ τὸ δύνασθαι καὶ εἰδέναι, *according to their knowledge and ability.*

Οἱ θάνον, ἐ τὸ ζῆν θέμενοι καλὸν, ἐδὲ τὸ θνήσκειν,
Ἀλλὰ τὸ ταῦτα καλῶς ἀμφότερ' ἐκτελέσαι. Plut.

Nec pulchrum duxere mori, nec vivere pulchrum,
Sed pulchrum pulchrè ſi quis utrumque facit:

The deceaſed did not think that honour conſiſted meerly in either living or dying, but in living and dying honourably,

In the ablative: τὸ πλουτεῖν ἐςιν ἐν τῷ χρῆσθαι μᾶλλον, ἢ ἐν τῷ κεκτῆσθαι, Ariſtot. *riches conſiſt rather in the uſe than in the poſſeſſion.* Ἐν τῷ σπείρειν αὐτὸν, Matth. xiii. *and whilſt he ſowed.* Ἐγένετο ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ ἀκούειν τὸν λόγον τῦ Θεῦ, Luke v. factum eſt turbam imminere illi, ad audiendum verbum Dei; *that is,* dum immineret; *and it came to paſs that as the people preſſed upon him, to hear the word of God.*

ANNOTATION.

The manner of ſupplying the Gerund in Greek.

From hence it comes that the infinitive in Greek ſupplieth eaſily the uſe of the Latin gerunds and ſupines; becauſe theſe are nothing more than real nouns, as well as the infinitive, according to what we have obſerved in the Latin method. When the article happens to be made uſe of, then its genitive is put for the gerund in *di*; as τῦ ποιῆσαι, faciendi; *or rather* factionis gratiâ, *of doing:* the dative or ablative τῷ is put for the gerund in *do:* and the neuter τὸ for the gerund in *dum.* Though it is often expreſſed without the article: ἄριςος ἀκοντίζειν, jaculandi peritus, *an excellent archer.* Δῶκε φέρειν, ferendum dedit, *he gave it to carry.*

Infinitive governed by a Prepoſition.

Oftentimes there is an ellipſis of the prepoſition, as in the preceding example, δῶκε φέρειν, *viz.* πρὸς φέρειν, ad ferendum. *Thus in Virgil, Æneid.* 5.

——Argenti magnum dat ferre talentum.

that is, ad ferendum, *to carry.*

In like manner δειναὶ αἱ γυναῖκες εὑρίσκειν τέχνας, *Eurip.* women are quick in finding devices. Οὐ λέγειν δεινὸς, ἀλλὰ σιγᾶν ἀδύνατος, *Epicharm.* that knows neither how to ſpeak, nor how to hold his tongue. Καλὸς ἰδεῖν, pretty to behold, *ſubaudi* πρὸς. Θαῦμα ἰδέσθαι, wonderful to ſee. Οὐκ ἡδέα ἀκέειν, *Iſocr.* things unpleaſant to hear. *Which the Latins frequently render by the ſupine in* u. Mirabile viſu, jucundum auditu, *&c.* Ἃ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν, *Iſocr.* quæ turpia factu ſunt, ea ne dictu quidem honeſta exiſtimes.

The prepoſition is likewiſe underſtood, when the infinitive is put with verbs of motion: ὁ υἱὸς τῦ ἀνθρώπυ οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, *Matth.* the Son of man is not come to be ſerved, but to ſerve. Ἦλθεν ὁ υἱὸς τῦ ἀνθρώπυ ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός. *Luke xix.* for the Son of man is come to ſeek and to ſave that which was loſt.

And from thence Horace has borrowed

Audax omnia perpeti
Gens humana ruit. *Od. iii. Lib.* 1.
—— Quidlibet impotens——ſperare. *Od. xxxviii.*

and a great many more of this ſort of phraſes; for he affected in a particular manner to imitate the Greek turn of expreſſion.

This ellipſis of the prepoſition is found likewiſe in the paſſive infinitive: Ὀργαλίος γὰρ Ὀλύμπιος ἀντιφέρεσθαι, Hom. *difficilis eſt Deus ad repugnandum,* or *ad repugnari,* it is a difficult thing to withſtand God.

Now as an infinitive may be governed by a prepoſition, ſo it may alſo by ὥστε, *which has often the force of one; as in Plut.* ὥστε ἄξιον εἶναι διδιέναι, μὴ τῶν θηρίων ἐπιλιπόντων τῷ ἀνθρώπῳ, θηριώδης ὁ βίος αὐτῦ γίνηται, inſomuch that there is reaſon to apprehend, that if the race of brutes ſhould happen to be extinct, man himſelf would be no better than a brute.

Difficulties relating to the Government of the Infinitive.

Grammarians take notice of ſeveral irregularities, pretending that there is frequently a tranſition from one caſe to another; as διόμεθα ὑμῶν, μετ' εὐνοίας ἀκροάσασθαι τῶν λεγομένων, ἐνθυμηθέντας ὅτι, *&c. Iſocr.* we entreat you to lend a favourable ear to what we ſay to you, conſidering that, *&c. where* ἐνθυμηθέντας, *they pretend, is inſtead of* ἐνθυμηθέντων: *but on the contrary it is an ellipſis of the accuſat.* ὑμᾶς, *underſtood before, as if it had been,* διόμεθα ὑμῶν μετ' εὐνοίας ὑμᾶς ἀκροάσασθαι, à vobis requirimus, ut vos cum benevolentia audiatis: *and then* ἐνθυμηθέντας, *which followeth, is by* ὑμᾶς *attracted to the accuſative, which agrees with the general rule.*

And

And when Xenophon, ſpeaking of Socrates, ſaith, ὥςτι πάνυ μικρὰ κεκτημένος πανυράδιως ἔχειν ἀρκοῦντα: *this alſo is an ellipſis,* κεκτημένος *ſuppoſing* ὅταν εἴη, *and* ἀρκοῦντα *ſuppoſing* ἑαυτὸν, *before the infinitive* ἔχειν: *ut cum valdè pauca eſſet poſſidens, eum tamen facilè iis eſſe contentum*; having but very little, he was nevertheleſs very well ſatisfied.

But as the Greek infinitive may have before it either a nominative, or an accuſative, it may happen, that in one member of a period there ſhall be one of theſe caſes, and in the other another; which ſeems to have eſcaped the generality of grammarians; as τὸ μὲν μυριάκις μυρίους κεκηρύχθαι παραλείπω, καὶ τὸ πολλάκις αὐτὸς ἐστεφανῶσθαι πρότερον, *Dem.* I omit here an infinite multitude of perſons who have been ſo often declared victorious, as I wave mentioning alſo how often I have been crowned myſelf: *where we ſee* μυρίους *in the accuſative, which refers to* κεκηρύχθαι; *and* αὐτὸς *in the nominative agreeing with* ἐστεφανῶσθαι. Τῶν μὲν λόγων ἔφη κύριος αὐτὸς εἶναι, τῶν δὲ πράξεων τὴν τύχην, *Plut.* he ſaid, that he could command his words, but that fortune was the miſtreſs of events.

And this corroborates the remark of Sanctius, which is, that the conjunctions do not properly join the caſes, or governments, as the ſenſe and the things themſelves; now the ſenſe ſubſiſts in this connexion, ſince the Greek infinitive may as well have one caſe before it as another. Of this we have inſtances alſo among the Latins, as in Cicero, mihi enim videbatur quiſquam eſſe beatus poſſe, cum in malis eſſet: in malis autem ſapientem eſſe poſſe, ſi eſſent ulla corporis aut fortunæ mala. *Tuſcul.* 5.

Sometimes the infinitive is underſtood in the ſecond member; as λέγειις ἃ δεῖ προσεῖναι τῷ δημοτικῷ ὥσπερ ἀνδριάντα ἐκδεδωκὼς κατὰ συγγραφὴν, ἢ λόγῳ τὸς δημοτικὸς, ἀλλ' ὑ τοῖς πράγμασι γινωσκομένους, Demoſt. pro corona: *for* γινωσκομένους *being in the accuſative ſuppoſeth* εἶναι, *whereas the nominative* ἐκδεδωκὼς, *which goes before, refers to the verb* λέγειις, *which creates the whole difficulty:* you enumerate the qualities wherewith a popular perſon ought to be endowed, like unto one that is deſcribing a ſtatue which he has agreed for with the artiſt; juſt as if a man's words, and not his actions, were an indication of his popularity.

Rule IV.

Of Participles.

The Greek participles are elegantly joined to verbs, to expreſs the different moods.

Examples.

The participles form a conſiderable elegance in the Greek language, by expreſſing moſt of what we ſhould ſignify by the other moods: which is ſometimes a kind of attraction; as ἀγαπῶν με διατέλει, for μὲ ἀγαπᾷν, *continue to love me.* Ὅσην εὔνοιαν ἔχων διατελῶ τῇ πόλει,

πόλει, Dem. *how conſtant and unalterable the affection is, which I have for the city.* Ἄφθαρτος ὢν διατελεῖ, Philo, *he remains uncorrupted to the laſt.* Οὐ παύσομαι φιλῶν, for φιλεῖν, *I ſhall never ceaſe to love.* Μέμνημαι ἰδὼν, for ἰδεῖν, memini videre, *I remember to have ſeen.* Θεὸν δ' οὐ λήξω προστάτην ἔχων, Soph. *I ſhall not ceaſe to have God for my protector.* Ἔχεις ταράξας, Soph. for ἐτάραξας, *you have diſturbed.* Ἃ μάλιστα εἶχε θαυμάσας, Greg. *the things which he moſt admired.* Οὐ συνίεσαν μάτην πονοῦντες, non intellexerunt ſe fruſtrà laborantes, *they did not perceive that they had laboured in vain.*

Φθάνει γὰρ ἀναλισκόμενον πᾶν, Ariſtot. *for every thing is previouſly conſumed.* Προέφθασαν ἐξελθόντες τῆς πόλεως, Theoph. *they went out of the town before.* Συντίθενται φθάσαι τὶ δράσαντες ἢ παθεῖν, Herod. *they conſpired to do ſomewhat to prevent his deſign of putting them to death.*

Σιμωνίδης ἔλεγε μηδέποτε αὐτῷ μεταμεληθῆναι σιγήσαντι, φθεγξαμένῳ δὲ πολλάκις, Plut. *Simonides ſaid, he had never been ſorry for being ſilent, but very often for having ſpoken.*

ANNOTATION.

Theſe expreſſions are more uſual with the ſubſtantive verb: ὅτι εἶη Νικόδημον ἀπεκτονὼς, *becauſe he had killed Nicodemus.* Χάρις χάριν ἐστὶν ἡ τίκτουσα ἀεὶ, Sophocl. *one favour always begets another.* Οὐ σιωπήσας ἴσῃ; Sophocl. *won't you hold your tongue?*

Likewiſe with τυγχάνω, ὑπάρχω, γίνομαι, *to be, to become*; ἥκω, *to come*; λανθάνω, *to be hid*; and others. Οὐκ ἐχθρὸς ὑπῆρχεν ὤν, Demoſth. *he was not an enemy.* Ὃ τυγχάνω ἐρωτῶν σε, Plat. *what I aſk of you.* Γενηθήτω τὰ ὦτά σου προσέχοντα, Pſalm cxxix. fiant aures tuæ intendentes, *let thy ears be attentive.* Τυχήσει γὰρ ἐχομένη νηυς, Hom. *for the ſhip was arrived.* Ἦκω φέρων, Iſæus, *I bring.* Ἔλαθεν ὑπεκφυγὼν, *he made his eſcape privately*; with ſeveral of the like ſort. This has been ſometimes imitated by the Latins: *eſt, ut ſcis, his ipſis libris Socrates loquens,* Cic.

Id ego tibi renuncio, ut ſis ſciens, Ter.
Omnia ſunt hominum tenui pendentia filo, Ovid.

Sometimes theſe participles form a pleonaſm, and ſeem redundant in diſcourſe: παίζεις ἔχων, Lucian, *you play, you jeſt.* Ληρεῖς ἔχων, Ariſtophan. *you trifle.* Ἐς τοῦτο φέρων περιέστησε τὰ πράγματα, Æſych. *he brought his affairs to this pitch.* Ὑπέβαλεν ἑαυτὸν φέρων Θηβαίοις, *he made his ſubmiſſion to the Thebans,* Id. Ἐχθρὸς γε ὑπῆρχεν ὤν, Demoſth. *he was an utter enemy.* Τὸ γὰρ εἶναι ἕνα ὄντα κύριον, Id. *there was only one ſovereign.* Οἴχεται ἀπιὼν, Plat. *he is gone away, he is departed.*

RULE

Rule V.

A Neuter Plural joined to the Verb in the Singular.

A neuter plural frequently requires the verb in the ſingular, as ζῶα τρέχει.

Examples.

A neuter plural is oftentimes joined to a verb in the ſingular, eſpecially among the Attics; as ζῶα τρέχει, animalia currit, *for* currunt, *the animals run.* Παραλληλά ἐϛι φανερώτερα, *things appear plainer when compared together.*

Πειρῶ τὸν πλεῖϛον χρήματα καὶ κλήματα κατασκευάζειν· ἔϛι δὲ τὰ χρήματα μὲν τοῖς ἀπολαύειν ἐπιϛαμένοις· κλήματα δὲ τοῖς χρῆσθαι δυναμένοις, *Iſocr.* Da operam ut tuæ divitiæ & uſui & fructui tibi ſint: ſunt autem iis, qui frui ſciunt, uſui; his verò qui uti ſciunt, fructui. *Endeavour to render thy riches both uſeful and profitable: to thoſe that know how to enjoy them, they are uſeful; and profitable to thoſe that know how to make a proper uſe of them.*

Δι' ὁμίχλης τὰ σώματα, καὶ δι' ὀργῆς τὰ πράγματα μείζονα φαίνεται, Plut. *as bodies appear bigger than they really are, in a miſt; ſo do things ſeem different from what they really are, in a paſſion.*

Ὡς γὰρ τὰ λεπτὰ γράμματα τὴν ὄψιν, ϝτω τὰ μικρὰ πράγματα μᾶλλον ἐντείνοντα νύττει, καὶ ταράττει τὴν ὀργήν, Id. *as a ſmall letter prejudices the ſight, ſo trifling affairs diſturb the mind, and cauſe anger and impatience.*

Annotation.

Sometimes the verb is put in the ſingular, though along with other genders; as when we ſay, ἔϛιν οἵτινες τρέχουϲιν, *there are ſome that run.* Οὐκ ἔϛιν οἵτινες ἀπέχονται συμποϲίων ἢ Κρῆτες, Plato, *there are none that abſtain from feaſts, but the Cretans.* Likewiſe μελιγάρυες ὕμνοι ὑϛέρων ἀρχαὶ λόγων τέλλεται, Pind. for τέλλονται, *the ſoft harmony of the hymns ſerves as a prelude to the verſes that follow*; which by Appollon. is imputed to the Bœotic dialect. Nevertheleſs we meet with it likewiſe in Plato, as we have obſerved above, as alſo in Ariſtotle, οὐκ ἐνεϕύετο τοῖς μὲν αἱ τρίχες, τοῖς δὲ τὰ πτέρα, 4. Probl. 32. *ſome had no hair, and others no feathers.* And in St. Gregory of Nazianzen, Orat. 28. κατεσκεύαϛαι αὐτῷ πτέρυγες, ὥϛπερ ἀετῷ, *wings were prepared for him, like the wings of an eagle.*

Reaſon of this Conſtruction.

Theſe expreſſions are real ſyllepſes: for as when we ſay turba ruunt, *the verb is put in the plural, becauſe we apprehend a multitude by the word* turba: *ſo when we ſay* animalia currit, *the verb is put in*

in the ſingular, by reaſon that we conceive an univerſality by the word animalia, *as if it were* omne animal currit; *or indefinitely* animal currit.

This reaſon appeareth much more plauſible than that which Appollonius gives in his third Book, Chap. xi. where he pretends that this kind of expreſſion is only received in the neuters (contrary to what we have juſt now proved) and that this is becauſe the neuters, having three ſimilar caſes, a nominative may be taken for an accuſative, and conſequently that there is no error, though this ſhould alter the ſenſe; as παιδία γράφει, *which may ſignify,* he paints *or* draws the children, *or* the children paint *or* draw. *But this reaſon is certainly illuſory, for if the ear ſeems to be pleaſed on this occaſion, the mind is only the more impoſed upon, unleſs we have recourſe to a ſyllepſis.*

But theſe ſylleptical phraſes are authorized in all languages: ſeſtertium decies numeratum eſſe, *Cic. for* numerata; *for with* decies *we muſt underſtand* centena millia. *See the Latin Method,* amor amara dat tibi ſatis quod ægrè ſit, *Plaut. And in French,* il eſt dix heures, *whereas at the* Palais *they ſtill ſay,* ils ſont dix heures, *&c.*

Hitherto we have treated of the Greek language, as it differs from the Latin in regard to concord; we now proceed to government.

CHAP. II.

How far the Greek Government differs from the Latin, And firſt of Prepoſitions, and Queſtions of Place.

RULE VI.

Government of Prepoſitions.

Ἐξ, ἀντὶ, πρὸ, ἀπὸ, *have only a genitive caſe;*
Εἰς, ἀνὰ, *an accuſative;* ἐν, σὺν, *an ablative:*
But ὑπὲρ, κατὰ, διὰ, μετὰ, *have two caſes;*
And ἐπὶ, πρὸς, ὑπὸ, ἀμφὶ, περὶ, παρὰ, *have three.*

EXAMPLES.

THE intire difference almoſt between the government of the Greek and Latin languages depends upon the prepoſitions: wherefore we ſhall begin here with explaining them.

There are eighteen prepoſitions, whereof four govern only the genitive, two the accuſative, and two the ablative.

But there are four others that have the firſt two of thoſe caſes, viz. the genitive and the accuſative; and ſix that have all three, viz. the genitive, the accuſative, and the ablative. They may be all ſeen in the rule.

But

But I ſhall give here a liſt of them according to their alphabetical order, to the end they may be the eaſier found: and at the ſame time I ſhall point out their natural force, their properties, and the particular elegancies they produce in diſcourſe, in a more copious manner than is cuſtomary among grammarians, becauſe the advantage to be reaped from thence is very conſiderable.

'ΑΜΦΙ', a prepoſition, which governs three caſes, and has a great affinity with περὶ; whereof hereafter. It commonly denotes the circumference, or circuit, wherefore it is uſed to ſignify proximity, agreement, or the relation of time and things; including frequently a relation to the thing ſignified in the caſe it governs, as will appear by the enſuing examples.

WITH THE GENITIVE; 'Αμφὶ τῆς πόλεως, Herod. *near the city.* 'Αμφὶ πόνου ὁ πόνος, *one trouble begets another.*

Τῆς δ' ἀμφὶ, Apollo, *for her ſake.* Φοίβου τ' ἀμφὶ, Id. *for the love of Phœbus.*

Ἔςι δ' ἀνδρὶ φάμεν ἀμφὶ Δαιμόνων καλὰ, Pindar, *it is the duty of man to ſpeak always well of the Gods.*

'Αμφὶ ἀςέρων ἡ γραφὴ, Lucian, *a treatiſe concerning the ſtars.*

WITH THE ACCUSATIVE, which is more uſual: 'Αμφὶ κάμινον ἔχω τὰ πολλὰ, Lucian, *I am generally employed about my forge.* Οἱ ἀμφὶ γῆν ἔχοντες, *labourers*, or *plowmen.*

'Αμφ' ἄλα ἶλσαι 'Αχαιὺς, Hom. *to drive the Greeks towards the ſea.*

'Αμφὶ τὰ ἑβδομήκοντα ἔτη, Lucian, *about ſeventy years.*

Νόμοι ἀμφὶ τι καθιςῶντες, Dionyſ. Halicar. *the laws enacted concerning any thing.*

Οἱ ἀμφὶ Πρίαμον, Hom. to ſignify, according to Euſtath. *ipſe Priamus.*

Οἱ ἀμφὶ τὸν Κῦρον, *Cyrus and his attendants*, or *retinue.*

Τοῖς ἀμφ' αὐτὸν δορυφόροις, Euſeb. *to the guards that were about him.* See περὶ hereafter.

WITH THE ABLATIVE: 'Αμφὶ μὲν μάχῃ τοσαῦτα εἰρήσθω, Herodot. atque hæc quidem de bello tot & tanta dicta ſint, *enough has been ſaid of war.*

'Αμφὶ δὲ τῷ θανάτῳ αὐτῆς, Id. *for what relates to her death.* 'Αμφὶ γυναικὶ, Hom. *for a woman.*

'Αλλὰ καὶ ἀμφ' 'Οδυσῆος, *for the love*, or *for the ſake of Ulyſſes.*

'Αμφὶ ςήθεσι, circa pectus, *about*, or *near the ſtomach.* Hom. Theocr.

'Αμφ' ὤμοισιν ἐδύσατο τεύχεα καλὰ, Hom. *he put on his fine armour.*

'ΑΝΑ', a prepoſition, which is generally joined to an ACCUSATIVE, and properly anſwers to *per*, *in*, or *inter*, of the Latins. Wherefore it generally denotes ſome repetition, or continuance: it is likewiſe employed in duration, in paſſing through, and in ſimilitudes, whether to mark reſemblance, equality, or oppoſition; as likewiſe in things done at different times.

'Ανὰ τὰ ὄρη, per montes, *through the mountains.*

'Ανὰ τὸν ποταμὸν πλεῖν, Herodot. *to ſail againſt the current.*

'Ανὰ χρόνον, *with the time.*

'Ανὰ πᾶν ἔτος, *every year.*

'Ανὰ χεῖρα, *in hand.*

'Ανὰ κράτος, Plut. *by force, with all his might.*

'Ανὰ τὴν 'Ελλάδα, *through Greece.*

'Ανὰ τὸν βίον, *during life.*

'Ανὰ τυχόντα, *as it happens.*

'Ανὰ στόμα ἔχειν, *to have in one's mouth, to talk often of any thing.*

'Ανὰ στόμα εἶναί τινι, *to be often in one's mouth.*

'Ανὰ μέρος, Hom. *by pieces, one by one.*

'Ανὰ πρώτους, *among the firſt.*

'Ανὰ τὸν αὐτὸν λόγον, Clem. Alexandrin. eâdem ratione, *in the like manner.*

Κινναμώμου καὶ νάρδου, ἀνὰ ὐγκίαν μίαν, *cinnamon and ſpike, of each an ounce:* in which ſenſe it is frequently uſed by phyſicians.

Ὥςτε καὶ 'Ρωμαίοις ἀνὰ πέντε καὶ εἴκοσι δραχμὰς τελευτῶν καταλιπεῖν, Xiph. ſpeaking of Auguſtus, *ſo that he left to the Romans five and twenty drachms a head.*

Likewiſe ἀνὰ πέντε, *five by five.*

'Ανὰ δηνάριον ἔλαβον, Matth. xx. *they received every man a peny.*

'Ανὰ μετρητὰς δύο, *about two meaſures*, or *two meaſures each.*

'Ανὰ μέσον, *in the middle, middling, moderately.*

'Ανὰ among the poets ſometimes aſſumes an ABLATIVE; as ἀνὰ βωμοῖς, *upon the altars*, Χρυσέῳ ἀνὰ σκήπτρῳ, *with a golden ſceptre.*

We find it, in the book of Revelations, joined to a nominative, but it is by an ellipſis of its own caſe: ἀνὰ εἷς ἕκαςος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου, that is to ſay, εἷς ἕκαςος

τῶν

τῶν πυλώνων, ἀνὰ ἕνα, ἕν, &c. *every ſeveral gate was of one pearl*, Rev. xxi. 21. Which paſſage the author of the Idiotiſms does not ſeem to have rightly underſtood.

'ΑΝΤΙ', a prepoſition, which generally denotes ſome reciprocation, oppoſition, permutation, or compariſon of things. It governs always a genitive, and anſwers to the Latin *pro*; as

Ἓν ἀνθ' ἑνὸς, unus pro alio, *one for another.*

Ἀντ' ἀγαθῶν κακοὶ γεγένηνται, Thucyd. *they are turned from good to evil.*

Βασιλεὺς ἀντὶ μυρίων ἐστὶ σφετιστῶν, *the king alone is worth ten thouſand men.*

Οἱ ἀγαθοὶ ἀντὶ μικρῶν οἴδασι χαρίν, Stenelaïdas apud Thucyd. lib. 1. *good people are grateful for the ſmalleſt favours.*

Ἀντὶ ἐμοῦ, *inſtead of me.*

Ἀντὶ πολλῶν, *for ſeveral.*

Ἀντὶ περιζωλαίου, pro velamine, *inſtead of a vail.*

Καλὸν ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀντικαταλλάξασθαι, Iſocr. *it is a fine thing to change a mortal body for immortal glory.*

Ἀντὶ κακῶν ἁπάντων κᾶν ἀγαθὸν ἕνα τιθείμην, *I value one honeſt man above all the wicked people in the world.*

Ἀντὶ ποίου; *by virtue of what? for what?*

Sometimes it is taken for *propter*: ἀνθ' ὅτου, propter hoc, *upon this account*: ἀνθ' ὧν, propterea quòd, *becauſe, by reaſon that.*

'ΑΠΟ', a prepoſition, correſponding to the Latin *a* or *ab*, and denotes from whence a thing comes, or the place of parting, with the ſpace of time. It is commonly joined with inanimates, as παρὰ is with animates, though ſometimes they are taken one for the other.

Ἀπὸ νηῶν, à navibus, *from the ſhips.*

Ἀφ' ἵππων ἐπ' ὄνους, ab equis ad aſinos, *from horſes to aſſes*, a proverb.

Ἀπὸ Θεοῦ χρὴ πάντα ἀρχόμενον καὶ λέγειν, τι καὶ νοεῖν, Plato, *all our thoughts and words ſhould begin with God.*

Whence it is uſed to mark the manner, or the cauſe, and time; ἀπὸ τύχης, *by chance.*

Ἀπὸ σπουδῆς, *by inclination.*

Ἀπὸ τοῦ παραχρῆμα, *immediately.*

Ἀπὸ τοῦ φρονίμου, *prudently.*

Ἀπὸ τοῦ προφανοῦς, or ἀπὸ τοῦ φανεροῦ, *openly, publickly.*

Ἀπὸ χαρᾶς, præ gaudio, *for joy.*

Ἀπὸ τοῦ βελτίονος, *for the better, with a good intention.*

Ἀπὸ τοῦ νῦν, abhinc, *from henceforward.*

Ἀπὸ προσώπου ὑβριστοῦ, Eccleſ. viii. contra faciem contumelioſi, *againſt a violent and abuſeful man.*

Sometimes it denotes the profeſſion or way of living, or the nation and ſect; as οἱ ἀπὸ τῆς στοᾶς, *Stoics*, qui ſunt ab ea diſciplina, Cic. Οἱ ἀπὸ τοῦ περιπάτου, *Peripatetics.*

It alſo denotes thoſe that are no longer in employment: οἱ ἀπὸ τῆς ὑπατείας, Herodot. *conſular men, theſe who are out of their conſulſhip.* Οἱ ἀπὸ τῆς στρατηγίας, qui imperio defuncti ſunt, *whoſe time of command is expired.*

Ἀπὸ παίδων, *juſt out of their infancy.*

Ἀπὸ σάλπιγγος, *at the ſound of the trumpet.*

Ἀπὸ δείπνου, Hom. *after ſupper.*

Ἀπὸ τῶν ὅπλων, *without arms.*

It is joined with the paſſive inſtead of ὑπὸ. Ἐκλελεγμένοι ἀπὸ τοῦ Θεοῦ, Clem. Alexandrin. electi à Deo, *the choſen of God.*

Ταύτας (παρθένους) φασὶν ἀπὸ τῶν ἀντιστασιωτῶν καταλευσθῆναι, Fauſt. *they ſay they were ſtoned by thoſe of the oppoſite faction.*

Sometimes it draws back the accent, and then it ſeems to mark a greater diſtance, as if it ſtood for ἄποθεν, procul, *afar off*; as

Ὡς μὲν τοίνυν ἄπο τῆς γῆς ἐγένοντο, Xiphil. *being now very diſtant from the land.*

Ἄπο σκοποῦ, *beyond the mark*, præter ſcopum, & præter intentionem, *ſays Budæus.*

Ἄπο τρόπου, alienum à moribus, viz. *abſurd and improper*; or elſe *contrary to good behaviour.* Budæus.

The oppoſite is πρὸς τρόπου, *what is proper*, or *decent.*

Ἄπο πράγματος, *improper, impertinent*: ἄπο καιροῦ, *unſeaſonable*: ἄπο γνώμης, à ſententia, *againſt his opinion.*

Ἄπο εἰκότος, non veriſimile, *improbable.*

Ἄπο θυμοῦ, non ex animi ſententia, *diſagreeable, contrary to inclination.*

ΔΙΑ', a prepoſition, which properly cometh from διαὶω, *to divide.* Wherefore it denotes properly the middle, the traverſing or going through, and, as it were, the paſſage of things or actions.

Hence it is joined with time and place: it ſignifies the cauſe, the end, the manner and means of effecting things, and is taken in ſeveral other ſignifications, which will appear better by the examples.

It is joined with the genitive and with the accuſative.

WITH THE GENITIVE: διὰ νυκτὸς, *during night.*

Δι' ἀγορᾶς, *through the market.*

Διὰ δέκα ἐτῶν, or δεκάτου ἔτους, *every fifth year.*

Διὰ πέντε ἡμερῶν, or πέμπτης ἡμέρας, *every fifth day.* And so for the other numbers; where it is to be observed, that in these phrases the genitive plural may be put with the number specified, or the genitive singular with the adjective of the ordinal number, as may be seen more at large in the next book.

Διὰ τέλους, *to the end, continually.*

Δι' αἰῶνος, *for ever:* διὰ παντὸς, *always:* διὰ χρόνου, *for a long while,* or *after a long time.*

Διὰ σοῦ τοῦτο ἂν ἄμεινον γένοιτο, *this might be better effected through your means.*

Διὰ φοινίκων, καὶ διὰ ῥόδων, *a medicine made of palms and roses:* διὰ βοτανῶν, *made of herbs:* διὰ χυλῶν, *made of juices.*

Βρώματα διὰ γάλακτος γινόμενα, Athen. *food made of milk.*

Διὰ μέλανος γράφειν, *to write with ink.*

Κῶμαι διὰ πολλοῦ, *villages very distant from one another.*

Θαυμάζειν τὰ διὰ πλείονος, *to admire those things that we see only by great intervals:* which may be said of time, or place; of things which we either see but seldom, or which are very remote from us.

Διὰ πένθους τὸ γῆρας διάγων, *that spends his old-age in sorrow.*

Διὰ βραχέων εἰπεῖν, *to tell concisely, and in few words:* διὰ πλειόνων εἰπεῖν, *to tell prolixly,* or *diffusely.*

Δι' αἰσχύνης ἔχειν, *to respect, to have an esteem for:* δι' αἰσχύνης λαμβάνειν, *to be affronted, to take a thing as a dishonour.*

Δι' οἰκτοῦ λαβεῖν, *to have pity.*

Δι' ἀκριβείας λέγειν, *to speak correctly and with propriety.*

Δι' αἰτίας ἔχειν, *to blame, to accuse:* δι' αἰτίας εἶναι, *to be blamed, to be accused.*

Δι' ὠφελείας τίθεσθαι, *to appropriate a thing, and turn it to one's own use.*

Δι' ἀθυμίας γίνεσθαι, *to be reduced to despair,* or *to extremity.*

Δι' ἀσφαλείας γίνεσθαι, *to be in safety.*

Γίνεσθαί τι διὰ μέσου, *to be between, to be in the middle.*

Μηδὲν γίνεσθαι τὸ διὰ μέσου, *to have no middle.*

Διὰ νήσων, *among,* or *amidst the islands.*

Διὰ πάντων ἄξιος θέας, Herodot. *above all, worthy of consideration.*

Διὰ χειρὸς, or χειρῶν ἔχειν, is not only *to have in hand,* or *in one's hands;* but also *to keep a strict hand over,* or *to take care.*

WITH THE ACCUSATIVE it commonly marks the final, or efficient cause.

Διὰ σὲ ταῦτα γράφω, *I write this for you.*

Οὐ δι' ἐμὲ, Demosth. non per me, *it is not my fault.*

Δι' αὐτὸν, *through his means,* or *interposition;* or *for his sake,* or *consideration;* or *in respect to him.* Lucian.

Δι' ὃν τρόπον; *in what manner? by what means?*

Ἀκήκοατε ὁποῖα συμβουλεύομεν τοῖς πτωχοῖς, διὰ τὴν ὑμετέραν ἀπανθρωπίαν, Basil, *listen to the advice we give to the poor, compelled to it by your inhumanity.*

Διὰ τ' ἔντεα καὶ μέλαν αἷμα, Hom. *per arma atrumque cruorem,* Eustath. pretends, that διὰ with an accusative is for κατὰ.

Νύκτα δι' ἀμβροσίην, Od. ο. per almam noctem, *during this heavenly night.*

Sometimes it is understood: ἔρχονται πεδίοις, μαχησόμενοι περὶ ἄστυ, for διὰ πεδίου, Hom. *they come cross the fields to fight against the town.*

ΕΙ'Σ, or 'ΕΣ, a preposition answering to the Latin *in,* and properly comes from εἶμι, *eo;* wherefore it generally marks the motion towards some term or object, to which the thing tendeth as towards its end; and it governs only an accusative.

Εἰς ἐκκλησίαν, *to the assembly, to the church.*

Εἰς ἄρχοντα, *to the prince's apartment.*

Ἀπήγγειλεν εἰς τὸν ἄρχοντα, *he made a report to the prince.*

Εὔνους εἰς τὸν δῆμον, *well affected towards the people.*

Ἁμαρτάνειν εἴς τινα, *to offend a person.*

Εἰς Βασίλειον λέγειν, *to pronounce a panegyric on St. Basil.*

Ὕμνος εἰς Ἀπόλλωνα, *a hymn in honour of Apollo.*

Εἰς ὕβριν, *in contumeliam.*

Ἐς δύναμιν, or εἰς τὸ δυνατὸν, pro viribus, *as well as he could, according to his ability.*

Διαβεβλημένος εἰς τοὺς Μακεδόνας, Pausanias, *having been traduced to the Macedonians.*

Βουλόμενος αὐτὸν εἰς τὴν Ἀθηναίων φιλίαν διαβάλλειν, Thucyd. *being willing to traduce him for the friendship he professed for the Athenians.*

Ἐγκλήματα εἰς τοὺς Ἀθηναίους, Thucyd. *crimes laid to the charge of the Athenians.*

Εἰς

Εἰς τὸν δῆμον, *againſt the people.*

Εἰς ὦς λέγειν, *to whiſper into one's ear.*

Εἰς ἑκατὸν, *about a hundred.*

Εἰς ϑωπεύματα *for voluptuous uſes.*

Εἰς τὸ τυχεῖν, *to obtain any thing.*

Εἰς πόλεμον παρέχειν χρήματα, Iſocr. *to furniſh the expence of the war.*

Εἰς τὰ πρότερον κατωρθωμένα ἐπαινεῖσθαι, *to be commended for one's paſt exploits.*

Εἰς τόδε χρόνου, *to this preſent time.*

Εἰς ἐμὲ, Herod. *down to me, down to our times.*

Εἰς ὑπερβολὴν, *to exceſs.*

Εἰς τριακοσὸν ἔτος, *within thirty years.*

Εἰς ἐνιαυτὸν, *during the whole year.*

Εἰς δύο, *two and two.*

Εἰς ἕνα, *one by one.*

This prepoſition is alſo uſed inſtead of ἐν.

Εἰς τὴν ἐκκλησίαν καθίζομαι, Æſch. *I have a place in the aſſembly.*

Εἰς ψάμμον οἰκοδομεῖν, *to build upon the ſand.*

Ἦλθεν ὁ Ἰησοῦς καὶ ἔϛη εἰς τὸ μέσον, *Jeſus came and ſtood in the midſt of them.*

Sometimes it is joined with adverbs; as εἰς ὕπιτα, or in one word εἰςὕπιτα, *afterwards.*

Εἰς ἅπαξ, *for once only.*

Εἰς ἀεὶ, *for ever.*

Likewiſe εἰς δύο, *two and two*; εἰς τρεῖς, *three and three.*

Εἰς δέον, *it ſhould be, properly.*

Sometimes it is joined with a genitive, but then an accuſative is underſtood; as εἰς ᾅδου, *into hell,* ſup. οἶκον or τόπον.

It is ſometimes underſtood itſelf, its accuſative being only expreſſed: ἐκείνῃ τὰ πλείϛα ἄξια ἐχρῶντο, Thucyd. *they made uſe of it* (of the fountain) *for the moſt ſolemn purpoſes:* where τὰ is for εἰς τὰ, juſt as in the next member he has put εἰς ἄλλα τῶν ἱερῶν, *in the other ceremonies.*

Ἐκ before a conſonant, or ἐξ before a vowel, a prepoſition that generally ſignifies the place of parting, as *ex, è, à,* in Latin. Wherefore it is derived from εἴκω, cedo, *to give way, to quit, to retire.*

It is joined with the genitive, and frequently ſignifies the ſame thing with ἀπὸ.

Ἐξ Ἀττικῆς, *from Attica.*

Ἐκ τῶν λειμώνων, *from the meadows.*

Οἱ ἐκ τῆς ϛοᾶς, *the Stoics.*

Οἱ ἐκ τῆς Ἀρειοπάγου βουλῆς, *the Areopagites.*

Ἐκ φύσεως δοθεὶς, *implanted by nature.*

Οἱ ἐξ ἐκείνου, nepotes illius, *his poſterity.*

Ἐξ αἰῶνος, *from all eternity, at all all times, ever.*

Ἐκ παίδων, *from one's infancy.*

Ἐκ χειρὸς, *from the hand, with the hand, by the hand.*

Ἐκ τῆς οὐρᾶς λαμβάνεσθαι, *to take hold of by the tail.*

Ἐκ τῶν νόμων, ex legibus, *purſuant to the laws.*

Ἐξ ἀρίϛου, à prandio, *after dinner.*

Ἐκ τούτου, and in the plural ἐκ τούτων, deinde, *after this,* or *becauſe of this.*

Ἐξ ἐπιπολῆς, *on the ſurface.*

Ἐκ περιόδου, *round about.*

Ἐκ πολλοῦ τοῦ περιόντος, *with a great deal more.*

Τὰς ἐκ ϛρατείας ἐκ μεγίζων ἐποιήσατο συμφορῶν, Thucyd. *he made that expedition with waſt loſs.*

Ἐκ τῶν ἐνόντων, *as much as in me lies, according to my power*; ἐκ τῶν ἐνδεχομένων, *as much as I am able.*

Ἐκ τοσαύτης ἐπιμελείας, *with ſuch care, with ſuch diligence.*

Ἐκ ῥιζῶν, radicitùs, *from the root.*

Ἐκ Θεοῦ, Divinitùs, *Divinely, by Divine aſſiſtance.*

Ἐκ καρδίας ἐποίησε, *he did it from his heart,* or *with all his heart.*

Ἐκ πηλοῦ ἔπλασεν, *he formed it of clay.*

Ἐκ τῶν ἰδίων χρημάτων, *with my own money.*

Sometimes ἐξ ſignifies exceſs: ἐξ ἁπάντων ὠχρὸς εἶ, Lucian, præter omnes perpetuò palles, *you are always paler than any body elſe.*

Ἐν, *in,* a prepoſition, it comes from ἐς, for ϛ is ſometimes changed into ν; and the people of Crete uſed to ſay ἐν χορὸν, for ἐς χορὸν, in chorum, *into the aſſembly.* By the ſame analogy the Latin *in* comes from εἰς, which was firſt changed into ἐς, and afterwards into ἐν; whence Heſiod. ſaith ἐν φάος, for εἰς φάος. Juſt as we ſay *delphis* or *delphin, a dolphin:* as alſo, *ſanguis,* or *ſanguen, blood.*

It commonly marks the term of reſt, or the ſtate in which a thing is wherefore it only governs an ablative.

Ἐν οἴκῳ, in domo, *at home.*

Ἐν ἀγορᾷ, in foro, *in the market, in the aſſembly.*

Ἐν ἑαυτῷ εἶναι, *to be ſenſible, to be one's ſelf.*

Ἐν ἐμὶ ἐϛὶ, in me eſt, *it depends upon me.*

Ἐν πέλταις, καὶ ἀκοντίοις, Xenoph. *with their ſhields and darts.*

Ἐν

Ἐν τοσούτῳ, (ſubaud. χρόνῳ) *mean while.*

Ἐν τοσούτοις μάρτυσι, *before ſo many witneſſes.*

Ἐν οἷς ἦν, *among whom he was.*

Ἐν τοῖς δικασταῖς, *before the judges.*

Ἐν τούτοις ὑπάτοις, *under ſuch conſuls.*

Ἡττημένος ἐν Μαντινείᾳ, Xenoph. *having been defeated before Mantinæa*; where it ſtands for *ad*, or *circum*.

Ἀποστελλάντες ὁπλίτας ἐν τῇ Σικελίᾳ, Thucyd. *ſending armed men into Sicily*; where it is put to ſignify *in*, and expreſſeth motion, though in the ablative.

Τὴν διαβολὴν, ἣν ἐν πολλῷ χρόνῳ ἴσχετε, ταύτην ἐν ὀλίγῳ χρόνῳ ἐξελέσθαι, Plato, *to free you inſtantly from the heavy load of ſlander, which you have ſo long laid under.* Where we find the firſt ἐν for the duration of time, and the ſecond for the preciſe time in the ſame government.

Ἐν φόβῳ εἶναι, *to be in fear.*

Ἐν ὀργῇ εἶναί τινι, *to be incenſed againſt any body.*

Ἐν ἐγκλήματι εἶναι, *to be indicted, to have a crime laid to one's charge.*

Ἐν αἰτίᾳ εἶναι, *to be accuſed, to be charged with.*

Ἐν δυνάμει εἶναι, *to be able, to be in favour.*

Ἐν καιρῷ, vel ἐν καλῷ, *ſeaſonably, opportunely, at a favourable conjuncture.*

Ἐν τάχει, *diligently, at the firſt opportunity.*

Ἐν δίκῃ, *juſtly with reaſon.*

Ἐν τῷ ὤμῳ τὴν χεῖρα ἀποταμών, ex humero manum amputans, *cutting off his arm from the ſhoulder.*

Ἐν φαρμάκου ἔχει, *it is inſtead of a medicine.*

Ἐν υἱῷ ἡμῖν ἐλάλησε, Heb. i. *hath ſpoken unto us by his Son.*

Sometimes the ablative is underſtood: ἐν ᾅδου, ſubaud. τόπῳ, *in hell*: ἐν διδασκάλου, ſubaud. οἴκῳ, *in doctoris*, ſup. *domo, in the maſter's houſe.*

Κἀν, without the accent, for καὶ ἐν; as κἀν τούτῳ, *and even in this*; *and herein.*

Ἐπὶ, a preposition that comes from ἕπω, *ſequor*, and is joined with three caſes, according to which it varies its ſignification.

With the genitive it marks the time, or the place preciſely, and the thing under conſideration; correſponding to the Latin *ſub*, *in*, and *ſuper*.

Ἐπὶ ἄρχοντος Πυθοδώρου, Gaza, ſub principe Pythodoro, *under the government of Pythodorus.*

Ἐπ' ἐμοῦ, meâ ætate, *in my time.*

Ἐπὶ τῆς γῆς, ſupor terram, *upon the ground.*

Ἐπὶ ξένης εἶναι, *to be in a ſtrange country.*

Ἐπὶ πολλῶν, *among divers things*, or *relating to divers things.*

Ἐπὶ τῆς ἡδονῆς, *for pleaſure.*

Ἐπὶ τοσούτων μαρτύρων, *in the preſence of ſo many witneſſes.*

Ἐπὶ μὲν τῆς γνώμης σωφρονεῖν, ἐπὶ δὲ τῆς γλώττης σιγὴν, ἐπὶ δὲ τοῦ προσώπου αἰδῶ. Theſe are the three qualifications deſired by Plutarch in young people; *moderation and prudence in their minds, ſilence in their tongues, and modeſty in their countenances.*

This prepoſition frequently denotes the office or employment of a perſon, the ſame as *à* or *ab* in Latin.

Ἐπὶ τῶν ἀποῤῥήτων, à ſecretis, *a ſecretary.*

Ὁ ἐπὶ τῶν βασιλικῶν σφραγίδων, à regiis ſigillis, *the keeper of the ſeal, the lord keeper.*

Ὁ ἐπὶ τῶν βασιλικῶν χρημάτων, *the ſuperintendant.*

Ὁ ἐπὶ τῶν εὐθυνῶν, or δημοσίων λόγων, *à publicis rationibus.*

Οἱ ἐπὶ τῶν ἱκετηρίων, or ἱκετινῶν, *the maſter of requeſts.*

Οἱ ἐπὶ τῷ ταμείῳ, *the king's treaſurer.* Budæus.

Οἱ ἐπ' ἐξουσίας, or οἱ ἐπ' ἀξιώσεως, *the magiſtrates, thoſe that are in power*, or *authority.*

Ἐπὶ τριῶν, ἐπὶ τεττάρων, *three and four and four.*

Ἐπὶ φάλαγγος ἄγειν, *to lead on both wings of an army.*

Ἐπὶ κέρως, protenſo cornu, *to lead one wing.*

Ἐφ' ἑαυτῷ, *of himſelf, of his own accord*; and ſometimes *by himſelf, in particular.*

Ἐπὶ τῶν Ἑλληνικῶν πόλεων, Ariſtot. *among all the cities of Greece.*

Ἐπ' ἀναμφισβητήτου ἀποδείξεως, *by unqueſtionable authority, by indubitable proof.*

Πίστις δὺς ἐπὶ θεῶν, *calling the Gods to witneſs his promiſe.*

Ἐπὶ τῶν ἱερῶν ὀμνύναι, *to ſwear by the ſacred victims.*

Ἐπὶ τῶν τομίων, ſuper cæſis victimis.

Sometimes ἐπὶ with a genitive denotes a motion: ἀποπλέοντες ἐπ' οἴκου, *drawing directly towards home.*

Κἀντεῦθεν ἐπὶ Θρᾴκης ἐχώρει, Zozimus, *and from thence he went towards Thrace.*

But the poets generally uſe the ablative in this ſenſe: ἐπὶ ναυσὶν ἐλαύνειν, *to puſh, to run towards the ſhips.*

With

WITH THE ACCUSATIVE it frequently marks a motion towards a thing, and ſometimes ſituation, or nearneſs, or the duration of time, and correſponds to the Latin *ſuper*.

Ἐπὶ τὴν Ἀττικὴν ἐπορεύετο, *he went towards Attica.*

Ἐπὶ ποσὸν, *for how much.*

Ἐπὶ αἶαν, *upon the ground.*

Ἐπὶ τὰς ἡδονὰς στρατεύομαι, *I fight againſt pleaſures, I wage war againſt ſenſuality.*

Ἐπὶ τὴν ἑστίαν καθίζεσθαι, Thucyd. *to ſit near the fire,* or rather, *to ſtick cloſe to the altar of his houſhold gods.*

Τὴν πόλιν ἐφ' ἑαυτὸν ποιήσασθαι, *to reduce the town under his obedience.*

Ἑαυτὸν ἐπ' ἐξουσίαν ποιήσασθαι, Herodot. *to raiſe one's ſelf to a ſupreme command.*

Κλίνειν, στρέφειν, περισπᾶν ἐπὶ δόρυ, flectere in haſtam, viz. *in the right,* becauſe the ſpear was held in the right hand: and, on the contrary, ἐφ' ἱππίαν, or ἐπ' ἀσπίδα, *in habenam, in clypeum,* ſignifieth *to the left,* becauſe the bridle and ſhield were held with the left hand. Budæus.

Ἐπὶ πόδα ἀναχάζεσθαι, or ἀναχωρεῖν, *to go back, to go the ſame way one came.*

Ἐπὶ τῶν ἀδήλων πραγμάτων λέγεται, *it is ſaid of ambiguous,* or *uncertain things.*

WITH THE ABLATIVE it marks the end, the cauſe, or the power; the place, or the ſucceſſion of time and things.

Ἐπ' ἀγαθῷ πάντα ἐποίει, *he did every thing for the beſt.*

Ἐπὶ τούτοις, *after that, moreover.*

Ἐπὶ λόγοις, *in the arts.*

Ἐπὶ τῷ κέρδει, *for gain.*

Ἐπὶ τῷ σῷ ὀνόματι, *in honour of your name.* Lucian.

Ἄλλοι ἐπ' ἄλλοις, *one after the other.*

Ὁ ἐπὶ πᾶσι ταχθείς, *the laſt of all.*

Ἐπὶ παισὶ νηπίοις διαδόχοις ἀνεπαύσατο, Herod. *he died, tranſmitting to his young children the ſucceſſion of the empire.*

Ἐπὶ τούτῳ, *thereupon,* as ἐν τούτῳ, *herein.*

Ἐφ' ἡμῖν ὑπάρχει, *it depends on us.*

Ἐπὶ Τρώεσσι μάχεσθαι, *to fight againſt the Trojans.*

Ἐφ' ἡμᾶς παρασκευάζεται, *he is preparing,* or *getting ready againſt us.*

Ποιεῖν ἐπί τινι, *to ſubmit a thing to one's judgment,* or *to put a thing in one's power.*

Ἐπ' αὐτῷ ποιησώμεθα τὸ τοιοῦτο, Lucian, *let us take his advice in this, let us refer it to his judgment.*

Ἐπὶ ῥητοῖς, *under certain clauſes,* or *conditions.*

Ἐπὶ τούτῳ, or ἐφ' ᾧ, *provided that, ſo that.* If there be any conditions, it is uſual to put the plural, ἐπὶ τούτοις; and in the diſtribution, joining each member by conjunction, ἐφ' ᾧ τε, καὶ, &c. as ἐπὶ τούτοις ἔφη χαριεῖσθαι τὰς ἀναπαύλας τῶν πολέμων, ἐφ' ᾧτε μηδὲν ἔτι παραχινεῖν, καὶ ἐπὶ τῷ, &c. Dionyſ. Halicar. *he replied, he would agree to a ſuſpenſion of arms, upon condition, firſt, that they would raiſe no more commotions for the future; and, ſecondly, that,* &c.

Sometimes we find ἐφ' ᾧ, or ἐφ' οἷς alone; as τὴν εἰρήνην στρέξειεν, ἐφ' οἷς ἄν ποτε δικαίοις τύχωσιν, Id. *they would willingly embrace a peace, could they but have it upon honourable terms.*

They likewiſe ſay, ἐπ' ἀγαθῇ, or αἰσίᾳ τύχῃ, *in a lucky hour:* and in the plural, ἐπ' ἀγαθοῖς, or αἰσίοις οἰωνοῖς, bonis & ſecundis avibus, *with a good omen.*

Ἐπὶ μείζονι τῆς πόλεως ἀγαθῷ, *for the greater good of the commonwealth.*

Ἐπὶ τοσούτῳ στρατεύματι, Thucyd. *with ſo conſiderable an army.*

Ἐπ' ἀδήλῳ, *on an uncertainty.*

Ἐπ' ἀσφαλείᾳ, *for the ſafeſt.*

Ἐπὶ τύχῃ, *by chance.*

Ἐφ' ἡμέρᾳ, *during the whole day.*

Ἐπὶ ἐνιαυτῷ, *during the year.*

Ἐπὶ τῷ ποταμῷ, *near,* or *along the river.* Likewiſe in compoſition ἐπιθαλάσσιος. Thucyd. *maritime,* or *near the ſea.*

It marketh alſo the term of action, eſpecially with the verbs φονᾶν, *to breathe blood and fire,* or κηρύττειν, *to proclaim by a herald:* thus φονᾶν ἐπί τινι, *to be enraged againſt any body, ſo as to contrive,* or *deſire his death.*

Ἀργύριον κηρύττειν ἐπί τινι, or τινὶ ἐπικηρύττειν, *to ſet a price upon one's head, to offer a ſum of money to whoever will bring a perſon's head.* Budæus.

ΚΑΤΑ, a prepoſition that admits of various ſignifications, and is generally joined with two caſes, viz. the genitive and the accuſative.

WITH THE GENITIVE it frequently marks the term to which a thing tends, or where it arrives, and the medium where it is done, and through which it paſſes; as

Κατὰ Αἰσχίνου λόγος, *the oration againſt Æſchines.*

Κατὰ τοῦ Κυρίου, *againſt the Lord.*

Κατὰ σκοποῦ, *contrary to his deſign.*

Κατὰ γῆς κάθημαι, *I am ſeated on the ground.*

Κατ' ἀνθρώπου καὶ ἵππου τὸ ζῶον λέγεται, *animal is applicable both to man and horse.*

Κατὰ πετρῶν, *upon the rocks, along the rocks.*

Κατ' οὐρανοῦ, *from heaven.*

Κατὰ νώτου, or νώτων, *behind.*

Κατὰ κόρρης παίειν, Lucian, *to give a slap in the face.*

Καθ' ὑμῶν ἔσται χάρις, St. John, *grace will be with you.*

Τρία ἐγκώμια καθ' ὑμῶν τὰ κάλλιστα, Dem. *the three great commendations that are given you.*

Κατὰ γῆς ἀποπέμπω, Aristoph. *I send under ground.*

Κατὰ τοῦ μεγίστου Διός, Æsop. *by the great Jove.*

Οἱ κατὰ Λυσίου, *those that were in the time of Lysias.*

Καθ' ὅλης τῆς Ἰουδαίας, Acts ix. *throughout all Judea.*

Κατὰ σήλης, *near the column.*

Κατὰ παντὸς εἰπεῖν, *to tell in general.*

Κατὰ πάντων κοινόν ἐστι, Aristot. *it is common with all.*

Κατὰ τοῦ αὐτοῦ ὄντα, Gaz. *that are of the like form.*

WITH THE ACCUSATIVE it commonly marks some conformity, or relation of proximity, equality, order, or resemblance: whence it hath several expressions in this government, akin to those of the genitive.

Κατὰ Ματθαῖον εὐαγγέλιον, *the gospel according to St. Matthew.*

Τὴν κατὰ σαυτὸν ἕλα, *take a wife agreeable to your temper,* or *circumstances.*

Κατὰ γνώμην, or κατὰ νοῦν ἔβαινε, *it has succeeded as well as I could wish.*

Κατὰ τὸν στόμιον ἐγένοντο, *they arrived near the harbour.*

Αἱ κατὰ τὸ σῶμα ἡδοναὶ, *the pleasures of the body.*

Κατ' εἰκόνα Θεοῦ, *according to God's image.*

Μεῖζον ἢ κατ' ἰδιωτικὴν τύχην, *above a private fortune.*

Κατὰ τοὐναντίον, *to the contrary.*

Κατ' ὀλίγους, Herodot. *little at a time, by little and little.*

Κατὰ πλῆθος, *in a great number, in a body.*

Κατὰ τοσὸν εὐθαρσῶς εἶχον, *they were a little bolder.*

Καθ' ἕνα, *one by one:* and sometimes in unum, *together, in a lump:* καθ' ἕνα ἅπαντες γενόμενοι, *being all gathered together.*

Κατὰ πόδα, or πόδας; or even in one word, καταπόδας, è vestigio, *close to his heels;* as κατὰ πόδας ἕπεσθαί τινι, *to trace one's footsteps, to follow close to his heels:* which is also found in a figurative sense, τῇ δὲ κατὰ πόδας ἡμέρᾳ, Herodot. *the next day.*

Κατὰ στόμα ἄδειν, *to sing with the mouth.*

Κατὰ στοῖχον, *by ranks, in order, by rows, verse by verse.*

Κατ' ἔπος, *at every verse.*

Κατὰ μικρὸν ἐπιπλεῖον, is the same as ἐπιπλεῖον, *more and more;* and κατὰ μικρὸν ἧττον, the same with ἧττον only, *less and less.*

Καθ' ἑαυτὸν, *of himself, all alone;* κατ' ἰδίαν, *apart, separately.*

Κατ' ἐμὲ, *as for me, for my part, according to my opinion;* or else, *me only, according to my power and ability.*

Τὰ κατ' ἐμὲ, sup. ὄντα, *my goods.*

Κατὰ δύναμιν, *according to his strength.*

Κατ' αὐτὸς αἰεν ὄρα, Hom. *be continually looked at them.*

Κατὰ στῆθος ἔβαλε, *he hit him on the stomach.*

Οἱ καθ' ὑπεροχὴν νόμοι, *the laws relating to excess.*

Κατὰ κράτος, *by force, by violence.*

Κατ' ἄνδρα, *by heads.*

Κατὰ φῦλα, *by tribes.*

Κατὰ μῆνα, or μῆνας, *every month.*

Κατὰ πόλεις, *from town to town.*

Κατὰ πόλιν, *in the city,* or *concerning the city.*

Κατὰ ῥοπήϊα, *among the briars.*

Καθ' ἱστορίαν ἢ χρείαν, Aristides, *to sea,* or *to traffick.*

Ἀθηναίων κατὰ τὸ ὑπήκοον εἶναι, *to be subjects of the Athenians.*

Τὰ κατ' ἔμφασιν, *things that are only in appearance.*

Τὰ καθ' ὑπόστασιν, *things that are real and solid.*

Κατὰ βορέαν ἱσταμὰς, Thucyd. *exposed to the north.*

Κατ' ἔπος, *at every word.*

Κατὰ νοῦν προχωρεῖ, *it succeeds according to his desire.*

Κατὰ βασιλέως γράμματα, *according to the king's patents.*

Καθ' ὁδὸν, *along the road.*

Κατὰ χώραν ἔμενον, *they staid in the country:* κατὰ, *on the ground.*

Ὁ καθ' ἡμᾶς γεγονὼς, or only ὁ καθ' ἡμᾶς, *one born among us, one of our time,* or *contemporary:* οἱ κατ' ἐμὲ, *those of my age, my contemporaries.*

Κατὰ πάντα, *generally, intirely, without exception.*

Κατὰ Θεὸν, *divinely.*

Κατὰ σπουδὴν, *carefully, diligently.*

Κατὰ καιρὸν, *seasonably.*

Κατὰ κόσμον, *decently.*

Κατὰ λέξιν, *literally, to the letter.*

Κατὰ λόγον, *reasonably*, or *proportionably*.

Κατὰ κάθετον, *perpendicularly*.

Κατὰ τοὺς νεκροὺς ὅπλα πλείω ἐλήφθη, *they took more arms than they found dead bodies*, plus quam pro numero mortuorum.

Κατὰ τὴν ὑπάρχουσαν οὐσίαν, pro facultatibus, *in proportion to his circumstances*.

Κατὰ τόπους, pro locis, *according to the nature*, or *situation of the places*.

Κατὰ πενίαν, Thucyd. *because of poverty, through poverty*.

Κατὰ is sometimes joined WITH AN ABLATIVE, but only among the poets, and then it is taken for *in*, *ab*, or *de*; as κατ' ὄρεσφι, *in montibus*, *de montibus*.

It is also used by circumlocution with the article: οἱ κατ' ἀγορὰν, viz. ἀγοραῖοι, *the barristers*, or *the market-people*.

It is sometimes understood: μίγας πλευρὰν βοῦς, ὑπὸ σμικρᾶς ὅμως μάστιγος ὀρθὸς εἰς ὁδὸν, *an ox, though big it is, is drove along the road with a small whip*. Soph. that is, κατὰ πλευρὰν, magnus per, *or* secundum latus. In like manner Σύρος τ' ὄνομα, καὶ τὴν πατρίδα, *nomine & patriâ Cyrus*. And hence the Latins have borrowed *cætera Graius*, *fractus membra*, &c.

ΜΕΤΑ', a preposition, which is generally joined with two cases, the genitive and the accusative; and sometimes among the poets with the ablative.

WITH THE GENITIVE it denotes conjunction, or union, the same as *cum* in Latin.

Μεθ' ὧν τὸ δίκαιόν ἐστιν, μετ' ἐκείνων ὁ Θεὸς, *they of whose side justice is, have God of their side*. Μετὰ τινος εἶναι, *to be of a person's party, to be with him, to hold for him*: μεθ' ὅπλων, cum armis, in armis, *in arms*.

Μετὰ τῦ γυμνάζεσθαι, *with exercise, exercising one's self*.

WITH THE ACCUSATIVE it admits of divers significations, which are almost all reducible to *circum*, *per*, *in*, *ad*, *post*, or *inter*.

Βάκτρον ἦν αὐτῷ μετὰ χεῖρας, Herodot. *he had a stick in his hand*.

Μετὰ δύο τῶν παλαιῶν φίλων, Lucian, *with*, or *in the midst of his two old acquaintances*.

Θρηίκων ἔθνος μεγαλόν ἐστι, μετά γε Ἰνδοὺς, πάντων ἀνθρώπων, Herodot. *the Thracians are, next to the Indians, the greatest nation in the world*.

Μετὰ τὰ δεινὰ φρονιμώτερος, *wiser after danger*.

Μετ' ὀλίγον, *a little after*.

Μετ' ὀλίγον τούτων, *a little after this*: μετὰ χρόνον, *some time after*: μετὰ τοῦτο, *after this*.

Μετὰ τὸν βίον, *during life*.

Μεθ' ἡμέραν, *while day lasts*.

Ὅς μοι μετ' ἰρίδας βάλλει, *who engages me in a law-suit*, or *in quarrels*.

Μετὰ νῆας ἐλαύνειν, Hom. *to push towards the ships*.

Μετά τε γῆν καὶ θάλασσαν ἡγεμόνα ἀναγορευσάντων, Plut. *declaring him supreme commander both by sea and land*.

Ἥλιτε μεν' ἀθανάτους μάκαρας, Hesiod. *he sinned against the immortal gods*.

WITH THE ABLATIVE, which happens but seldom, it is taken for *cum*, *in*, or *inter*.

Ἀρθμὸν ἴθεντο μετὰ σφίσιν, Apollon. fœdus inierunt cum iis, *they entered into an alliance with them*.

Μετὰ δὲ σφίσιν ὅσσα διδῆει, Il. β. inter eos rumor percrebrescebat, *the report flew amongst them*.

ΠΑΡΑ', a preposition that is joined with three cases.

WITH THE GENITIVE it marks the term of departure, especially from persons, being seldom used with inanimates, but among the poets; as

Παρ' ἐμῦ δῦναι, *to give in my name*, or *to pay with my money*; as *à me*, in Latin.

Πορεύομαι παρὰ τινὸς, *I come from such a person*.

Ἐγὼ δὲ οἶδα αὐτὸν, ὅτι παρ' αὐτῦ εἰμὶ, John vii. ego scio eum, quia ab ipso sum, *but I know him, for I am from him*.

Οἱ παρὰ σῦ, *your people, those that came from you*.

Τὰ παρ' ἐμῦ, sup. γενόμενα, or ὑπάρχοντα, *what comes from me*; whether it is taken in a good, or a bad sense.

Τὰ παρ' αὐτῶν, quæ apud illos sunt, Luke x. 7. *such things as they give*.

We read also, παρὰ τῦ Θεῦ, *against God himself*.

Παρὰ Θεῶν καὶ παρ' ἀνθρώπων, *before God and men*.

Παρὰ πάντων θεολόγων, *above all the divines*.

WITH THE ACCUSATIVE it commonly marks the cause, the means, and the method or instrument of doing or communicating a thing, or the motion it has towards a term or object, as also the defect or excess of such motion.

Παρὰ σὲ ἦλθον, *I came towards you*.

Παρὰ τὴν ἀξίαν δυστυχῶς, *you are more miserable than you deserve*.

Παρὰ

Παρὰ γνώμην, *contrary to expectation.*
Παρὰ τοὺς νόμους, *against the laws.*
Παρὰ μῆνα τρίτον, *every third month.*
Παρὰ τὸν καιρὸν, *in the favourable minute, seasonably.*
Παρὰ τὸ δεῖπνον, *during supper.*
Παρὰ τὴν ὁδοιπορίαν, *in the road, along the road.*
Παρὰ πόδας, *immediately.*
Παρὰ τοὺς πόδας τῶν ἀποστόλων, Acts iv. *at the apostles feet.*
Παρὰ τὸ λέγω, fit λόγος; from λέγω comes λόγος.
Παρὰ τὸ συμβεβηκὸς, *by chance, according to what happens.*
Παρὰ τί, *for what?*
Παρὰ τὸ ἀδικεῖν ἡ τιμωρία, *punishment followeth iniquity.*
Παρὰ τοὺς υἱοὺς, *more than his children.*
Παρὰ τὰ δεινὰ φρονιμώτερος, *more experienced after hardships.*
Κρίνει ἡμέραν παρ' ἡμέραν, *distinguishes between day and day,* or *one day from another.*
Παρὰ δύναμιν, *beyond his strength,* and likewise *beneath his strength.*
Παρ' ἐκεῖνον πάντα τῇ πόλει γίνεται τ' ἀγαθὰ, *through him the republic receives all the blessings it enjoys.*
Παρὰ τοῦτον ἀθυμοῦσι πάντες, *he dispirits all the world.*
Παρ' ἅπαν τὸ στράτευμα, *throughout the whole army.*
Παρὰ τοῦτο γίγνε τὰ τῶν Ἑλλήνων πράγματα, *herein consists the strength of Greece.*
Τὸ παρ' ἡμᾶς, *what in us lies, what depends on us, our free will.*
Παρὰ πολὺ, *by a great deal.*
Περιεγίνοντο παρὰ πολὺ τῶν Σαβίνων, Dionys. Halicarnas. *they obtained a considerable advantage over the Sabines.*
Παρὰ πολὺ ἔρχεται, *there is a great deal wanting, it is far short.*
Παρὰ πολὺ τῆς ἀξίας, *vastly beneath his dignity.*
Παρὰ πολὺ τῶν πέρυσι κατορθωμάτων ἦλθεν, *he falls very short of the glory acquired by our last year's success.*
Παρὰ πολὺ ἐλίσθαι ἦλθεν, *he was very far from taking the town.*

The contrary of παρὰ πολὺ, is παρὰ μικρὸν, παρ' ὀλίγον, and παρὰ βραχύ; as παρὰ μικρὸν ἦλθον νίκης, parum abfuere à victoria, *they went,* or *were very near obtaining the victory.*
Παρ' ὀλάχιστον ἐλθεῖν, proximè abesse, *to come very near, to be within very little.*
Τὰ δὲ παρὰ σχεδὸν ἐλθόντες παθεῖν, Dionys. Halicarn. *having suffered a great deal, and being to suffer very soon a great deal more.*
Παρ' ὀλίγους, *very few excepted.*
Παρ' ὀλίγον εἶλε τὴν δίκην, *he had like to gain his cause.*
Παρ' ὀλίγους ψήφους ἠτιμώθη, *a very small number of votes saved him from punishment.*
Παρ' ὀλίγον ἀπέφυγας ὄλεθρον, Euripid. *thou hast been very near thy destruction; thou hast had a very narrow escape:* which is the same as if he had said, παρ' ὀλίγον ἀπόλωλας, or ἦλθες ὀλέσθαι.
Ἀεὶ γὰρ παρ' ὀλίγον, ἢ διέφευγον, ἢ ἀπώλλυντο, Thucyd. *for they were always within very little of running away,* or *of being destroyed.*
Παρὰ μικρὸν, παρ' ὀλίγον, παρὰ βραχὺ, παρὰ φαῦλον, with the verbs ἄγειν, ἡγεῖσθαι, τίθεσθαι, ποιεῖσθαι, signifieth parvi facere, *to despise, to undervalue.* And παρὰ πολὺ with the same verbs importeth, plurimi facere, *to esteem, to have a great value for.*
Παρ' οὐδὲν ἄγειν, ἡγεῖσθαι, ποιεῖσθαι, τίθεσθαι, nihili facere, *to have no esteem,* or *no value for, to despise.*
Παρὰ τοσοῦτον ἠττηθεὶς ἀνέχωρησε, *so considerably were his forces diminished at his return.*
Παρὰ τοσοῦτον οὐκ ἐξέφυγε τοὺς διώκοντας, Herodot. tantum non effugit persequentium manus, *he had like to escape those that were in pursuit of him;* that is to say, he was taken, but he was within very little of not being taken. This answers exactly to the Latin *tantum,* which sometimes signifies *so great,* and sometimes *only:* tantum non montes aureos pollicens, Ter. that is to say, *promising him every thing, but golden mountains.*

ΠΑΡΑ is used also in comparisons, and that in different shapes.

Παρ' ἑαυτὸν μηδένα ἐπιτήδειον ἡγεῖτο, *he thought no body as fit for it as himself.*
Τὸν στρατηγὸν παρὰ πάντας τοὺς ἐν τῷ πάλαι εὐδοκιμήσαντας ἐξετάξειν, *to compare a general to all those who in former times were famous for military atchievements.*
Παρὰ τοὺς καιροὺς, *according to the times, as it happens.*

IT ALSO MARKS alternation: παρὰ τρεῖς ἡμέρας, or τρίτην ἡμέραν, *every third day;* instead of which we also say, παρὰ τρίτην, understanding ἡμέραν; and in like manner παρὰ μίαν, *from day to day.*

Γέροντες καὶ νεανίαι παρ' ἕνα συμπορευόμενοι, *the old and the young men walked intermixed one with the other;* as when between two old men there is a young man, and between two young men there is an old man.

But παρ' ἕνα oftener ſignifies *except one*, or *becauſe of one only*.

Ἑκατέρῳ πληγὴν παρὰ πληγὴν ἐντεινόμενος, *giving firſt a blow to one, and then to another.*

WITH THE ABLATIVE, παρὰ generally denotes the place of reſt.

Παρὰ τοῖς ἐμφυλίοις πολέμοις, *in the civil wars.*

Παρ' ἐμοὶ διατρίβει, *he lives with me, he ſtays with me.*

Παρὰ βασιλεῖ κάθηται, *he is ſeated near the king.*

Παρὰ σοὶ, *it depends on you.*

Nevertheleſs, it ſometimes expreſſes motion in this caſe: ἔφη χρῆναι ἰέναι παρὰ Τισσαφέρνει, ὃς ἐκέλευε, Xenoph. *he ſaid that thoſe who were ordered ſhould go to Tiſſaphernes.*

IN COMPOSITION, παρὰ ſometimes diminiſhes, or deſtroys the force of the ſimple; as παροράω, *to ſee by the way, to look at careleſly*; παρεισβάλλω, *to fling into*, or *throw into careleſly*, or *without heeding*. Sometimes it augments and marks an exceſs of temerity; as παρακινδυνεύω, *to expoſe one's ſelf raſhly to danger*. Sometimes it utterly deſtroys it; παρανομέω, *to violate the laws*. Sometimes it ſignifies proximity, as the Latin *ad*; παρίζομαι, aſſideo, *I ſit near, I ſit next to*. See Book VI. Chap. ii.

ΠΕΡΙ, a prepoſition, which governs three caſes, but more rarely the ablative, and admits of various ſignifications.

WITH THE GENITIVE it frequently marks the final cauſe; as περὶ τῶν πρωτείων φιλονεικεῖ, *he quarrels for rank*, or *ſuperiority*.

Περὶ πολλοῦ ἐστιν αἱρεῖσθαι τὸ χωρίον, *it will be of very great importance to have that place taken.*

Περὶ πολλοῦ ποιεῖσθαι, or τίθεσθαι, magni facere, *to have a great value for.*

Μηδὲν ἔχω ποιεῖν περὶ τ' ἀνδρὸς, *I don't know what to do with that man.*

Τὶ χρὴ ποιεῖν περὶ τῆς ἐγχειρήσεως, *what is fit to be done with regard to that undertaking.*

Περὶ προδοσίας τοῦτον κρίνω, *I charge him with treaſon.*

Δεδιὼς μήτι καὶ περὶ αὐτῷ νεωτερίσειεν, Herodot. *fearing leſt they ſhould revolt againſt him.*

Περὶ ὧν διήλλαξαν τοὺς Τυσκυλανῶν αἰχμαλώτους, Dionyſ. Halicarnaſ. *for whom he exchanged the priſoners that were from Tuſculum.*

Περὶ ἁπάντων ἄρχοντα τὸν Σικίννιον ἀποδείξαντες, Dionyſ. Halicar. *giving the command of every thing to Sicinnius.*

Περὶ παντὸς ποιεῖν, *to be fully determined, to be deſirous of all things.*

Τὶ ἂν εἴποιμεν Ἀνύτῳ καὶ Μελίτῳ περὶ τῶν ἐμοῦ κατηγορησάντων; Lucian, *what ſhall we ſay to Anytus and Melitus my accuſers?*

Ἐρωτᾶν περί τινος, *to enquire about any thing.*

Περὶ ψυχῆς μάχεσθαι, *to fight for his life.*

Περὶ σπεῶς, *near the den.*

WITH THE ACCUSATIVE it always marks proximity, contiguity, or the ſtate of one thing with regard to another.

Ἀγησίλαος περὶ ταῦτα ἦν, *Ageſilaus's whole thoughts were bent upon this.*

Ὄντι περὶ τὴν ἀναγωγὴν, Demoſth. *being ready to depart.*

Ἦν δὲ περὶ ἡδυπάθειαν, *he was a ſlave to his pleaſures*; expreſſing rather the habit, than the act.

Περὶ σπονδὰς καὶ κύλικας εἶχεν, Herodot. *he ſpent all his time in ſacrificing and drinking.*

Τὰ περὶ ἐμὲ, *what concerns me*, or, *as for me, as for my part.* In the firſt ſenſe τὰ is a nominative, in the ſecond it is an accuſative that ſuppoſeth κατὰ.

Περὶ τὸ ὄρος, *about the mountain, near the mountain.*

Περὶ ἀρίστου ὥραν, *during*, or *about dinner time.*

Οἵ τε περὶ τὴν πόλιν ἐγένοντο, *being near the town.*

Πορφύρα περὶ πορφύραν διακειτέα, *purple ought to be compared with purple.*

Τυφλοῦται τὸ φιλεῖν περὶ τὸ φιλούμενον, Plato, *lovers are blind with regard to what they love.*

Τίκτει δὲ περὶ ἐννέα ὠά, *ſhe lays about nine eggs.*

Ἡ περὶ τοὺς Θεοὺς εὐσέβεια, *piety*, or *duty towards the Gods.*

Περὶ τοὺς σαυτοῦ γονέας κακουργεῖν, *to be wicked to one's parents.*

Περὶ δύσιν ἡλίου, *towards ſun-ſet.*

Εἰς ἔτος ἤδη περὶ πυ ὀγδοηκοστὸν ἑλλαδικὸς, Herodot. *being now about fourſcore years old.*

Περὶ πόδα, ad pedem, i. e. aptè, commodè, *juſt fitting, properly, patly, à propos.*

It is alſo uſed with an ABLATIVE, not only by poets, but even, though not ſo often, by orators: περὶ δορὶ, Homer, *about the ſpear.*

Περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν, Plato, *to wear a gold ring on one's finger.*

Περὶ δορατίοις διεφθείροντο, Thucydides, *they were killed with javelins.*

Περὶ

Περὶ τοῖς φρένας, Xenoph. *in the ſtomach.*

Periphraſis.

Οἱ περὶ τὰ ἱερὰ, *the prieſts*, or *miniſters of the altar.*

It is alſo uſed in the ſame manner of periphraſis, as ἀμφὶ; ſo that οἱ περὶ τὸν Ἀλέξανδρον, for inſtance, ſometimes ſignifies *Alexander only*, ſometimes *Alexander's attendants*, and ſometimes *Alexander with his attendants.* See Book VIII. Chap. xii.

ΠΡΟ, a prepoſition that governs a GENITIVE only, and anſwers to the Latin *ante*, *præ*, or *pro*; as

Πρὸ θυρῶν, præ foribus, ante januam, *before the door.*

Πρὸ τοῦ πολέμου, *before the war.*

Πόλεμον πρὸ εἰρήνης αἱρεῖται, Herodot. *he prefers war to peace.*

Πρὸ τοῦ βασιλέως, *before the king, in the king's preſence.*

Πρὸ ὀφθαλμῶν, *before his eyes.*

Πρὸ πολλῶν ἐτῶν, *many years before.*

Πρὸ πολλοῦ γενόμενα, Herod. *things that happened a great while ago.*

Πρὸ μιᾶς καλανδῶν Μαρτίου, ſup. ἡμέρας, *the day before the calends of March*; or elſe τῇ πρὸ μιᾶς καλανδῶν ἡμέρᾳ.

Ἠμύνοντο πρὸ τῶν ὑπάτων, Herodot. *they defended the conſuls.*

Πρὸ τῶν ἰδίων μάχεται, *he fights for his property.*

Πρὸ δούλου δεσπότης, ſup. ἐστὶ, *the maſter is above*, or *preferable to the ſervant.*

Πρὸ παιδὸς θανεῖν, Eurip. *to die for his child.*

Οἱ πρὸ ἡμῶν, ſup. γεγονότες, *our anceſtors, our predeceſſors.*

ΠΡΟΣ, a prepoſition, that is joined with three caſes.

WITH THE GENITIVE it generally marks the term of departure, the ſame as ὑπὸ, or παρὰ, and anſwers to the Latin *à*, or *ab*; as πρὸς Θεοῦ τ' ἀγαθὰ, bona quæ ſunt à Deo, *the bleſſings that proceed from God.*

Ἐλεύθερον εἶναι πρὸς πατρὸς, *to be free of the father's ſide.*

In this ſenſe it is uſed after the verbs paſſive: πρὸς ἁπάντων δεδοκιμάσθαι, *to be valued by every body.*

Thence alſo comes the following elegant phraſes: πρὸς τῆς βουλῆς ἐστὶ, è re ſenatus eſt, *it concerns the ſenate, it is ſerviceable to the ſenate.*

Πρὸς τῆς πόλεως, *uſeful to the city.*

Πρὸς ἡμῶν ἐστι, *it is our affair, it concerns us, it is our duty.*

Πρὸς τοῦ φεύγοντος εἰπεῖν, à reo dicere, *to ſpeak in favour of the criminal*, as much as to ſay, *to ſpeak as from him.*

It likewiſe ſignifies the manner, the end, and relation.

Πρὸς ἀνδρὸς εὐγενοῦς, *like a man of honour.*

Πρὸς ἁλὸς, *towards the ſea, near the ſea.*

Πρὸς τινὸς ἂν ἀγαθοῦ; *of what uſe is it? what is it good for?*

Πρὸς λόγου, *ſeaſonably, opportunely, à propos.*

Οἱ πρὸς αἵματος, *our relations, our kindred, thoſe of the ſame blood.*

Πρὸς κακοῦ ὄν, *pernicious, hurtful.*

Sometimes it ſignifies preſence: πρὸς τῶν θεῶν μακάρων, *in preſence of the happy Gods*; and ſometimes it is uſed in ſwearing, πρὸς Θεοῦ, *per Deum.*

Πρὸς φιλίου, Lucian, *by the God that preſides over friendſhip.*

It alſo ſignifies after: πρὸς δίκης φεύγεις, *you complain after being puniſhed.*

WITH THE ACCUSATIVE it marks almoſt always ſome relation, or motion towards a thing, eſpecially towards animates, and correſponds to the Latin *ad.*

Ἔρχομαι πρός σε, ad te venio, *I come to you.*

Τὰ πρὸς ἡμᾶς, *what concerns us.*

Τὰ πρὸς σωτηρίαν φέροντα, *what is conducive to our ſalvation.*

Πρὸς καινὰ ἱερὰ, *in the public temples.*

Πρὸς τὸ γῆρας, *in old age.*

Πρὸς τὸν βασιλέα, *to the king, before the king.*

Πρὸς βασιλέα γενόμεναι συνθῆκαι, *the agreement made with the king.*

Συνεταράχθησαν πρὸς τὸ ἀξίωμα τοῦ ἀνδρὸς, Plut. *they were troubled at the man's gravity.*

Οἱ διαφερόμενοι πρὸς τὸν Μάρκελλον, Id. *Marcellus's enemies, thoſe that were at variance with him.*

Διατειχίζεται ἡ ἱστορία πρὸς τὸ ἐγκώμιον, Lucian, *hiſtory is parted as it were by a wall from panegyric*; that is to ſay, there is a very wide difference between relating facts, and commending perſons.

Τινὰ πρὸς ἕτερον σκοπεῖν, *to compare one perſon with another.*

Ὡς τὰ δύο πρὸς τὰ τέσσαρα, οὕτω καὶ τὰ τέσσαρα πρὸς ὀκτὼ, *as two are to four, ſo are four to eight.*

Πρὸς τὸν ἐχθρὸν διαλλάττεσθαι, *to be reconciled to one's enemy.*

Πωλεῖται δὶς πρὸς τὸ ἀργύριον, *it coſts twice as much.*

Πρὸς χάριν, *for favour, out of complaiſance.*

Πρὸς ἄλλον ζῆν, *to conform to another perſon's way of living.*

Πρὸς ὅπος, *opportunely, aptly, à propos.*

Ὁ πρὸς τὶ, *what relates to ſomething.* Thus the relatives are denominated by philoſophers. But when πρὸς τί is uſed in interrogation, it ſignifies, quorſum? *what is this for? to what purpoſe this?*

Γίνται πρὸς τὶ, *to be buſy about ſomething.*

Ἡδίως ἔχειν πρὸς ἅπαντας, *to render one's ſelf agreeable to every one.*

Τὰ χρήσιμα πρὸς ἄλλα καλὰ ἀλλάττονται, Ariſtot. *they exchange their own goods for others.*

Πρὸς κέντρα λακτίζειν, *to kick againſt the pricks.*

Πρὸς ἀκροατὴν, *in favour of the audience.*

Πρὸς ὀργὴν, *out of anger.*

Πρὸς βίαν, *by force.*

Πρὸς ὑπερβολὴν, *by exceſs.*

Πρὸς φιλίαν, *in friendſhip.*

Πρὸς ἀφθονίαν, *in plenty.*

Πρὸς καιρὸν, *ſeaſonably, à propos.*

Πρὸς ἀκρίβειαν, *carefully, exactly.*

Πρὸς ἀλήθειαν, *truly, really.*

Πρὸς αὐλὸν, *with the ſound of the pipe, or flute.*

Πρὸς ἡμᾶς φιλία, *the friendſhip that ſubſiſts between us.*

Πρὸς ὀρθὴν ſup. γραμμὴν, *perpendicularly.*

Πρὸς ταῦτα, *thereupon, after this.*

Πρὸς ἀξίωμα, *according to his dignity.*

Ἀλλὰ γινῶται πρὸς τραύματα, Plut. *ſed inter vulnera naſcitur.*

WITH THE ABLATIVE it generally denotes proximity, or identity.

Πρὸς τοῖς ποσὶν, *at his feet.*

Πρὸς τῇ πόλει, *near the town.*

Πρὸς ἑαυτῷ, *in himſelf.*

Πρὸς τούτοις ὅλος ἐςὶ, totus eſt in illis, Hor. *he is quite taken up with it, he thinks of nothing elſe.*

Πρὸς δὲ τούτοις, *moreover.*

Πρὸς τούτοις, ſignifieth alſo, *with them, at their houſe.*

Οἱ πρὸς ταῖς κύλιξι, Herodot. *cupbearers.*

ΣΥΝ, Att. ΞΥΝ, a prepoſition that governs the ablative, and correſponds intirely to the Latin cum, *with.*

Σὺν Θεῷ, *with God, with God's help.*

Σὺν λόγῳ, *with reaſon, agreeably to reaſon.*

Σύν τινι εἶναι, *to be of one's party, to be of his ſide.*

Σὺν τοῖς νόμοις, *according to the laws.*

Σὺν δύο, *two and two.*

Σὺν τρεῖς, *three and three,* &c.

This prepoſition is frequently underſtood; as

Ἔλαβεν αὐτῷ στρατηγῷ, τὸ στρατόπεδον, Plut. in Demetr. *he took both general and army.*

ΥΠΕΡ, ſuper, *upon,* a prepoſition that is joined with the genitive and accuſative: the ſignification of it will appear by the following examples.

WITH THE GENITIVE: ὑπὲρ τῆς στέγης, *upon the roof.*

Ὑπὲρ ὧν ἔπραξα ἐρῶ, *I ſhall ſpeak of what I have done.*

Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; Rom. viii. *if God be for us, who can be againſt us?*

Ὑπὲρ τῶν ἀποθανόντων ἐν τῷ πολέμῳ, Dionyſ. Halicar. *in the room of thoſe that periſhed in the war.*

Ὑπὲρ τοῦ λαθεῖν, *in order to be concealed.*

Ὑπὲρ τῆς εἰς τὰ κοινὰ φιλοτιμίας, *for the love and affection they bore towards the republic.*

WITH THE ACCUSATIVE: ὑπὲρ γῆν, *upon the ground.*

Ὑπὲρ τὰ μέτρα, *beyond meaſure.*

Τὰ ὑπὲρ ἡμᾶς, οὐδὲν πρὸς ἡμᾶς, quæ ſupra nos, nihil ad nos, *what is above us, does not concern us.*

Ὑπὲρ τὸν καιρὸν, Lucian, *unſeaſonably, untimely.*

ΥΠΟ, ſub *under,* a prepoſition that is joined with three caſes, and correſponds to the Latin *ſub,* or *ad.*

WITH THE GENITIVE it commonly marks the efficient cauſe: νοσεῖ ὑπὸ πόνου, *he is ſick through hard labour.*

Ἀνάλωτος ὑπὸ χρημάτων, καὶ ὑπὸ ἡδονῶν, καὶ ὑπὸ φόβου, *whom no money, pleaſures, nor menaces could corrupt.*

Wherefore it is not only joined with paſſive verbs, but alſo with neuters, like the Latin *ab: ἀπέθανεν ὑπὸ πυρετοῦ, he died of a fever: ἀπέθανεν ὑπὸ Μενέλεω, he was killed by Menelaus;* juſt as Cicero ſays, *nihil eſt valentius à quo intereat.*

We likewiſe find it with the ſubſtantive verb: εἶναι ἐν δόξῃ ὑπό τινος, *to be in ſomebody's eſteem.*

In a ſignification bordering upon this, it is taken for *propter: ὑπὸ τῆς ἀπεχθείας, by reaſon of the hatred.* Ὑπ' ἐνδείας, ab inopia, Cic. *becauſe of the neceſſity I am under.*

But it is uſed in ſeveral other ſignifications; as τῆς συγκλήτου ἀνὴρ, ὑπ' ὑπατείας μὲν νεωςὶ, Herodot. *a ſenator, and but lately out of his conſulſhip.*

Ὑπὸ σκότου, *during night,* or *towards night.*

It is alſo put for ἀπὸ; as ὑπὸ τραυμάτων θεραπεύεσθαι, Plutarch, *to be cured of his wounds.* But this happens very ſeldom.

It

It oftener ſignifieth *ſub*, which is derived from it: ὑπὸ τῆς στέγης, ſub tecto, *in the houſe*.

Likewiſe, WITH AN ACCUSATIVE it generally correſponds to the prepoſition *ſub*, whether it marks the place, time, or power.

Ὑπὸ τὴν πόλιν, ſub urbem, *near the town*.

Ὑπὸ τὰς αὐτὰς χρόνους, ſub idem tempus, *about the ſame time*.

Ὑφ' ἑαυτὸν ποιεῖσθαι, *to reduce under his obedience*.

Οἱ ὑπὸ χεῖρας, Dionyſ. Halicar. *thoſe that are in other people's power*.

We likewiſe read, ὑπὸ πόδα χωρεῖν, pedem referre, *to retire*.

WITH THE ABLATIVE it may be rendered divers ways:

Ὑπὸ γῆ, *under ground*.

Ὑπὸ ῥάβδοις ὁμοῦ πάσαις καὶ πελέκεσι, Plut. *with all their rods and axes*.

Ὑπὸ Πέρσῃσι ἄρχεται, *to begin with the Perſians*.

Ἡ ὑπὸ Γάλλοις γενομένη ἅλωσις, *the taking of the town by the Gauls*.

Ὑπὸ τοῖς οἰκείοις ἁμαρτήμασι, *by reaſon of his own tranſgreſſions*.

Ὑπὸ τῇ ποιήσει ἐπαινεῖσθαι, *to be commended for his poetry*.

Ὑπὸ αἰσχραῖς ἡδοναῖς, Herodi. *becauſe of his debauchery*.

Ἐποίησεν ὑφ' ἑαυτῷ τὰ κατὰ τὴν Φωκίδα, *he ſubdued the whole province of Phocis*.

ANNOTATION.

So far have I collected what to me appeared moſt neceſſary, in regard to the government of prepoſitions; and whoever will be at the trouble of reading this liſt a few times over, I do not at all doubt, but he will be ſoon capable of forming a right idea of their ſignification, ſo as to underſtand them in authors. However, if there ſtill remain any difficulties, they will be removed in the next book, chap. xii.

RULE VII.

Of the Queſtions of Place.

The queſtions of place are anſwered by adverbs;
Or by the following prepoſitions:
The queſtion ubi, *by* ἐν *with the ablative;*
The queſtion quo, *by* εἰς *with the accuſative;*
The queſtion unde, *by* ἐξ *with the genitive;*
And the queſtion quà, *by* διὰ *alſo with a genitive.*

EXAMPLES.

The queſtions of place are all very eaſy in the Greek; for they are anſwered either by an adverb of place, as Ἀθήνησι, Athenis, *to be at Athens*; Ἀθήναζε, Athenas, *to go to Athens*; Ἀθήνηθεν, ex urbe Athenarum, *to come from Athens*; with others that may be ſeen in the ſixth book, Chap. i.

Or elſe they are anſwered by a prepoſition adapted to each queſtion, in all ſorts of nouns, whether of great or ſmall places, ἐν Ῥώμῃ, *at Rome*; εἰς Ῥώμην, in urbem Romam, *to Rome*; ἐκ Ῥώμης, *from Rome*;

διὰ γῆς καὶ θαλάσσης, *by ſea and land.* This queſtion hath no particular adverb to anſwer to it.

ANNOTATION.

The poets frequently omit the prepoſition, here as well as in Latin, and ſometimes alſo the orators; Μαραθῶνι for ἐν Μαραθῶνι, Thucyd. *at Marathon.*

Sometimes the conſtruction of the accuſative is found in the queſtion *ubi*; as τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶ, Luke xi. inſtead of ſaying, ἐν τῇ κοίτῃ, *pueri mei mecum ſunt in cubili.* But we may probably underſtand there a participle of motion with the verb of reſt; as ἐλθόντες εἰσὶ, inſtead of ἦλθον, according to what we have ſaid Rule IV. Though it is obſervable, that ſometimes the repoſe is put in the accuſative, and the motion in the ablative; whereof ſeveral examples may be ſeen in the preceding liſt, in the prepoſitions εἰς and ἐν. Whence it proceeds, that in Latin the prepoſition *in*, which anſwers to thoſe two prepoſitions, is ſometimes put with the accuſative of reſt, and ſometimes with the ablative of motion, according as we have ſhewn elſewhere.

CHAP. III.

Of the Government of the Genitive.

RULE VIII.

Nouns that govern, or are governed in the Genitive.

1. *The primitive pronoun is uſed in the genitive inſtead of the nominative of the poſſeſſive, as* πατήρ μου:
2. *A genitive is alſo required after verbals compounded with* α; 3. *after comparatives*; 4. *and after ſeveral adverbs.*
5. *Nouns, ſignifying the cauſe, are alſo put in the genitive:*
6. *As likewiſe nouns expreſſing price*; 7. *matter*; 8. *part*; 9. *or time.*

EXAMPLES.

1. THE genitive, as we have obſerved in the Latin method, always denotes poſſeſſion; wherefore the Greeks frequently put this caſe of the pronoun as πατήρ μου, pater mei, inſtead of ſaying, pater meus, *my*

my father: φίλος ἡμῶν, *the friend of us*, inſtead of *our friend.*

2. They alſo put this caſe after verbal nouns compoſed of α privative, becauſe they conſider them as ſubſtantives: ἀληθέατος τῆς ἀληθείας, *who has not ſeen the truth*: τίς δ' ἐςὶ δεῖλος τὸ θανεῖν ἄφροντις ὢν; Euripid. an ſervus ille, qui caret mortis metu? *can that man be deemed a ſlave, that is under no apprehenſion of death?*

3. After comparatives: μείζων ἐμοῦ, major me, *greater than me*: ἁμαρτάνει καὶ σοφώτερος, Æſchin. *the wiſeſt of men are ſometimes miſtaken*: ἀναρχίας μεῖζον οὐκ ἔςι κακόν· αὕτη πόλεις τ' ὄλλυσιν, ἥ δ' ἀναςάτους οἴκους τίθησι, Soph. *there is no one greater evil than anarchy: it deſtroys whole towns, and lays waſte their buildings*: ἄρχειν μηδενὶ προσήκει, ὃς μὴ κρείττων ἐςὶ τῶν ἀρχομένων, Cyrus apud Plut. *no body is fit to command, unleſs he excells in goodneſs thoſe that are to obey him.*

ANNOTATION.

We have not mentioned here the ſuperlative, which alſo governs a genitive, becauſe it is the ſame government as the Latin; *as* πάντων ἀνθρώπων δικαιότατος, *Theog. omnium hominum juſtiſſimus*, the juſteſt of all men; *which muſt be reſolved by the prepoſition, juſt as Lucian ſays*, ἐγὼ ἐξ ἁπασῶν ἡ καλλίστη ἐδοξα, I was reputed the handſomeſt of all.

The reaſon of the government of the comparative lies alſo in the prepoſition; *for* μείζων ἐμοῦ, *is as much as to ſay*, μείζων ἐπὶ, or πρὸ ἐμοῦ, *the ſame as in Latin*, major me, *that is*, præ me, *or* pro me, who excelleth in compariſon to me: *where we find an exact conformity between both languages, if not in the caſe, at leaſt in the cauſe of the government, which is the dependence on the prepoſition.*

Remarkable Expreſſions with the Comparative.

Sometimes the comparative aſſumes the particle ἤ (as the Latins uſe *quam*) either with its government of the genitive, as ὡμίλησα ἀρείοσιν ἢ ὑμῶν; or with the caſe attracted by that of the preceding verb, ὡμίλησα ἀρείοσιν ἥπερ ὑμῖν, *Hom.* verſatus ſum cum fortioribus viris quam eſtis vos, *I have converſed with braver men than you*; or by inſerting a prepoſition with an accuſative: ἀλλάτω ἡ πρὸς τὸ κατόρθωμα νομίζειν εἶναι τὴν δόξαν, *to think the honour inferior to the merit of the action.* Μείζοσιν ἢ κατὰ τὴν ὑπάρχουσαν οὐσίαν, *Thucyd.* majoribus quam pro ſuarum facultatum modo, *greater than their fortunes would permit*: or elſe with ὡς; as μείζω ἢ ὡς τῷ λόγῳ τις ἂν εἴποι, *Dem.* majora quam ut aliquis explicare ea verbis poſſit, *greater than it is poſſible for words to expreſs*: or finally with the infinitive;

finitive; as μείζων ἢ ὥστε φέρειν, *too great to be endured.* Which has been introduced only to prevent ambiguity, or to adorn the ſentence; though ſometimes they neglect uſing theſe circumlocutions, as κάλλιον σὺ ποιεῖν φίλως, ὀθνείων, Ariſtot. inſtead of κάλλιον σὺ ποιεῖν φίλως, ἢ ὀθνείως, *it is more commendable to ſerve one's friends than ſtrangers*: where it is obſervable, that the genitive ὀθνείων is governed by the comparative, though there is an accuſative before φίλως, which we muſt ſuppoſe to be done by virtue of the prepoſition underſtood.

There is likewiſe another ſort of periphraſis with the prepoſitions, without ἢ: πλείονος δόξης παρὰ Μωσῆν ἠξίωται, Heb. xiii. *he was counted worthy of more glory than Moſes*; that is, *in compariſon with Moſes.* Ὑστερα τὰ ἄλλα πρὸς τὴν ἀρετὴν, Thucyd. inſtead of ὕστερα τῆς ἀρετῆς, *every thing is inferior to virtue.* We find alſo other prepoſitions uſed on this occaſion; περὶ, ὑπὲρ, &c. Οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ υἱοὺς τοῦ φωτὸς, Luke xv. *the children of this world are more prudent than the children of light.* Which Virgil ſeems to have imitated.

——*Scelere ante alios immanior omnes.* Æn. I.

They alſo join other particles with the comparative, to augment its force, as λίαν, πάνυ, μᾶλλον, πολὺ, &c. πάνυ μεῖζον, *a great deal bigger*; μᾶλλον ἑτοιμότερον, *much readier, a great deal better prepared*; and ſuch like.

Sometimes they put μᾶλλον with the poſitive, inſtead of the comparative, as *magis* in Latin: μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν, *it is a happier thing to give than to receive.* And ſometimes it is underſtood: καλὸν τὸ μὴ ζῆν ἐστιν, ἢ ζῆν ἀθλίως, Menander, *it is better to be dead, than to live in miſery.* Ἀγαθὸν πεποιθέναι ἐπὶ Κύριον, ἢ πεποιθέναι ἐπ' ἀνθρώπων, Pſalm cxviii. *it is better to truſt in the Lord, than to put confidence in man*; bonum eſt ſperare in Domino, quam ſperare in homine.

Now becauſe the force of the compariſon is included in the particle, as we have proved in the Latin method, we can alſo make uſe of the ſuperlative, where one would think there ought to be a comparative, or vice verſa; as ὅτε δεινότατος σαυτῆ ἦσθα, Xenoph. *when you even ſurpaſſed yourſelf*; that is to ſay, ἐπὶ σαυτῆ, or πρὸ σαυτῆ, præ te ipſo, *in compariſon to yourſelf.* And in St. John i. πρῶτός μου ἦν, *prior me erat*; that is to ſay, πρῶτος πρὸ ἐμοῦ, *he was before me.* Τὰ ἄῤῥενα κυήμενα κινητικώτατά ἐστι τῶν θηλέων, Ariſtot. *the males are much apter to move in the womb of their mothers, than the females.* On the contrary, we find the comparative put for the ſuperlative; μακρῷ πάντων βαρύτερος, Syneſ. for βαρύτατος, *a great deal troubleſomer than all the reſt.*

It is proper alſo to obſerve, that ſometimes the compariſon is taken in a bad ſenſe, though the words do not ſeem to import it; as κρείττων τῆς παιδείας, *eruditione melior, vel fortior*, that is to ſay, *paſt correction, too bad to be taught any good.* Juſt as when the French ſay, *on ne luy ſçauroit rien apprendre*, it may bear two different ſenſes, being applicable to a very learned man, who knows every thing; or to a heavy blockhead, who is unteachable.

The

The Government of Adverbs.

4. A genitive is alſo put after ſeveral adverbs; as Adverbs of place: μέχρι Σάσων, Ariſt. *as far as Suze.* Ἕως τῦ ἔξω τόπυ, Id. *as far as the place without.* Ἔτεινον εὐθὺ Βαβυλῶνος, *I drew directly towards Babylon.* Ἐντὸς ἑαυτῦ εἶναι, *to be within one's ſelf.* Ἐκτὸς ἑαυτῦ εἶναι, *to be out of one's ſelf.* Οἱ ἐντὸς λόγων, *the learned, thoſe that are verſed in the arts and ſciences.* Οἱ ἐκτὸς λόγων, *thoſe that do not concern themſelves with the ſciences.* Ἔξω βελῶν, extra tela, extra aleam, *out of danger.* Ἐγγὺς κατάρας, propè diras, *near malediction.* Τηλῦ τῶν ἀγρῶν, *far from the fields.* Πόρρω τῆς ὑποθέσεως, *far from the ſubject.* Οὐκ ἄποθεν τῆς Ἀντιοχείας, *not far from Antioch.* Πέραν τῦ Ἰορδάνυ, *the other ſide of Jordan.* Πέρα πάσης διηγήσεως, *exceeding all recital* or *narrative.* Ἔμπροσθεν ἐκείνων τάττειν, *to place before them.* Κράζει ὄπισθεν ἡμῶν, *ſhe cries after us.* Ἐπάνω πάντων, *above all.* Ὑποκάτω τῆ συκῆς, *under a fig-tree.* Μεταξὺ ἡμῶν καὶ ὑμῶν, *between you and us.* Κυκλόθεν τῦ θρόνυ, *round about the throne.* Ἐναντίον ὑμῶν, *in your preſence.*

Adverbs of hiding and concealing: κρύφα τῶν ἄλλων, *unknown to the reſt.* Λάθρα πατρὸς, *without his father's knowledge.*

Of ſeparation: ἄνευ καμάτυ, *without trouble.* Οὔτε συμπόσιον ἄνευ ὁμονοίας, ἔτε πλῦτος χωρὶς ἀρετῆς ἡδονὴν ἔχει, Procop. *there is no real ſatisfaction in feaſts without concord, nor in riches without virtue.* Δίχα ἐκείνων, *without them.* Ἐκτὸς ὠδίνων, *without pain.* Ἰδίᾳ τῶν ἄλλων, *ſeparately by one's ſelf.*

Of exception: πλὴν ἄλλων, *excepting the reſt.* Χωρὶς τῶν εἰρημένων, *excluſive of what hath been ſaid.* Τὸ γὰρ ἀνώδυνον τῦτο, ἐκ ἄνευ μεγάλων ἐγγίνεται μισθῶν τῷ ἀνθρώπῳ· τεθηριῶσθαι γὰρ εἰκὸς, ἐκεῖ μὲν σῶμα τοιῦτον, ἐνταῦθα καὶ ψυχὴν. The words of Crantor, thus tranſlated by Tully: iſtud nihil dolere non ſine magnâ mercede contingit, immanitatis in animo, ſtuporis in mente, Tuſc. 3. *this exemption from pain is purchaſed by man at a very extravagant rate, ſince his body is rendered thereby dull and heavy, and his mind becomes ſavage and cruel.*

Of

Of order: ἐφιξῆς τοῦ ἑνὸς, *deinceps poſt unum.* Ἔξω τῆς τάξεως, *extra ordinem.*

Of number: ἅπαξ ἐνιαυτοῦ, *once a year.*

Of the final cauſe: τοῦ βελτίστου, *for the beſt.* Τοῦ κερδους ἕνεκα, *for the ſake of gain.* Τῆς ἀληθείας χάριν, *for truth's ſake.*

Of time: ὁπότε τοῦ ἔτους, *at what time of the year.* Ἅπαξ τῆς ἡμέρας, *once a day.* Δὶς τοῦ μηνὸς, *twice a month.* Τρὶς τοῦ ἐνιαυτοῦ, *thrice a year.* Ἕως τοῦ νῦν, *to the preſent time, till now.* Ἄχρι τῆς σήμερον ἡμέρας, *to this preſent day.*

Thoſe that relate to time and place: ἄχρι κόρου, *to ſatiety.* Μέχρι τοῦ δυνάτου, *as long as is poſſible.* Μεταξὺ λόγων, *in the midſt of the diſcourſe.*

Of exclamation: ὤϊμοι τῶν κτημάτων! *alas, my poor goods!* Ὦ τοῦ ἀδικήματος! *O, what injuſtice!* or ſimply, τῆς τύχης, ſup. ὦ, *what an adventure!*

ANNOTATION.

Sometimes the genitive precedes the adverb, by which it is governed: ὃ ἴξω, Ariſtot. *without which:* ἐ ἴσω, Id. *in which.* Κινδύνων ὄντας πόῤῥω, τῶν δ' ὠφελειῶν ἐγγὺς, *being diſtant from danger, and near to help.*

Sometimes the adverb is in the middle: τῆς ἰδίας ἕνεκεν ἔχθρας, Demoſth. *moved by a private enmity.*

Reaſon of the Government of theſe Adverbs.

Sometimes it is becauſe of their having the force of a noun ſubſtantive: for as the French ſay, lors du concile de Trente; *ſo the Greeks ſay,* ὁπότε τοῦ ἔτους, when, *or* at what time of the year. *And the ſame may be ſaid of ſeveral others, though it is true that the modern idioms do not always anſwer to the clearneſs of the Greek expreſſion.*

Sometimes a prepoſition is underſtood; as τίνος χάριν, *that is to ſay,* πρὸς τίνος χάριν, *in cujus gratiam,* in whoſe favour; χάριν *being a real accuſative from* χάρις, gratia: *juſt as when Ariſtotle ſays,* ποταμῶν δίκην, inſtar fluviorum, *we muſt underſtand* κατὰ; *like* inſtar, *which being a real noun, as well as* exemplar, *ſuppoſeth* ad; *ad inſtar,* after the manner, like.

Sometimes it is a diviſion: πανταχόσι γῆς διαδράμοι, *Euſeb.* he would travel all over the world, *or* through all parts of the world.

Sometimes we find theſe adverbs with other governments, but then it is by virtue of ſomething elſe; as ἐγγύς ἐστι τῇ κοιλίᾳ, *Ariſtot.* is near the belly, *where* τῇ κοιλίᾳ *is the dative of relation.* Ἴλιον εἴσω, *Hom.* into Troy, *where* Ἴλιον *is the accuſative of motion. And then* εἴσω *is the ſame as the prepoſition* εἰς.

Sometimes

Sometimes they are put abſolutely: ἔτη ἐγγὺς τριακόσια, *Thucyd.* near three hundred years.

Several Nouns governed in the Genitive.

We likewiſe put in the genitive, by virtue of a noun or prepoſition underſtood,

5. The cauſe, or why: φιλεῖ αὐτὸν τῆς ἀρετῆς, ſup. χάριν, *he loves him for his virtue.* Εὐδαιμονίζει σε τῆς σοφίας, ſup. περὶ, *he thinks you happy for your wiſdom.*

6. Nouns expreſſing price: ὠνησάμην δύο ὀβολῶν, *I bought it for two pence.*

7. Matter: πεποίηται λίθου, *it is made of ſtone:* or with the prepoſition, ἐκ λίθου.

8. Part: ἔπιον τοῦ οἴνου, which is akin to the French phraſe, *j'ai bû du vin*; that is to ſay, *part, and not all the wine.* Λύκον τῶν ὤτων κρατῶ, Prov. lupum auribus teneo, *I have hold of the wolf by the ears.* Lucian has put a prepoſition here, ἐκ τῆς οὐρᾶς λαμβάνεσθαι, *to take hold of by the tail.*

9. Time, either of duration and anſwering to the Latin *quamdiu*; πέντε ὅλων ἐτέων, *during five whole years:* or the preciſe time, and anſwering to *quando*; ἡμέρας, καὶ νυκτὸς μελετᾶν, *to meditate night and day.*

ANNOTATION.

Nouns of Time, that are put in the Accuſative, or in the Ablative.

The time either preciſe, or of duration, is put alſo in the accuſative, or the ablative, either with or without a prepoſition, as in Latin. But we have mentioned in the rule, only what was particular to the Greek.

Thus we ſay for the preciſe time, τῇ αὐτῇ ἡμέρᾳ, or with the prepoſition, ἐν τῇ αὐτῇ ἡμέρᾳ, *the ſame day.* Τὸν μὲν χειμῶνα, τὸ δὲ θέρος, ſup. κατὰ, *hyeme quidem, æſtate vero.* Πᾶν τὸ ἀρχαιότητι διαφέρον αἰδέσιμον, Baſil. *we ought to reverence every thing that is remarkable for antiquity.*

We likewiſe ſay for the duration of time, ὀκτὼ καὶ δέκα ἔτεσι, or elſe ἐν ἔτεσι, *during eighteen years.* Τρεῖς ὅλας μῆνας, or ἐπὶ τρεῖς, *during three whole months*; πολὺν χρόνον, or ἐπὶ πολὺν χρόνον, *during a long time.*

Ὅστις πολὺν χρόνον ἀδικῶν ἀκόλαστος μένει, τοῦτον δεῖ νομίζειν τὸν ἀτυχέστατον, Juſtin. *we ought to think that man very unhappy, who lives a long time in his wickedneſs with impunity.*

Φιλεῖ μὲν γὰρ τὸ θεῖον, ὃς ἀντ' ἀδικίας σφῶν μικρῶς τιμωρεῖσθαι δίκῃ, τέτυς ἀζημίως τι, καὶ ἐπὶ πολὺν χρόνον εὐδαίμονας ἐᾶν, ἵνα τῇ τῶν πραγμάτων μεταβολῇ μᾶλλον βαρύνωνται: the Greek tranſlation of Cæſar attributed to Gaza, where he ſaith, *conſueſſe enim Deos immortales, quò gravius homines ex commutatione rerum doleant, quos pro ſcelere eorum ulciſci velint, his ſecundiores interdum res, & diuturniorem impunitatem concedere*, 1. de bello Gallico: *that it was cuſtomary for the immortal Gods, when they pleaſed to ſignalize their juſtice on the wicked, to ſuſpend their vengeance for a while, and permit them to flouriſh, to the end that they may be afterwards more ſenſibly affected with their reverſe of fortune.*

Οὕτω καὶ τῶν πονηρῶς ὅσοι τὴν παραυτίκα πληγὴν ἐκφυγεῖν ἔδοξαν, ἐ μετὰ πλείονα χρόνον, ἀλλ' ἐν πλείονι χρόνῳ τιμωρίαν μακρότεραν, ἐ βραδυτέραν τίνυσιν, ἐδὲ γηράσαντες ἐκολάσθησαν, ἀλλ' ἐγήρασαν κολαζόμενοι, Plut. *thus the wicked that ſeem to eſcape immediate vengeance for their crimes, are not puniſhed later, but longer; nor does juſtice overtake them when they are old, but they wax old in the puniſhment of their iniquity.*

The Matter and Price in the Ablative.

The matter is ſometimes put in the ablative, as in Latin, though not ſo often: αἱ μὲν γὰρ κεράεσσι τετύχαται, αἱ δ' ἐλέφαντι. Od. τ. where he ſpeaks of the gates of hell, *ſome are made of horn, and ſome of ivory.*

As alſo the price: ἰδίῳ θανάτῳ τὸ ποίμνιον περιάμενος, S. Chryſ. *ranſoming his flock at the price of his own death.*

Reaſon of theſe Governments.

In ſhort, whereſoever an ablative caſe is governed in Latin, the ſame government may be in Greek, unleſs it be drawn to the genitive by virtue of a prepoſition, as mentioned in the rules. And when an ablative is put, it is only by virtue of a prepoſition underſtood: which is proved not only from the general practice of expreſſing it thus in modern languages, but moreover becauſe it is often uſed ſo in Greek. Ὀγκᾶσθαι ἐπὶ γένει, ἐπαίρεσθαι ἐπὶ πλούτῳ, καὶ φυσᾶσθαι ἐπὶ δυνάμει, ἀδεινὶ θέμις ἐστὶ, *Xenoph.* to be proud of birth, vain of riches, or haughty in power, is what nobody is allowed. Ἡ δὲ κτῆσις αὐτῶν ἐστιν ἡδαμῶς σὺν τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ, *Xenoph.* theſe things are not obtained by force, but by mildneſs and benevolence, Τὸ μὲν χρυσίον ἐν τῷ πυρὶ δοκιμάζειν, τὺς δὲ φίλυς ἐν ταῖς ἀτυχίαις, *Iſocr.* as we make a trial of gold in the fire, ſo friends are tried in adverſity. *In like manner the reſt.*

Rule IX.

Several Verbs that govern the Genitive.

A genitive likewiſe follows, 1. *Verbs of admiring.* 2. *Hindering, forbidding.* 3. *Excelling.* 4. *Commanding.* 5. *Pardoning.* 6. *Condemning.* 7. *Buying.* 8. *Enjoying.* 9. *Abſtaining, depriving.* 10. *Of ſenſe (*11. *except the ſight.)* 12. *Of caring or neglecting.* 13. *Undertaking.* 14. *Ceaſing.* 15. *Delivering.* 16. *As alſo of diſtance.*

Examples.

There are a vaſt number of verbs, which in Greek require a genitive after them; as thoſe of,

1. Admiring: θαυμάζω σε, *I admire you.*

2. Hindering or forbidding: εἴργειν τῆς θαλάσσης, Plut. mari prohibere, *to forbid* or *keep one from the ſea.* Κωλύει τὲ γίνεσθαι οἰκίαν, Ariſtot. *he debars from building.* Εἴργειν οἴνε, *to debar one of wine.*

3. Excelling, ſurpaſſing, overcoming: πλεονεκτεῖν τῶν πολεμίων, *to gain an advantage over one's enemies.* Οὐδὲν ἄλλο ἡγεμόνι πρέπει, ἢ τὸ μηδένα ὑπερηφανεῖν, μηδὲ ἀβρύνεσθαι, ἀλλ' ἐξ ἴσε πάντων προΐσασθαι, Epictet. *nothing is more becoming a general, than neither to deſpiſe or inſult any body, nor to pay low complaiſance, but to behave with equality and moderation towards thoſe under his command.*

4. Commanding: τῶν οἰκετῶν ἄρχειν, Iſocr. *to command his ſervants.* Ἡδονῆς κρατεῖν, *to ſubdue his pleaſures.* Ἀνθρώπων νομαρχεῖ, Lucian, *to have a ſupreme command over mankind.* Αἰσχρὸν τῶν μὲν οἰκετῶν ἄρχειν, ταῖς δὲ ἡδοναῖς δελεύειν, Iſocr. *it is a diſhonour to command one's ſlaves, and at the ſame time to be a ſlave to one's paſſions.* Alſo δεσπόζειν, κυριεύειν, δυναστεύειν, βασιλεύειν, τυραννεῖν, and ſuch like.

Hence we find in the Scripture, *dominetur piſcium maris,* &c. and in Hor. *regnavit populorum.*

5. Forgiving or ſparing: συγγινώσκω σοι τῆς ἀπάτης, Philoſtr. *I forgive you your miſtake.* Ὃς φείδεται τῆς βακτηρίας, μισεῖ τὸν υἱὸν αὐτε, Proverb. qui parcit virgæ,

virgæ, odit filium ſuum; *he that ſpares the rod, hates his child.*

6. Condemning and accuſing: ἑαυτῦ κατηγορεῖν, *to accuſe one's ſelf.* Ὁ κακὸς τάχιστα ἂν καταγνοίη καὶ τῦ ἀγαθῦ· ὁ ἀγαθὸς δὲ ἐδὲ κακῦ ῥᾳδίως, Baſil. *the wicked are forward in condemning the juſt; but the juſt are ſlow in cenſuring the wicked.*

7. Buying: τῶν πόνων πωλοῦσιν ἡμῖν πάντα τ' ἀγαθὰ θεοὶ, Epichar. *we purchaſe what bleſſings we receive of the Gods, at the price of our labour.* Which Horace ſeems to have intended to expreſs in theſe verſes:

——*Nil ſine magno*
Vita labore dedit mortalibus——.

8. Enjoying, partaking, taking, accepting, admitting, acquiring, and the like: ἀπέλαυε τῶν παρόντων, Iſocr. *he enjoyed his preſent fortune.* Τῆς φιλοσοφίας ὀναίμην, Syn. *let me enjoy philoſophy.* Πιπίσκοντες με τετὶ τῦ φαρμάκυ, Lucian, *offering me this poiſon to drink.* Σίτυ καὶ ποτῦ κοινωνεῖν, Xenoph. *to eat and drink together.* Μετέχεσα λογισμῦ, Plato, particeps rationis, *capable of reaſon.* Οὐκ ἀποδέχονται τῶν λεγόντων, Ariſtot. *they don't approve of thoſe that ſay.* Ἐπαίνυ τυχεῖν, Demoſth. *to acquire praiſe.* Τῆς ἀρετῆς ἐφικέσθαι, Iſocr. *to acquire virtue.* Κληρονομῆσαι τῆς βακτηρίας αὐτῦ, Lucian, *to inherit his ſtaff.* Though this is alſo joined with an accuſative: ὡς ἐπεκράτησαν τῶν πολίων, Herodot. *as they made themſelves maſters of the towns.*

9. Depriving, whether one's ſelf or another, abſtaining from, miſſing one's aims, and others oppoſite to thoſe of the preceding article; as ἀμφοτέρων ἡμαρτήκαμεν, Thucyd. *we have miſſed them both:* σφαλέντες τῶν ἐλπίδων, Herodot. *deceived in their hopes:* μὴ ψευσθῆ τῶν ἐλπίδων, Baſil. *that his expectations may not be fruſtrated:* ἀποστερεῖν ἑαυτὸς τῆς σωτηρίας, Chryſ. *to deprive themſelves of ſalvation:* νοσφιεῖς με τῦδε, Eurip. *you will deprive me of this:* στερίσθαι νίκης, *to be deprived of victory:* ἀγνεύειν οἴνυ καὶ ψευδολογίας, Plut. *to abſtain from wine and untruth:* κυάμων ἀπέχεσθαι, *to abſtain from beans,* juſt as Horace ſaid, abſtineto irarum, *don't give way to paſſion.*

10. Of

10. Of ſenſe: εἴ τις αἴσθηται ψόφε, Ariſtoph. *if any body ſhould hear a noiſe:* αἰσθάνεται τῶν ὀσμῶν, Ariſt. *he perceives the ſmell:* δογμάτων θείων ἐπακῦειν, *to give attention to the divine doctrines:* ἀμφοῖν ἀκροᾶσθαι, *to hear them both:* ὀσφραίνεται τῦ ψυχρῦ, Ariſtot. *he ſmells the cold:* γεύεσθαι κακῶν, Eurip. *to have a taſte or trial of misfortunes:* τῆς κεφαλῆς ἐφήψατο, Ariſtoph. *he laid hold of him by the head:* ψαύειν νοσῦντος, *to feel,* or *touch a ſick perſon.*

11. We muſt except verbs of ſeeing, which govern an accuſative in quality of actives: ἰδεῖν σε, Luke viii. *to ſee you.* Οὐδένα ἔβλεπε, Acts ix. *he ſaw no man.*

Verbs of the other ſenſes have alſo ſometimes the ſame force; as ὡς δὲ ἐγεύσατο τὸ ὕδωρ, John ii. *when he had taſted the water.* See Rule XI.

12. Caring and neglecting: ἡμῶν οὐδὲν κήδεσθαι, Plato, *to take no care of us.* Σῦ δ' ὐ φροντιῶ, Ariſtoph. *I won't mind you.* Ἀμελεῖς τῶν φίλων, Xenoph. *you neglect your friends.* Ὠλιγώρεν τῶν κοινῶν, Iſocr. *they neglected the affairs of the commonwealth.* Ὧν μεταμέλειν ἀνάγκη, *which we muſt certainly repent.*

13. Undertaking, endeavouring, beginning, purſuing, &c. Στοχάζομαι σκοπῦ, *I aim at the mark.* Πειράσαντες τῦ χωρίε, *having endeavoured to diſcover and ſurpriſe the place.* Ἀντιλαμβάνεσθε τῶν πραγμάτων, Dem. *undertake the management of affairs.* Κατάρχεσθαι τῦ λόγε, Plut. *to begin the diſcourſe.* Ἔχεσθαι τῶν προκειμένων, Herod. *to purſue one's deſign.*

14. Ceaſing, deſiſting, quitting, leaving, and others contrary to the foregoing: ἔληξαν τῆς θήρας, Xenoph. *they left off hunting.* Τῆς ὀργῆς ἐπαύσατο, Herodi. *his anger is over, he is appeaſed.* And in the active: ἐκεῖνον τῆς ὕβρεως ἔπαυσαν, Iſocr. *they made him deſiſt from his inſolence.* Hence Virgil has taken

——— *Tempus deſiſtere pugnæ.* Æn. 10.

And Hor. *Deſine mollium——Tandem querelarum.*

15. Delivering: ῥύσασθαι ἀνέρα λύμης, Apollon. *to ſave a man from ruin.* Ταύτης ἀπαλλάξειν σε τῆς ὀφθαλμίας, Ariſtoph. *to cure you of your ſore eyes.*

16. Verbs of diſtance, ſeparation, difference, and ſuch like: διεῖχε ταύτης ςαδίες δέκα, Xenoph. *he was ten furlongs from that place.* Οὐδὲν διοίσει ἑτέρε, Ariſtot.

there will be no manner of difference between him and the other. Πολλῆ γε καὶ δεῖ, Dem. *there is a great deal wanting, it is far ſhort of.* Ὀλίγου δέω λέγειν, Id. *I am almoſt ready to tell, I am very near telling.* Νηστεία ἀληθὴς, ἡ τῶν κακῶν ἀλλοτρίωσις, Baſil. *true faſting conſiſts in abſtaining from vice.* Χωρίζεται τοῦ Θεοῦ ὁ μὴ συνάπτων ἑαυτὸν διὰ προσευχῆς τῷ Θεῷ, Chryſoſt. *he ſeparateth himſelf from God, that does not join himſelf to him by prayer.*

ANNOTATION.

There are a great many more verbs that govern a genitive, as thoſe of *condemning, remembering, eſteeming, ſignifying the paſſions* or *affections of the ſoul,* which I have omitted in the rule, as not differing from the Latin.

Reaſon of this Conſtruction.

Now in the laſt mentioned, as alſo in thoſe that are particular to the Greeks, it is eaſy to ſee that the government depends but on three things; either on a prepoſition underſtood, or an accuſative underſtood, which includes the right government of the verb (having elſewhere proved that no verb, either Greek or Latin, can govern really of itſelf a genitive) or on δίκην, χάριν, *or* ἕνεκα *likewiſe underſtood.*

Thus when we ſay, ἀφίημί σε τῶν ἐγκλημάτων, *Dem.* abſolvo te criminum, *we muſt underſtand* δίκην *or* γραφὴν, *as Demoſthenes himſelf ſaid,* Χτησιφῶντα γραφὴν ἱερῶν ἰδιωτικὴν, Cteſiphontem ſacrarum tabularum reum agebas: *or elſe we muſt ſuppoſe a prepoſition, as Xenoph.* δικάζω σε περὶ θανάτου, I charge you with a capital crime.

Τῶν φίλων μέμνησο, *Iſocr.* remember thy friends, *ſup.* περὶ, *as he has expreſſed it elſewhere,* ἐμνήσθης περὶ τοιαύτης γυναικὸς, you remember this woman; *or we muſt underſtand* μνήμην, memoriam, λογισμὸν, cogitationem, *or ſome ſuch thing.*

Εἴργειν τῆς θαλάσσης, *Plut.* to drive from the ſea, *ſup.* ἀπὸ, *as in Xenoph.* ἀπὸ τῶν αἰσχρῶν κωλύσαι, to hinder one from committing ſhameful things. *Silius Italicus has expreſſed himſelf in the ſame manner:*

——— Captæ prohibere nequiret
Cum Pœnos aquilæ—— *Lib. vi.*

Τῶν σωμάτων ἐπιμέλονται, *Xenoph.* they take care of the body; *juſt as Apul. ſays,* curare corporis. *We muſt underſtand* περὶ *or* ὑπὲρ. Περὶ τούτων αὐτοῖς μέλει, *Iſocr.* they take care of this. Μελητὴν ὑπὲρ τῶν κοινῶν, *Id.* to take care of the public affairs.

Ἐλευθερῶ σε τοῦ, *Eurip.* I free you from this toil, *ſup.* ἀπὸ, *as in S. Matth. vi.* ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, libera nos à malo. *Livy has in the genitive,* levarunt animum religionis.

Εὐνῆς κοινωνεῖν, *Herodi.* lecti eſſe conſortem. *In like manner Plautus,* paternum ſervum ſui participant conſilii, *ſup.* περὶ, *or the accuſative,* μέρος, partem, *Iſocr.* Τῶν κινδύνων πλεῖστον μέρος μεθέξουσιν, they will ſhare moſt of the dangers.

Sometimes

Sometimes they join two genitives with the ſame verb, one of which is governed by a prepoſition underſtood, as in the preceding examples; and the ſecond by a noun expreſſed or underſtood, which noun is governed by a verb, or in ſome other manner; as κατηγορῶ σε ἁπάντων τῶν τεττάρων, *Æſch.* accuſo tui *(ſup.* malitiam) *de omnibus quatuor rebus,* I lay theſe four articles to your charge.

Τίς γὰρ οὐκ ἀγάσαιτο τῶν ἀνδρῶν ἀρετῆς; *Dem.* who could help admiring the generoſity of thoſe men? *Where* ἀνδρῶν *is governed by the verb* ἀγάσαιτο; *and* ἀρετῆς *by* ἕνεκα *underſtood: or elſe* ἀρετῆς *muſt be the caſe belonging to the verb, and* τῶν ἀνδρῶν *muſt be governed by* ἀρετῆς *itſelf. Which Virgil has imitated, lib. xii.*

Juſtitiæne prius mirer, bellive laborum?

Οἱ σὺ ἐλάττονος τῶν ἡδονῶν ἐποίησας, *Lyſias,* whom you had leſs value for, than for your pleaſures. *Where* ἐλάττονος *governs* τῶν ἡδονῶν, *as a comparative, and is governed itſelf by* περὶ *or* πρὸ *underſtood; agreeably to what this author ſays elſewhere,* περὶ ὀδενὸς ἠγοῦντο, *pro nihilo putabant,* they ſet but very little value. *And Iſocrates,* πρὸ πολλοῦ ποιησαίμην, I ſhould value very much, I ſhould have a great eſteem for. *And in like manner the reſt.*

CHAP. IV.

Government of the Dative, and of the Accuſative.

RULE X.

Of the Dative.

1. Verbs of adoring or ſupplicating, 2. admoniſhing, 3. fighting, 4. converſing, 5. following, 6. overtaking and running, 7. as alſo verbs compounded with ὁμοῦ, *all govern a dative caſe.*

EXAMPLES.

THE dative, as we have obſerved in the Latin method, marks in all languages the relation of the action of the verb; that is to ſay, the attribute by which it is ſhewn, that ſomething is done or happens to another: wherefore this caſe may be put almoſt every where, in Greek, as well as in Latin. But here I have only taken notice of what ſeems more particular to the former language; as after,

1. Verbs of adoring or ſupplicating: προσκυνεῖν τῷ Θεῷ, *to adore* or *worſhip God.* Εὔχεσθαι θεοῖς, ſupplicare Diis, *to pray to the Gods.*

2. Verbs of admoniſhing or reprimanding: κελεύεσθαι τῷ ὄχλῳ, *to command the people.* Πειράσομαί σοι συντόμως ὑποτίθεσθαι, Iſocr. *I ſhall endeavour to adviſe you in a few words.*

Δημήτριος ὁ Φαληρεὺς Πτολεμαίῳ τῷ βασιλεῖ παρήνει τὰ περὶ βασιλείας καὶ ἡγεμονίας βιβλία κτᾶσθαι, καὶ ἀναγινώσκειν, ἃ γὰρ οἱ φίλοι τοῖς βασιλεῦσιν ὑ παῤῥησίᾳ παραινεῖν, ταῦτα ἐν τοῖς βιβλίοις γέγραπται, Plut. *Demetrius Phalereus adviſed king Ptolemy to make a collection of whatever books related to regal duty and government, and to read them afterwards with attention; becauſe princes may there find thoſe counſels which courtiers are afraid to give them.*

Πίστευε ἡγοῦ, μὴ τοὺς πᾶν ὅ, τι ἂν ποιῇς καὶ λέγῃς ἐπαινοῦντας, ἀλλὰ τοὺς τοῖς ἁμαρτανομένοις ἐπιτιμῶντας, Iſocr. *don't think them your friends, that are ready to extol every thing you ſay or do, but thoſe who reprimand you for doing wrong.*

Τοῖς μὲν διὰ φύσιν αἰσχροῖς ὐδεὶς ἐπιτιμᾷ, Ariſtot. Ethic. 3. *no body ought to reproach another for his natural deformities.*

3. Of fighting, contradicting, oppoſing, and the like: ἀλλήλοις περὶ λόγων ἀμφισβητεῖν μὲν, ἐρίζειν δὲ μή, Plato, *you may diſpute but not quarrel about words.* Μάχεσθαι τοῖς πολεμίοις, Dem. *to encounter the enemy.* Στασιάζοντις ἀλλήλοις καὶ πολεμοῦντες, *being divided among themſelves, and engaged in an inteſtine war.* Οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην, Il. ζ. *nor will I fight againſt the heavenly gods.* Ἴσχεο, μηδ' ἐθελ' οἷος ἐριζέμεναι βασιλεῦσιν, Il. β. *give over, and preſume not to quarrel alone with the kings.*

Thus Virgil has

—— *Solus tibi certet Amintas.* Eclog. 5.

Likewiſe

—— *Placitone etiam pugnabis amori?* Æn. 4.

4. Of converſing, entertaining, or diſcourſing: πᾶς ὁ προσευχόμενος, τῷ Θεῷ διαλέγεται, Chryſoſt. *whoever prayeth, converſeth with God.* Τῷ Θεῷ ὡς ἀληθῶς λαλοῦμεν τῷ καιρῷ τῆς προσευχῆς, *in reality we converſe with God in time of prayer.* Προσῆλθον αὐτῷ, Matth. xxi. acceſſerunt ei, *they drew near to him.* Μὴ κακοῖς ὁμίλει, Solon. *don't converſe with the wicked.*

5. Of

5. Of following, going, running after, or accompanying: ἕπεται τῇ ἀχαριςίᾳ ἡ ἀναισχυντία, Xenoph. *impudence attends ingratitude*, or *comes after ingratitude.* Ταῖς εὐτυχίαις ἀκολυθεῖ ῥαθυμία, *prosperity is generally followed by effeminacy.* Τῷ ἀργεῖν καὶ σχολάζειν ἕπεται τὸ ἀπορεῖν, καὶ τ' ἀλλότρια πολυπραγμονεῖν, Dem. *poverty and curiosity about other people's affairs follow laziness and insolence.* Ἕπεσθαι τοῖς τερπνοῖς εἴωθε τὰ λυπηρὰ, Mosch. *sorrow generally comes after pleasure.* Καὶ δέος πολὺ μήποτε προσδραμόντες ἀφυλάκτος αὐτοῖς, καὶ τὴν ἐκ τῆς ἀπολαύσεως τέρψιν ἡδὲν ἡγησάμενοι βλαβερὸν, ἐγκεκρυμμένον τῇ πρώτῃ γεύσει τὸ τῦ διαβόλυ καταπίωμεν ἄγκιςρον. S. Basil speaking of a worldly life, *it is to be apprehended, that running after these things with too much greediness, and too little circumspection, without thinking there is any harm in the pleasure we receive from the enjoyment of them, we shall be so unhappy as to swallow at once the devil's bait, which is there concealed.* Καὶ ὅσα τέτῳ ἐπιτηδεύματα ξυνέπεται τῷ βίῳ, cæteraque quæ comitantur huic vitæ, Cic. Tusc. 5. *and whatever other cares attend this sort of life.*

6. Verbs compounded with ὁμῦ; as ὁμόψυχος ἐκείνῳ, *unanimous*, or *of the same mind with him.* Ὁμόσιον τῷ πατρὶ, consubstantialem patri, *of the same substance with the father.*

Rule XI.

Government of the Accusative.

1. *The Attics frequently put the accusative for the dative and genitive:*
2. *All verbs govern an accusative of the noun, which they form themselves.*
3. *An accusative is frequently put where* κατὰ *is understood.*

Examples.

The accusative is put in Greek, as in Latin, after verbs of an active signification. But besides this,

1. The Attics frequently put this case after verbs, which were mentioned by us as requiring a genitive or dative. Ἀρέσκει σε, placet tibi, te delectat, *it pleases you.* Γευσάμενον γάλα, Lucian, *tasting some milk.* Πρὶν ἂν ἀμφοῖν

ἀμφοῖν μῦθον ἀκέσῃς, ἐκ ἂν δικάσαις, Ariſtoph. *do not judge before you have heard both ſides.*

Ὅταν βέληται Θεὸς εὖ πρᾶξαι πόλιν, ἄνδρας ἀγαθὺς ἐποίησεν· ὅταν δὲ μέλλῃ πρᾶξαι πόλιν, ἐξεῖλε τὺς ἄνδρας ἀγαθὺς τῆς πόλεως, Plato, *when God has a mind to favour a town, he beſtows righteous men upon it; and when he intends to chaſtiſe it, he takes the righteous away.* Καλῶς ποιεῖτε τὺς μισῦντας ὑμᾶς, Matth. v. *do good to them that hate you.*

Such alſo are the verbs λίγω, ἀγορεύω, ἐρίω, which, with the accuſative of the perſon, aſſume alſo an adverb of quality. Τὸν φίλον μὴ κακῶς λίγε, Plut. *don't ſpeak ill of your friend.* Μὴ λίγε κακῶς τὸν τεθνηκότα, Solon. *don't ſpeak ill of the dead.* Τὰ ἀπὸ λιμένων προσπορίζόμενα ἐχρῶντο εἰς διοίκησιν τῆς πόλεως, Ariſtot. *they employed the revenue of the cuſtom-houſe in the ſervice of the commonwealth.* Whence the Latins have borrowed, *utor hanc rem. Mea utantur ſine.* Ter.

2. All verbs may likewiſe govern the accuſative of the noun they form themſelves, or of another that correſponds to it: πλέων πλῦν, navigans navigationem, *undertaking a voyage by ſea.* Γάμυς γαμῶν, nuptias iniens, *marrying.* Whence the Latins have borrowed, *vivere vitam, gaudere gaudia,* and the like.

Ἀδικία ἣν ἀδικῶ σε, *the injuſtice I do you.* Thus Lucian, ſpeaking of certain rivers, ſaith, οἱ μὲν οἶνον, οἱ δὲ γάλα, εἰσὶ δὲ οἱ καὶ μέλι ἔρρεον, *ſame flowed with wine, others with milk, and ſome even with honey.*

3. They uſe alſo this caſe on a thouſand occaſions, where κατὰ is underſtood; as Σύρος τ' ἔνομα, καὶ τὴν πατρίδα, ſup. ἐσὶ, *nomine & patriâ Syrus*; that is to ſay, κατὰ τ' ἔνομα, καὶ τὴν πατρίδα: whence the Latins have taken, *cætera Grajus*, Virgil, inſtead of *quod ad cætera. Alia id genus*, and the like.

Τὺς συντετριμμένυς τὴν καρδίαν, *contritos corde*, Pſalm cxlvi. *that have a contrite heart.* Πονεῖν τὰ σκέλη, Ariſtoph. *to have a pain in one's legs:* whence the Latins have borrowed, *fractus membra*, Hor. *Os, humeroſque Deo ſimilis*, Virg. and others of the ſame ſort.

This alſo happens to the paſſive: ἀφαιρεθέντες τὰ χρήματα, *ſtripped of their ſubſtance.* Ἐπιτρέπομαι τὴν δίαιταν,

deferor arbitrium, *for* defertur mihi, *they refer the affair to my judgment.* Τὴν δ' ἐκ χειρῶν ἁρπάζομαι, Eurip. *ſhe is ſnatched out of my hands.* Ἃ χρεωστῶμαι, Heſiod. *what is owing to me.* Οἱ πλεῖστα τῶν ἱματίων ἐπιβαλλόμενοι, Ariſtot. *upon whom a great many cloaths are thrown.* Ὅλον ὄρος ἐπίκειμαι, Lucian, *I have a whole mountain a top of me.* Πιστευόμενος τὰ μέγιστα, Greg. *intruſted with things of the greateſt conſequence.* Ὡς βιάζομαι τάδε, Sophocl. *ſince I ſuffer violence in theſe things.* Πάντα ἐξαπατημένοι, Dem. *deceived in every thing.*

Sometimes we may underſtand διὰ, or ſome other prepoſition, rather than κατὰ; as τεταραγμένων τὴν πρὸς τὴν πόλιν οἰκειότητα Φίλιππῳ γεγενημένην, Dem. that is to ſay, διὰ τὴν οἰκειότητα, *having been uneaſy by reaſon of the intimacy which this city had contracted with Philip.*

Rule XII.

Of Verbs that have two Accuſatives.

1. *Verbs of giving,* 2. *taking away, doing good to, or hurting,* 3. *abſolving,* 4. *and accuſing, govern two accuſatives.*

Examples.

It is by virtue of this prepoſition κατὰ or περὶ, or ſuch like, that there are ſo many verbs which have two accuſatives in the Greek, one of their own natural government, the other of the prepoſition: ſuch as not only thoſe of teaching, aſking, dreſſing, and admoniſhing, which have two accuſatives in Latin; but moreover the following verbs.

1. Of giving and doing good to: γάλα ὑμᾶς ἐπότισα, 1 Cor. iii. *I have fed you with milk.* Βέλει σε γεύω μέθυ; Eurip. *ſhall I give you ſome wine to taſte?* Στάχυϊ πυρῷ ἐμπιπλῶν σε, Pſalm cxlvii. *and filled thee with the fineſt of the wheat.* Ἀκουτιεῖς με ἀγαλλίασιν, Pſalm li. *thou wilt make me hear a ſong of gladneſs.* Ἀνάγκη τὸς ἀνθρώπους τοιαῦτα πάσχειν, οἷάπερ ἂν τὸς ἄλλους δράσωσι, Iſocr. *it is fit that men ſhould ſubmit to the ſame treatment as that which they have made others ſuffer.*

3. Of taking away, hurting, depriving, and the like: τὴν ζωὴν ἀφελέσθαι τὸν ἄνθρωπον, Galen. *to take away*

a man's life. Ἀποστερεῖ με τὰ χρήματα, Isocr. *he deprives me of my goods.* Ἔξεστι τοῖς ἐφόροις τὸν βασιλέα δρᾶσαι τοῦτο, Thucyd. *the ephori are allowed to use the king thus.* Κακὰ πλεῖστα εἴργασμαι τὸν ὑμέτερον οἶκον, Id. *I have done a great deal of harm to your house.* Τοιαῦτα τὸν ἀδελφὸν διαθέντος, Chrys. *of one that uses his brother thus.* Οἷα Ἀντιόπην ἐμήσατο, Apollon. *what he designed to do to Antiope.*

3. Of accusing, absolving, &c. Τίνα γραφὴν σε γέγραπται; Plato, *what had he to lay to your charge?* Δίκας εἶλεν Εὔπολιν δύο, Isæus, *he convicted Eupolis of two different crimes.* Ἃς δίκας τοῦτον ἀπέφυγον παρόντα καὶ ἀντιδικοῦντα, Dem. *in which trials I was discharged, though he was present, and spoke against me.* And such like.

ANNOTATION.

The case governed here by a preposition, is retained also in the passive, as we have already seen in the foregoing rule. Πλούτου πατρῴου κτήσιν ἐστερημένην, Soph. *deprived of her father's fortune.* Ἀναγκαῖον ὄφλημα τὴν εἰς Θεὸν, ἀγάπην ἀπαιτούμεθα, Basil. *the love of God is demanded of us as an indispensable duty.*

CHAP. V.

Of the Verb, and of the absolute Case.

RULE XIII.

Of the Verb passive.

Verbs passive are joined with a dative; or with a genitive governed by ὑπὸ, παρὰ, *or* πρὸς.

EXAMPLES.

VERBS passive, as likewise verbs of a passive signification, are joined with a dative; as πεποίηταί μοι, factum est mihi, *instead of* à me, *I have done this.* Τὰ τοιαῦτα μεμελέτηται αὐτῷ, Lucian, talia ei sunt meditata, *he is prepared for all this.* Τὸ ψεύδεσθαι δεδοκιμασμένοις, καὶ πᾶσιν ἀνθρώποις μεμισῆσθαι ἄξιον, *lying is only fit for slaves, and ought to be detested by all mankind.* Οὐκ ἔξεστι πικρῶς ἐξετάσαι τι πέπρακται τοῖς ἄλλοις, ἂν μὴ παρ' ἡμῶν αὐτῶν πρῶτον ὑπάρξῃ τὰ δέοντα, Dem. *we are not allowed to enquire with*

with ſeverity into other people's actions, unleſs we have firſt diſcharged our duty ourſelves.

But they oftener aſſume a genitive governed by one of theſe prepoſitions, ὑπὸ, παρὰ, πρὸς; as διδάσκομαι ὑπὸ σοῦ; doceor à te, *I am taught by thee.* Ὅταν ὁ νοῦς ὑπὸ οἴνου διαφθαρῇ, ταῦτα πάσχει τοῖς ἅρμασι τὰς ἡνιόχους ὑποβάλλουσι, *when the mind is overcome by wine, it is like to a chariot that has loſt its driver,* Iſocr. Ὑπὸ γυναικὸς ἄρχεσθαι ὕβρις ἀνδρὶ ἰσχάτη, Democr. apud Stob. *it is the very greateſt of infamies to be under pettycoat government.* Οἷα πρὸς ἄλλου μὴ παθεῖν ὅλως θέλεις, τοιαῦτα καὶ σὺ μηδὲ δρᾶν ἄλλῳ θέλε, Nazianz. *what you don't care ſhould be done to yourſelf, don't do that to another.* Παρ' ὧν τὴν ἀρχὴν τοῦ ζῆν εἰλήφαμεν, καὶ πλεῖστα ἀγαθὰ πεπόνθαμεν, εἰς τούτους μὴ ὅτι ἁμαρτεῖν, ἀλλ' ὅτι μὴ εὐεργετοῦντας τὸν αὐτῶν βίον καταναλῶσαι, μέγιστον ἀσέβημά ἐστι, Lycurg. *it is the very higheſt degree of iniquity, not only to tranſgreſs againſt thoſe of whom we have had our birth, and what other bleſſings we enjoy, but even not to be ready to expoſe our lives for their preſervation and intereſt.*

ANNOTATION.

Sometimes they are joined with the prepoſition ἐξ, but rarely: ἐκ τοῦ φίλων πεισθεῖσα; Sophocl. *by which of her friends perſuaded?* Εἴ τι χαλεπὸν ἐκ τῶν κολάκων πέπονθας, ἀναίτιος ἐγώ σοι, Lucian, *if your flatterers have done you any harm, I am not to blame.*

Sometimes the prepoſition is underſtood, and the genitive is put without it: πολλὰ ἡττῶμαι Αἰσχίνου, Dem. *I am inferior to Æſchines in ſeveral things.* Ἡττᾶσθαι τῶν συμφορῶν, Iſocr. *to ſink under misfortunes.* Νηδύος ἠσσημένος, Ath. *a ſlave to his belly.*

RULE XIV.

That in the Greek there are three abſolute caſes.

1. *The genitive is ſometimes made an abſolute caſe;* 2. *this happens ſometimes alſo to the accuſative;* 3. *and ſometimes to the ablative.*

EXAMPLES.

By an abſolute caſe we underſtand the participle or verbal noun with its ſubſtantive, which ſeems independent in diſcourſe, though it is governed by a prepoſition underſtood.

1. Thus

1. Thus becauſe the Greeks have prepoſitions of three different governments, we may obſerve that they have therefore three abſolute caſes, the moſt uſual of which is the genitive; as ἐμοῦ παρόντος, me præſente, *in my preſence.* Τέτε δ' ὄντος τοιέτε, Ariſt. *which being thus.* Χειμῶνος ἤδη ἀνεχώρησαν, Thucyd. ſup. παρόντος, *they retired towards the beginning of winter.* Καὶ μικρᾷ κἀκεῖνον ἐξετραχήλισε, Xenoph. ſup. δέοντος, *and he had like to break his neck, by throwing him down.* Ἐλθόντων δὲ, *as they were come.* Τέοντος πολλῷ, Xenoph. *as it rained very hard.* Μυθολογηθέντος, *it being fabled.* Θεοῦ διδόντος, μηδὲν ἰσχύει φθόνος. Καὶ μὴ διδόντος, μηδὲν ἰσχύει πόνος, Nazianz. *with God's aſſiſtance malice or envy cannot hurt us; and without his aſſiſtance our endeavours can do us no good.*

2. Sometimes we find it in the accuſative; as ὡς τὸν ἄνδρα τᾶτο ποιήσοντα, *the man going to do this.* This happens frequently to the neuter participle taken impersonally: ἐξὸν φυγεῖν, μὴ ζήτει δίκην, Alcibiad. in Apoph. *when you can make your eſcape, don't try to clear yourſelf.* In the ſame manner εὖ παρασχὸν, παρατυχὸν, and ſuch like. Ἀνδρῶν γὰρ σωφρόνων μέν ἐσιν, εἰ μὴ ἀδικοῖντο ἡσυχάζειν, ἀγαθῶν δὲ ἀδικεμένες, ἐκ μὲν εἰρήνης πολεμεῖν, εὖ δὲ παρασχὸν ἐκ πολέμε πάλιν ξυμβῆναι, Thucyd. lib. 1. *it is the part of a wiſe and moderate man to live quietly, as long as no injuſtice is done him; and of a brave man, when he is wronged, to do himſelf juſtice by going to war, and if he gains any advantage to improve it, by exchanging war for an honourable peace.* Τῷ δικαίῳ λόγῳ νῦν χρῆσθε, ὃν ἀδεῖς πω (παρατυχὸν ἰσχύι τικτήσασθαι) προθεὶς τᾷ μὴ πλέον ἔχειν ἀπετράπετο, Id. eod. lib. *you now talk to us of juſtice, which with no body (when force could prevail) has had hitherto ſo much weight, as to prevent them from purſuing their advantage.*

Τρία μὲν ὄντα λόγε ἄξια τοῖς Ἕλλησι ναυτικὰ, τὸ παρ' ὑμῖν, καὶ τὸ ἡμέτερον, καὶ τὸ Κορινθίων· τέτων δ' εἰ περιόψεσθε τὰ δύο εἰς τὸ αὐτὸ ἰλθεῖν, &c. ibid. where it is viſible that τρία μὲν ὄντα is an abſolute caſe, juſt as if he had ſaid, τριῶν μὲν ὄντων, *there being three conſiderable fleets among the Greeks, yours, ours, and that of the Corinthians: if you permit two of theſe to be joined,* &c.

3. And ſometimes it is put in the ablative: οἷς γενομένοις

νομένοις πῶς ἂν εἰκότως μέγα φρονῆς; Iſocr. *upon which ſucceſs is it not fit you ſhould have a good opinion of yourſelf?* Παριόντι τῷ ἐνιαύτῳ, φαίνεσι πάλιν φρουρὰν, Xenoph. *at the cloſe of the year, they order new levies to be made.* Παράγοντι ἐκεῖθεν τὸν Ἰησοῦν, tranſeunte inde Jeſu. Matt. ix. *and as Jeſus paſſed forth from thence.*

ANNOTATION.

The Greeks give alſo the name of abſolute caſe to that of the cauſe, matter, and time, whereof we have ſpoke in the eighth rule.

As alſo to that, 1. of the inſtrument, 2. manner, 3. and efficient or aſſiſting cauſe, which in Greek are put in the ablative depending on a prepoſition, as in Latin.

1. The inſtrument: τῷ ξίφει ἐπάταξε, *he ſtruck him with his ſword*, ſup. ἐν, as in Eurip. ἐν βέλει πληγεὶς, *pierced by a dart*; and in the Scripture, in virga ferrea, *with an iron rod.*

2. The manner: καὶ τοῦτο, οὐ λόγῳ μόνον, ἀλλ' ἔργῳ, Ariſtot. *and this not only by words, but alſo by deeds.* Ὁ τῇ φύσει ἀγαθὸς, καὶ ἀγαθῶν πάντων παρεκτικὸς, Greg. Nyſſ. *he that is good by nature, and giver of all that is good.* Γυνὴ τῷ προσώπῳ κοσμουμένη, τὴν τῆς ψυχῆς ἀμορφίαν ἐμφαίνει, Democr. apud Stob. *a woman that embelliſhes her face, diſcloſeth the deformity of her mind.*

The prepoſition is uſed here thus: ἐκ τίνος τρόπου; Demoſth. *in what manner?* ἐφ' οἷς ἔχαιρον, Id. ob quæ guadebant, *for which they rejoiced.* Ἐπηρμένος ἐπὶ πλούτῳ, Xenoph. *elatus ob divitias.* Διὸ τοὺς βασιλεῖς ἐπὶ μηδενὶ μᾶλλον χαίρειν καὶ τέρπεσθαι, ἢ ἐν τῷ τοὺς ὑπηκόους εὐεργετεῖν, Philo, *the greateſt pleaſure and delight of kings ought to conſiſt in doing good to their ſubjects.*

An accuſative may alſo be put here along with a prepoſition: διὰ καρτερίας καὶ φιλοπονίας, οὐδὲν τῶν ὄντων ἀγαθῶν ἀνάλωτον φύσις, Demoſth. *there is no one bleſſing in nature, but what is attainable through labour and induſtry.* Διὰ ἀργίας καὶ ῥᾳθυμίας, καὶ τὰ πάντων ῥᾳδιώτατα ἐπιπόλαια δυσχείρωτα ἐστι. Id. *the commoneſt and eaſieſt of things are rendered difficult by laxineſs and effeminacy.*

3. The efficient cauſe; as ἐὰν μὴ κάμνῃ τινὶ νόσῳ, Ariſtot. *unleſs he be afflicted with ſome diſtemper*, ſup. ὑπὸ, as he has put it elſewhere: φθόνος, λύπη ἐπ' ἀλλοτρίοις ἀγαθοῖς, invidentia eſt ægritudo propter alterius res ſecundas, Cic. *envy is an uneaſineſs at other people's proſperity.* We may alſo underſtand here σὺν; as σὺν Θεῷ, *with God's help.*

This efficient cauſe is alſo put in the genitive: Διὸς φυκὼς, Eurip. *born of Jupiter:* inſtead of which Iſocr. ſays, ἐξ ἧς ἔφυσαν, *of whom they were born.* Likewiſe Euripides, ἔφυ Ἀερόπης ἄπο, *born of Aerope*; and Ariſtot. πάντα τὰ γινόμενα, ὑπό τί τινος γίνεται, καὶ ἔκ τινος, *whatever exiſts, is made by ſomething, and of ſomething.*

The manner of reſolving the abſolute Conſtruction.

We muſt therefore, in the abſolute conſtruction of the participle, always underſtand a prepoſition, in whatſoever caſe it be, as in Cæſar 1. *de Bello Gall.* is dies erat ad V. Kal. Aprilis, L. Piſone, & A. Gabinio conſulibus: *which the Greek attributed to Planudes, or to Gaza, has*

has expreſſed by the prepoſition: ἐπὶ ὑπάτων Λευκίου Πίσωνος, καὶ Αὔλου Γαβινίου, under the conſulſhip of Lucius Piſo, and Aulus Gabinius. *And in Lucian;* αἰφνιδίως, ἐπὶ παρόντος, ἁράμενος ὁ διάκονος τὰ σοὶ παρακείμενα, &c. *repente miniſter tollens ea quæ tibi erant appoſita,* of a ſudden the ſervant taking away, though you was ſtill preſent, what was ſet before you. *Where it is viſible that* ἐπὶ παρόντος *is the ſame as* σοῦ παρόντος, te præſente. *Thus in Xenoph.* δόξαντα δὲ ταῦτα, τὰ μὲν στρατεύματα ἀπῆλθε, his vero decretis, exercitus abierunt; *that is to ſay,* μετὰ ταῦτα δόξαντα, things having been ordered thus, the armies marched away.

Sometimes they put the participle in the ſingular: δόξαν δὲ ἡμῖν ταῦτα, ἐπορευόμεθα, *Plato in Prot.* after we had taken this reſolution, we ſet out upon our journey. *Where Budæus ſurmiſes ſome miſtake, though with very little foundation, ſince we find alſo in Xenoph.* δόξαν δὲ ταῦτα, ἐκήρυξαν ὕτω ποιῆσαι, having approved of theſe things, they ordered them to be done. *We find alſo* δέον, it being proper: δεῆσαν, it having been proper: ἐνδεχόμενον, it being likely to happen, *or* poſſible: ἀκουθὲν, having been heard: γεγραμμένον, it having been written; *and ſuch like. But as, when we ſay,* lectum eſt, viſum eſt, *&c. we are to underſtand* τὸ legere, τὸ videre, *&c. according to what we have proved in the Latin method; ſo when we ſay* δόξαν, *we muſt underſtand* τὸ δοκεῖν: *inſomuch that it muſt be conſtrued* μετὰ τὸ δόξαν δοκεῖν ταῦτα, *&c.* after having found proper to approve theſe things, *or* after the approbation of theſe things had been agreed to. *Where there are two conſtructions (juſt as when in Latin we ſay,* tempus legendi libros) *one of* δόξαν δοκεῖν, *which is the concord of an adjective and a ſubſtantive; and the other of* δοκεῖν ταῦτα, *which is the government of an active, and ſo for the reſt.*

The Latins have ſometimes imitated this neuter and abſolute expreſſion, as T. Livy, et ne ibi quidem nunciato quò pergerent, tantum convocatos milites commonuit qua via omnes irent, *&c.*

Whether the Nominative can be an abſolute caſe.

Some grammarians are of opinion, that the Greeks make uſe of all caſes, except the vocative, for the abſolute conſtruction. But we have already ſaid enough to prove, that what they call a dative abſolute is in reality an ablative; which ſhall be yet further evinced in the next book, Chap. ii. So that the queſtion muſt be reduced to the nominative only, which they pretend to be taken in an abſolute ſenſe, in examples ſimilar to theſe here: ἀνοίξαντες τῦ σώματος πόρους, πάλιν γίνεται τὸ πῦρ, *Ariſtot.* as ſoon as they open the pores of the body, fire is kindled anew. *But on the contrary there is no nominative, but what ſuppoſeth its verb; as here* ἀνοίξαντες *for* ὅταν ἀνοίξαντες ὦσι, *which is the ſame as* ἀνοίξωσι, *according to what we have obſerved in the fourth rule.* Πολλὴ γὰρ (ἡ στρατιὰ) ἦσα, ὥ πάσης ἴσαι πόλεως ὑποδέξασθαι, *Thucyd. that is to ſay,* ὅτι γὰρ, *or* ἐπεὶ γὰρ πολλὴ ἦσα συγχάνει, *&c.* for the troops being ſo very numerous, no town will be able to hold them.

Likewiſe when we ſay, ὅσαι ἡμέραι, every day; *as in Thucyd.* ὅσαι ἡμέραι προσδεχόμενοι, expecting every day: *and in Gaza, in his tranſlation of Tully upon Old-Age,* ὅσαι ἡμέραι ἐπηρτημένον θάνατον δεδιὼς, *for the Latin, mortem omnibus horis impendentem timens,* afraid of

of death impending every moment: *but the proper conſtruction of it is* ὅσαι εἰσὶν ἡμέραι ἐν αὐταῖς διδίως, *&c.* being afraid as many days as he had left to live. *Horace has imitated this conſtruction, where he ſays,*

Non ſi trecenis, quotquot eunt dies,
Amice! places illacrymabilem
Plutona tauris, *&c. Lib. ii. Od.* 14.

Which may be expreſſed thus in Greek: Οὐδ' ἂν τριακόσιοις ὅσαι ἡμέραι, ὦ φίλτατε, ἀδάκρυτον Πλούτωνα ταύροις καταπράϋνοις, no, not even if you ſtrove to ſooth every day the relentleſs Pluto with a ſacrifice of three hundred oxen. *Where it is plain, that* ὅσαι ἡμέραι *is no more an abſolute caſe, than* quotquot die; *and as* quotquot dies *muſt be referred to* eunt, *ſo* ὅσαι ἡμέραι *ſuppoſeth* παρέρχονται, præ-tereunt, *or ſome other ſuch verb. But if we chance to meet with* ὁσημέραι *in one word, as in Lucian and others, it is then an adverb, and is therefore ſubject to no diſpute.*

They pretend alſo, that ἰὸν, δόξαν, *and the like neuter participles, are nominatives abſolute: but we have juſt now made appear, that they are accuſatives, which ſuppoſe* κατὰ, *or ſome other prepoſition.*

Wherefore, I think, we may conclude, that there are no more abſolute caſes, beſides the three above mentioned, viz. the genitive, the accuſative, and the ablative: and that we are not to form any other idea of the nominative, but that of a caſe, which has always a relation to ſome verb, either expreſſed or underſtood, conformably to the fundamental rule given in the introduction to this ſyntax.

Whether the abſolute Caſe ought always to refer to a different perſon.

This abſolute caſe may refer to the ſame perſon, or to the ſame thing that ſhall be expreſſed before or after by another caſe, as we have ſhewn in the Latin method; and examples hereof are more common in Greek than in Latin. Προσίμιξαν τῷ τείχει πολεμίων, λαθόντες τὺς φύλακας, ἀνὰ τὸ σκοτεινὸν μὲν ὑ προϊδόντων αὐτῶν, ψόφῳ δὲ τῷ ἐκ τῆ προσιέναι αὐτὺς ἀντιπαταγέντος τῆ ἀνέμῳ, ὑ καταχυσάντων, *Thucyd. Where we find not only* προϊδόντων αὐτῶν *in the genitive abſolute, referring nevertheleſs to the ſentinel expreſſed by* φύλακας *in the accuſative; but likewiſe* καταχυσάντων. They drew near to the enemy's ramparts, unobſerved by the ſentinel, who could not ſee them for the darkneſs of the night, nor hear the noiſe of their approach, by reaſon of the bluſtering of the wind.

——— Θεῦ τὸ δ' εἰςηκύσ' ἔπος
Ἑρμῆ, τὸ κλεινὸν ἔτι κατοικήσειν πέδον
Σπάρτης σὺν ἀνδρὶ, γύντος, ὡς ἐς Ἴλιον
Οὐκ ἦλθον, ἵνα μὴ λέκτρ' ὑποσρώσω τινί. *Eurip. in Hel.*

Where we find γύντος *in the genitive abſolute, notwithſtanding it refers to* ἀνδρὶ *immediately preceding.* I have heard the voice of the god Mercury, who told me I ſhould live ſome time yet in the famous country of Sparta with my huſband, it being known to him that I did not care to come to Troy, leſt I ſhould bed with a ſtranger.

Πύῤῥος ἐς τὴν Πελοπόννησον ἐξελαῶν, Σπαρτιατῶν πρεσβευτὰς ἀπαντήσαντας περὶ Ἀρκαδίαν, φιλανθρώπως αὐτὰς ὑπεδέξατο, *Polyæn. Strateg. lib. vi.* Pyrrhus marching towards Peloponneſus, gave a very kind reception to the Lacedæmonian ambaſſadors, that came through Arcadia to meet him.

CHAP. VI.

Obſervations on different Governments.

I. *Different Governments joined together.*

A Verb may admit of different governments in the ſame expreſſion, according to the different rules explained above; as,

1. A genitive with a dative, πλεονεκτῶ τούτῳ σε, *I ſurpaſs you in this.*

2. A genitive, and an accuſative, δέομαί σε τὰ δίκαια, *I apply to you for juſtice.* Κατηγορῶ σε τὴν δίκην, *I have this to lay to your charge.* Ἀλλάττειν χρυσὸν ἄργυρον, *to give ſilver in change for gold.*

3. A dative, and a genitive, κοινωνῶ σοι τούτου, *I partake with you of this.*

4. A dative, and an accuſative, βοηθῶ σοι τὸ πρᾶγμα, *I aſſiſt you in this affair.*

5. An accuſative, and a genitive, εὐδαιμονίζω σε τῆς τύχης, *I think your ſituation happy.*

6. An accuſative, and ablative, φιλῶ σε ὅλῃ ψυχῇ, *I love you with all my ſoul.*

II. *Variety in the ſenſe by reaſon of the different Governments.*

Though the verb continues the ſame, yet the ſenſe is ſometimes altered, becauſe of the different government; as

Ἀφαιρεῦμαί τινος, *I deprive one of ſomething he has not had yet, and hinder him from having it:* ἀφαιρεῦμαί τινα, ſpolio aliquem, *I ſtrip him of what he has.*

Ἐκδικῶ σοι, *I revenge the injury done you:* ἐκδικῶ σε, *I puniſh you, I take revenge of you.*

Ἐπιτιμῶ σοι, *I reprimand you:* ἐπιτιμῶ σε, *I honour* or *praiſe you.*

Κυριεύω σου, *I lord it over you:* κυριεύω σε, *I make you lord* or *maſter.*

III. *Different government in Verbs compounded with Prepoſitions.*

When prepoſitions are joined with verbs, they empower them to govern their caſe in Greek, as in Latin.

Thus verbs compounded with ἐξ, πρὸ, ἀπὸ, aſſume a genitive: τοῦ ποδὸς ἐκκρεμάσας λίθον, *having hung a ſtone to his foot.* Epigram. Ἀπήνης, ἐκκυλίνδεται, *he is tumbled out of his chariot.* Προτρέχει ἡ γλῶττα τῆς διανοίας, Iſocr. *his tongue runs before his thoughts.* Σαυτὸν αἰτίας

αἰτίας αἰσχρᾶς ἀπολύων, Id. *clearing yourſelf of a ſhameful crime.* Ἀπίστη τῦ διανυμαχῆσαι, *he altered his reſolution of fighting by ſea.*

Likewiſe the compounds of ὑπὲρ, or κατὰ: τῦ πατρὸς ὑπερμαχῦμαι, Soph. *I ſhall fight for my father.* Καταχίοντες ἀλλήλων τὰ φύλλα, Lucian, *throwing the leaves at one another.* Κατέπτυσέ σου, Dem. *he has ſpit at you,* and metaph. *he has deſpiſed you.*

Thoſe of παρὰ and ὑπὲρ govern an accuſative: μὴ τίς με παρέλθῃ, Od. Σ. *that no body may paſs me.* Ὑπερενεγκόντες τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς, Thucyd. *having brought their ſhips to the other ſide of the iſthmus of Leucadia.*

If the prepoſition were to be detached from the verb, and put before the noun which it governs, thoſe expreſſions would be reſolved into their ſimple and natural ſenſe; as σαυτὸν λύων ἀπὸ αἰσχρᾶς αἰτίας, *clearing yourſelf of a ſhameful accuſation*; and in like manner the reſt.

Nevertheleſs the prepoſition is ſometimes repeated, without detaching it from the verb: ἀφορίσῖ αὐτὺς ἀπ' ἀλλήλων, Matth. xxv. *and he ſhall ſeparate them from one another.* Εἰ μὴ ἐκστήσῃ ἐκ τῆς ὁδῦ, *if you won't get out of the road.*

Some verbs govern one time a genitive by reaſon of their prepoſition, and another time an accuſative, becauſe of their ſignification: τέκνων ἀφῦ, Soph. *keep away from your children.* Πάντα τ' ἄλλ' ἀφεὶς, Dem. *laying aſide all the reſt.* Likewiſe, ἀποδῦν σε τῶν ἁμαρτίων, *I free you from your ſins.* Ἀποδῦν σε τὰ ἱμάτια, *I take off your cloaths*; and the like.

Some admit of a difference of government by virtue of the prepoſition wherewith they are compounded, which governs different caſes: ὑπερέβησαν τῦ τύργυ, Herodot. *they paſſed the tower.* Τὺς θεοὺς ὑπερβῆναι, Chryſ. *to be mounted above the heavens.* Τῶν ἄλλων ὑπεροφρονῦντες, Lucian, *undervaluing others.* Ὑπερφρονῶν τὺς ἄλλυς ἁπάντας, Plut. the ſame.

IV. *The Expreſſion changed by the Government.*

Sometimes the phraſe is changed by different governments, which import the ſame thing; as κατηγορῶ σου προδοσίαν, or σῦ προδοσίας, *I accuſe your treaſon*: or σὶ προδοσίας, *I accuſe you of treaſon.*

Ἀποστερῶ σε τῆς ὐσίας, or σοὶ τὴν ὐσίαν, or σὶ τῆς ὐσίας, or σὶ τὴν ὐσίαν, *I deprive you of your ſubſtance.* Σύνοιδα ἐμαυτῷ ἁμαρτάνων, or ἁμαρτάνοντι (both by attraction) or ἁμαρτίαν, or περὶ τῆς ἁμαρτίας *I am ſenſible of my error.* Which is ſufficient for examples.

CHAP. VII.

Obſervations on figurative Conſtruction.

WE ſhall obſerve here the ſame order as in the Latin method, reducing all theſe figures to four.

1. That which marks the want of ſome word in a ſentence, and is called ELLIPSIS, of which the ZEUGMA makes a part.

2. That

2. That which marks a redundancy of ſomething in a ſentence, and is called PLEONASM.

3. That which marks ſome diſproportion and diſagreement in the parts of a ſentence, and is called SYLLEPSIS.

4. That which marks the inverſion of the natural order, and is called HYPERBATON.

We ſhall treat of theſe figures here in very few words, as we ſuppoſe the reader to have acquired ſome knowledge of them already from what we have ſaid elſewhere.

I. *Ellipſis.*

The general maxims of this figure muſt be taken from the Latin method. But there is not one more neceſſary than that of the word πρᾶγμα or χρῆμα underſtood. As when they put the adjective neuter for a feminine ſubſtantive: τὸ σοφὸν καὶ τὸ Ἀττικὸν Ἑλλάδος, *the beauty and the elegancy of the Greek tongue*; that is to ſay, τὸ σοφὸν χρῆμα.

When they put a neuter with the ſubſtantive feminine: οὐκ ἀγαθὸν πολυκοιρανίη, Hom. *the government of many is not good, is pernicious.* Πονηρὸν ὁ συκοφάντης, Dem. *an informer is an abominable thing.* Σπάνιον καὶ δυσεύρετόν ἐστι φίλος βέβαιος, Plut. *a conſtant friend is rare, and hard to be found.* Θεῖον ἡ ἀλήθεια καὶ πάντων μὲν ἀγαθῶν θεοῖς, πάντων δὲ ἀνθρώποις ἀρχή, Plato apud Plut. *truth is a divine thing, and the ſource of all bleſſings to the gods, and to men.*

Sometimes they put the ſubſtantive; as ἀθάνατον χρῆμα ἡ ἀλήθεια, Epictet. *truth is an immortal thing.*

Sometimes they expreſs it along with the other noun in the genitive; as τὸ μουσικῆς χρῆμα, Syneſ. *muſick*, juſt as Phædrus has put *res cibi* for *cibus*. Ἔστεργε δὲ ὁ Καῖσαρ ὑπερφυῶς τὴν ἀδελφὴν, χρῆμα θαυμαστὸν, ὡς λέγεται, γυναικὸς γενομένην, Plut. de Auguſto. *Cæſar was exceeding fond of his ſiſter, who by all accounts was a wonderful fine woman.*

This ſame noun is underſtood, when they put a genitive inſtead of a nominative; which is more uſual with the Attics: εἴθε μοὶ τότε τῆ ἀγαθῆ γένοιτο, ſup. χρῆμα, *res*, or δύναμις, facultas, *I wiſh I could be ſo happy.*

Likewiſe when they put τὰ πρῶτα for πρῶτος; as ἴσθι Ἀθηναίων, τὰ πρῶτα, Lucian, *keep thou the firſt rank among the Athenians.*

When the article is put with an adverb or with a prepoſition, a participle muſt be underſtood agreeing with this article, if it be not expreſſed; as τὴν ἐπιπολῆς σάρκα, ſup. ἔσαν, *the fleſh on the ſurface*, Ariſtot. Τοῖς νῦν (ſup. οὖσιν) καὶ τοῖς πρότερον (ſup. γεγονόσι) Id. *to thoſe that are at preſent, and to thoſe that have been formerly.* Ἡ κύκλω κίνησις, ſup. γινομένη, Id. *a circular motion.* In like manner, when we ſay τὸ πάλαι, *formerly*, τὸ πρὶν, *before*, τὸ νῦν, or τὰ νῦν, nunc, *now*, we are to underſtand πρᾶγμα, or in the plural πράγματα, *according to preſent matters* or *affairs.*

A participle muſt alſo be underſtood when we ſay, τὰ κατ' ἀγορὰν, ſup. ὄντα or γινόμενα, forenſia, *things relating to the bar.* Ὁ ἐν οὐρανοῖς, ſup. ὤν, *who art in heaven.* Ἡ ἄνω βασιλεία, ſup. οὖσα, *the kingdom of heaven.* Οἱ μετ' ἡμᾶς, ſup. ἐσόμενοι, poſteri noſtri,

our

our poſterity. Τὰ ἐν μέρει, or ἐπὶ μέρους, or κατὰ μέρος, ſup. ὄντα, ſingularia, *things taken ſeparately*, or *in particular.* Οἱ ἐν τῷ τέλει, ſup. ὄντες, *thoſe that are in employment*, or *poſt.* And in like manner the reſt.

But it will not be amiſs to give here, for the greater eaſe of young beginners, particular liſts of thoſe words that are moſt commonly underſtood among Greek authors, after the manner obſerved with regard to Latin authors, in the Latin method.

FIRST LIST.

Of ſeveral Nouns underſtood in Greek Authors.

MASCULINES.

ΑΝΘΡΩΠΟΣ is underſtood, when we ſay, τὸν νέκυν, τὸν νεκρὸν, defunctum, *a dead man.*

ΚΙΝΔΥΝΟΝ, or ΔΡΟΜΟΝ, when we ſay, τρέχειν or θέειν τὸν περὶ ψυχῆς, or ὑπὲρ ψυχῆς, *to run the riſk of one's life.*

ΜΥΘΟΣ, when we ſay, ποῖον εἶπες; *what have you ſaid?* for ποῖον μῦθον, as in Latin, auſculta paucis, *ſup.* verbis, *hearken a little.*

ΟΙΝΟΝ, when we ſay, ἦ ῥαπολύν τιν' ἔπινες ὅτ' εἰς εὐνὰν κατεβάλλεν, Theocr. *really you drank a great deal as you was going to bed.*

ΠΥΡΕΤΟΣ, when we we ſay, λύει τριταίους, diſcutit tertianas, *ſup.* febres, *it cures a tertian ague.*

ΤΟΝ ΒΙΟΝ, when we ſay, μεταλλάττω, καταλύω, *to end his life, to die.*

ΤΡΟΠΟΥ, when we ſay, ὁ γὰρ ἀνὴρ οὗτος ἐκ παντὸς διώκει τὴν εὐπάθειαν, *this man ſtrives every way to move the paſſions*, Dionyſ. Halicarn. de Iſocr.

ΥΠΝΟΣ, when we ſay, ὡς βαθὺν ἐκαμμύθης! *how profoundly you ſlept!*

ΧΡΟΝΟΣ, when we ſay, αἱ κοιλίαι, χειμῶνος καὶ ἦρος θερμόταται φύσει, Hippocr. ventres hyemis & veris, *ſup.* tempore calidiores, *the belly is naturally hotteſt in winter and ſpring.*

Ἐκ παλαιοῦ, *a long time ſince*: διὰ μακροῦ, διὰ πολλοῦ, jam longo intervallo, *a long time ago*: ἐν τούτῳ, Thucyd. *mean while.*

FEMININES.

ΑΙΣΘΗΤΙΣ, or ΟΣΜΗ, when we ſay, πόθεν βροτοῦ μοι προσέζαλε; *unde mihi hominis odor allapſus eſt?*

ΓΗΝ, ΧΩΡΑΝ, when we ſay, εἰς πολεμίαν, εἰς πατρίδα, in hoſticum, *ſup.* ſolum, *into an enemy's country*; in patriam, *ſup.* terram, regionem, *into his native country.*

ΓΑΩΣΣΑ, or ΦΩΝΗ, when we ſay, ἡ Ἑλληνικὴ, ἡ Ἀττὶς *the Greek tongue, the Attic tongue.*

ΓΡΑΜΜΗ, when we ſay, πρὸς ὀρθὴν, *ad perpendiculum.* As alſo, ἐπ' εὐθείας, *directly, perpendicularly.*

ΔΙΚΗ, when we ſay, τὴν ἐπὶ θανάτῳ κρινομένη, *ſentenced to die.*

Ἐρήμην λαβεῖν, ſup. δίκην, *to caſt one's adverſary by default*, or *for want of appearing in court.*

ΔΟΞΑ, when we ſay, κατάγει τὴν ἐμὴν, meâ opinione, meâ ſententiâ, *according to my opinion.*

ΔΟΡΑ, when we ſay, ἀλωπικῇ, λεοντῇ, ἀρκτῇ, νεβρίδι, &c. *vulpina, leonina, urſina, binnulina*, &c. ſup. *pellis.*

ΔΡΑΧΜΗ, when we ſay, χιλίαν ὠνεῖσθαι, mille drachmis emi, *to coſt a thouſand drachms.*

Ἐπιστολαί, or ſome ſuch word, when we ſay, ἐν ταῖς τοῦ βασιλέως διπλαῖς, in diplomatis regis, *in the king's letters patent.*

ΗΛΙΚΙΑ, when we ſay, ἐκ νέας, ſup. ἡλικίας, *from one's youth.* In like manner, ἐκ νέου, ἐκ μειρακίου, ἐκ παιδὸς, as in Latin, *à puero.*

ΗΜΕΡΑ, when we ſay, τῇ προτεραίᾳ, τῇ ἐπιούσῃ, *the day before, the day following.*

Ἡ σήμερον, ἡ αὔριον, *to-day, to-morrow.*

Τὴν κυρίαν ὁμολογεῖν, ſup. ἡμέραν, vadimonium promittere, *to promiſe to appear before the day appointed.* Bud.

Τῆς κυρίας ἀπολείπεσθαι, or ὑστερεῖσθαι, vadimonium deſerere, *to miſs appearing at the day appointed*, Bud. for κυρία is taken for the fixt day, as that on which the affair is to be decided.

ΜΟΙΡΑ, or ΜΕΡΙΣ, when we ſay, τῇδε, hac, *ſup.* μοίρᾳ, parte, *on this ſide.*

Μετρεῖν τὴν ἴσην, ſup. μοῖραν, æquam portionem metiri, *to render like for like.*

In the ſame manner, ἐξ ἴσης, ἐξ ἡμισείας, ex æquo, ex ſemiſſe, *i. e.* ex æqua & dimidiata, *ſup.* parte, *equally*, or *by half.*

ΝΑΥΣ, when we ſay, τριήρης, πεντηκόντορος, *a galley with three rows of oars, a galley with fifty oars*: φορτὶς, *a ſhip of burthen.*

ὈΔΟ῀Ν, when we ſay, ποτέραν τραπητέον; utram inſiſtendum? ſup. viam? *which way muſt we take?*

Ὡς ὐ περυχώρει ταύτη, ἑτέραν ἐτρέπετο, Syneſ. *as one method did not ſucceed, he tried another.* So Terence ſays,

Hac non ſucceſſit, aliâ aggrediemur viâ.

ἥπερ ἄν σοι δόξειεν, ut tibi videbitur, *viz.* quâ viâ & ratione tibi videbitur, *as you pleaſe.*

ἥπερ φανερώτατον ἂν γίνοιτο τ' ἀληθὲς, *in the manner propereſt for clearing up the truth.*

ΠΛΕΥΡΑ῀, or ΜΕΡΙ῀Σ, when we ſay, τῆς Ἀσίας ἡ πρὸς τὰς ἀνατολὰς, *the eaſtern part of Aſia.* Where we muſt underſtand alſo ὖσα, or τετραμμένη, *converſa*, or ſome ſuch word.

ΠΛΗΓΗ῀, when we ſay, ἐπιτρίβετο τυπτόμενος πολλὰς, Ariſtot. *he has been well beaten:* δαρήσεται πολλὰς, δαρήσεται ὀλίγας, Luke xii. vapulabit multis, *ſhall be beaten with many ſtripes:* vapulabit paucis, *ſhall be beaten with few ſtripes.*

ΠΝΟΗ῀, when we ſay, ἐτησίαι, *winds that blow at a certain time of the year:* τροπαίαι, reciproci, *whirlwinds.*

ΠΟΣΙ῀Σ, when we ſay, τὴν πρώτην, Gal. prima potione, *at the firſt doſe.*

ΤΕ῎ΧΝΗΝ, when we ſay, γραμματικὴν, ῥητορικὴν, διαλεκτικὴν, ἰατρικὴν, τεκτονικὴν, grammaticam, rhetoricam, dialecticam, medicam, fabrilem, *ſup.* artem, *grammar, rhetoric, logic, phyſic, the mechanic arts.*

ΤΙΜΗ῀Ν, ΤΙΜΩΡΙ῎ΑΝ, or ᾽ΑΜΟΙΒΗ῀Ν, with the accuſative ἀξίαν, according to Budæus; as τὴν ἀξίαν ἀποτίνειν, *to ſuffer the puniſhment that one deſerves.*

ΤΡΑΠΕ῎ΖΗΣ, when we ſay, ἀπὸ τῆς αὐτῆς σιτησόμεθα, *we ſhall be fed from the ſame table.*

ΧΕΙ῎Ρ, when we ſay, τῇ δεξιᾷ, τῇ ἀριστερᾷ, dextrâ, ſiniſtrâ, *ſup.* manu, *to the right, to the left.*

Likewiſe ἀντλεῖν ἀμφοτέραις, haurire duabus, *ſup.* χερσὶ, manibus, *to draw up with both hands.*

ΧΩ῎ΡΑΝ, when we ſay, κατ' ἰδίαν, *in a ſeparate place.*

ΨΗ῎ΦΟΝ, when we ſay, τὴν σώζουσαν, or τὴν ἀναιροῦσαν τιθέναι, album aut nigrum lapidem ponere, *to give a white bill of acquittance*; or *a black bill of condemnation.*

῾ΩΡΑΣ, when we ſay, πρωΐας γενομένης, *morning being come.*

NEUTERS.

᾽ΑΡΓΥ῎ΡΙΟΝ, when we ſay, ὠνεῖσθαι πολλοῦ, or ὀλίγου, *to buy dear*, or *cheap.*

ΔΙΑ῎ΣΤΗΜΑ, as οἰκεῖ δὲ τὸ ἔθνος κατὰ κώμας ἀτειχίστους, καὶ ταύτας διὰ πολλοῦ, Thucyd. *they dwell in villages that have no walls, and are very diſtant one from another.*

῎ΕΓΚΛΗΜΑ, when we ſay, φυγῆς ὄφλειν, *to be accuſed of committing outrages.*

῎Εθνος, when we ſay, τὸ βαρβαρικὸν, *the barbarians.*

῎Εθος, when we likewiſe ſay, τὸ βαρβαρικὸν, barbaricum, *ſup.* morem, *the cuſtoms of the barbarians*; as in Terence, *antiquum obtines.* And in the French language, *à la Françoiſe, à l'Italienne*, as much as to ſay, *à la mode Françoiſe, Italienne*, &c.

῎Επος, when we ſay, ῾Ομηρικὸν ἐκεῖνο, Homericum illud, *that verſe of Homer.*

῎ΕΡΓΟΝ, when we ſay, ποῖον ἔρξας; Hom. *what have you done?*

ΘΥ῎ΜΑ, ΣΦΑ῎ΓΙΟΝ, or ſome ſuch word, when we ſay, εὐαγγέλια θύειν, *to offer ſacrifice for good news.*

Τὰ σωτήρια πανηγυρίζειν, *to make a public thankſgiving for one's delivery*, or *preſervation.*

᾽ΙΜΑ῎ΤΙΑ, when we ſay, οἱ τὰ μαλακὰ φοροῦντες, Matth. xi. mollia geſtantes, *that wear ſoft cloathing.*

ΚΡΕ῎ΑΣ, when we ſay, βόειον, as in Latin, *bubula* for *bubula caro, beef.*

ΜΕ῎ΡΟΣ, when we ſay, τὸ ἡμίτομόν σου, Lucian, *the half of yourſelf.*

Καιρίῳ πληγῆναι, Hom. *to be mortally wounded.*

᾽Επὶ τάδε τῶν ὀρῶν, *on the other ſide of the mountains.*

Τῆς χώρας τὸ μὲν ὂν πρὸς ἄρκτον ἰσὶ, τὸ δὲ ὂν πρὸς μεσημβρίαν, Ariſten. *one part of the country is towards the north, and the other towards the ſouth.*

Καθ' ὃ τοῖς ὤμοις συνίσχεται, *where it joins to the ſhoulders.*

Τὸ εἰς αὐτὸν ἦκον, ſup. μέρος, quantum in ſe fuit, *as much as in him lay.*

Τό μοι ἐπιβάλλον, quantum in me fuit, *as much as was intruſted to my care.*

Sometimes in one member of a ſentence the feminine μοῖρα is underſtood, and in the other the neuter μέρος; as ἐξ ἡμισείας μὲν θεὸν εἶναι, τεθνᾶναι δὲ τῷ ἡμίσει, Lucian, *dimidia ex parte Deum eſſe, altera parte dimidia eſſe mortuum.*

ΜΕ῎ΤΡΟΝ, when we ſay, οὐχ ὅμοιοι ἀλλ' ὀλίγῳ χείρους κριθείητε, Thucyd. *you would not be eſteemed equal, but ſomewhat inferior.*

ΠΛΗ῍ΘΟΣ, when we ſay, τὸ στρατιωτικὸν, τὸ ναυτικὸν, τὸ οἰκετικὸν, &c. militum cœtus, *the ſoldiery*; nautarum, *the crew*; prædonum, *a gang of robbers*; famulorum,

famulorum, *a train*, or *retinue of attendants.*

ΣΣΙ͂ΜΑ, when we ſay, περιελημένος σινδόνα ἐπὶ γυμνῷ, indutus ſindonem ſuper nudo, *ſup.* corpore, *having a linen cloth caſt about his naked body.*

ΤΟΥ͂ΤΟ, in making uſe of theſe terms, ἀπόδειξις, *demonſtration*; ῥαδιούργημα, *craft*, or *policy*; σημεῖον, indicium, *a ſign*, or *proof*; τεκμήριον, *a mark*, or *conjecture*, and ſuch like; as οὕτως ἡ κακία διατίθησι πάντας ἀνθρώπους, αὐτοτελής τις ὕσα τῆς κακοδαιμονίας δημιουργός. Τεκμήριον δὲ (ſup. τοῦτό ἐϛι) τεμνόμενοι πολλοὶ σιωπῶσι, καὶ μαϛιγούμενοι καρτεροῦσι, &c. Plut. *To this ſtate are all men reduced by vice, of itſelf a ſufficient inſtrument of miſery. A proof whereof is, that ſeveral are ſilent, even when their limbs are mangled, and bear with patience thet orture of ſtripes*, &c.

ΥΔΩΡ, when we ſay, θερμῷ λούεσθαι, calida lavari, *to bathe in warm water.*

Ψυχρὸν πίνειν, frigidam bibere, *ſup.* aquam, *to drink cold water.* Unleſs we ſhould chooſe to underſtand λουτρῷ in the firſt, and πόμα in the ſecond.

ΦΑΡΜΑΚΟΝ, when we ſay, ἀντίδοτον, *an antidote*, or φαρμακεία, when we ſay, ἀντίδοτος.

ΦΘΕΓΜΑ, when we ſay, μικρὰ φθέγγονται, καὶ ἰσχνὸν, καὶ γυναικώδες, Lucian, *they ſpeak with a low, ſqueaking, and effeminate voice.*

ΧΡΗΜΑ, or ΠΡΑΓΜΑ, we have already mentioned it as one of the moſt general rules; but we are to underſtand it likewiſe, when we ſay, ἀνθ' ὅτου, ἀνθ' ὧν, ἐξ ὧν, quamobrem? *for what?* As alſo ἐφ' οἷς, ἐφ' ᾧ, quamobrem, propter quod, *or* propter illa quæ, *on which account, becauſe of which*, and the like.

ADJECTIVES UNDERSTOOD.

Sometimes adjectives are underſtood; as

ΑΠΑΛΩ͂Ν, when we way, ἐξ ὀνύχων, à teneris unguiculis, *from one's youth*, or *tender years.*

ΕΝ, or ΘΑΤΕΡΟΝ, when we ſay, μηδὲ δυοῖν φθάσαι ἁμάρτωσιν, ἢ κακῶσαι ἡμᾶς, ἢ σφᾶς αὐτοὺς βεβαιώσθαι, that is to ſay, δυοῖν θάτερον, *that they may not fail in one of theſe two things, either in hurting us, or ſtrengthening themſelves.*

ΟΛΟΥ, when we ſay, διὰ βίου, *during life*; διὰ νυκτὸς, Ariſtoph. *all night.*

ΠΟΛΛΟΥ͂, when we ſay, διὰ χρόνου, and when it is taken for a long ſpace of time, *for a long while.*

SECOND LIST.

Of Verbs, or Participles underſtood.

ΔΕΙ͂Ν, when we ſay, ὥϛτε ἅπαξ μικρῷ (ſup. δεῖν) συντριβῆναι, Plut. *ſo that he had like once to have been cruſhed to pieces.*

Περιέμεινε χρόνον ὅσον καταζῆσαι τὰ πεπραγμένα τῶν πραγμάτων; tamdiu expectavit donec res turbari cœptas componeret, *word for word*, expectavit tempus quantum componere, ſup. ἔδει or ἐχρῆν, with εἰς or ὡς; ὅσον ἐχρῆν εἰς καταζῆσαι, *he ſtaid as long as was neceſſary for quelling the inſurrection.*

In like manner, νεμόμενοι τε τὰ αὐτῶν ἕκαϛοι ὅσον ἀποζῆν, Thucyd. that is to ſay, ὅσον εἰς τὸ ἀποζῆν, *gathering each as much as was requiſite for bare ſubſiſtence.*

ΕΙ͂ΜΙ, εἶ, ἐϛὶ, when we ſay, τὰ γὰρ ζῆν μὴ καλὰς, μέγας πόνος, Eurip. ſup. ἐϛὶ, *it is a great ſlavery to lead a vicious life.*

Μεταβολὴ πάντων γλυκύ, Id. *change is agreeable in every thing.*

Ὡς ἔθος, ut mos, *ſup.* eſt, *as it is cuſtomary.*

Ἐξὸν φυγεῖν, ſup. ἐϛὶ, *it is permitted to run away.*

Likewiſe, Ὤν, when we ſay, οἱ καθ' ἡμᾶς, ſup. ὄντες, *thoſe of our time.*

Which is very uſual with the adverbs: ἄνω, *above*; κάτω, *below*: πάλαι, *formerly*; ἄγαν, ὑπεράγαν, *exceedingly, exceſſively*: and the like. See above.

ΑΗΠΤΕ͂ΟΝ, *ſumendum, accipiendum*, when we read in commentators and ſcholiaſts, ἀπὸ κοινοῦ, *a communi*, when we are to underſtand a word that has been mentioned already, or to infer it from the ſenſe.

ΕΝΔΕΧΕΤΑΙ, when we ſay, γεγαμηκας, ὅσα γε καὶ ἡμᾶς εἰδέναι, Lucian, *you were never married, that we know of.*

ΠΑ͂ΣΧΩ, ΓΙΝΟΜΑΙ, or ΠΡΟΔΟΚΑ͂Ω, when we ſay, τί γὰρ, or τί δὲ ἄλλο ἤ: as τί γὰρ ἄλλο ῥαθυμῶν, κινδυνεύεις ἄμυσος ἂν διατελεῖν; that is to ſay, τί γὰρ ἂν ἄλλο πάθοις, or πεποιηκὼς; *for*

what elſe can you expect from your lazineſs, but to continue always in ignorance?

Κινδυνεύεις ἀποθανεῖν ὑπὸ τοσαύτης θρασυτητος· τί γὰρ ἂν ἄλλο, ſup. γένοιτο, *you ought to be afraid leſt your temerity deſtroy you; for what elſe can happen from it?*

ΠΑΣΧΩ, or ΠΟΙΕΩ, when we ſay, τί γάρ, εἰ μὴ ἐγέλων ἂν νηπιάζοντα ὁρῶν; *how could I forbear laughing, ſeeing him thus toy and play the fool?*

ΠΡΟΣΤΑΤΤΩ, when we ſay, εὖ πράττειν, bene agere, *or* ſalvere, χαίρειν, gaudere, ſup. jubeo, *I ſalute you, I bid you a good morrow.*

ΣΥΝΕΒΗ, when we ſay, ὡς ἀκῦσαι, *when it was heard.*

Ἐπειδὴ ἔχεσθαι, *after he was arrived.*

ΤΙΘΕΤΑΙ, or ΚΕΙΤΑΙ, *ponitur*, or *jacet*; when we ſay, διὰ μέσου, *per medium*, to denote a thing ſaid in a parentheſis.

THIRD LIST.

Of Prepoſitions underſtood.

ΑΝΤΙ, ought to be underſtood, when we ſay, πόσου διδάσκει; Xenoph. that is to ſay, ἀντὶ πόσου; *what does he take for teaching?* διδάσκει μισθῦ, Lucian, *he takes money for teaching.*

ΑΠΟ, or ΠΡΟΣ, in verbs of underſtanding, knowing, inſtructing: ἅπερ ἀκύσισθέ μου, Dem. that is to ſay, ἀπ' ἐμοῦ, or πρὸς ἐμοῦ, *what you will learn of me.* Thus Acts ix. ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς, *I have heard by many of this man.* And in Soph. ταῦτ' ἀκύειν πρὸς δύλων, *to hear theſe things from the ſervants.*

Thus ΑΠΟ is alſo underſtood in verbs of diſtance, of delivering, partaking, and others. See Rule XI.

ΔΙΑ ought alſo to be underſtood, when ſpeaking of the cauſe; as τὰ τοιαῦτα ἐπαίνω Ἀγησίλαον, Xenoph. *I commend Ageſilaus for this*; that is to ſay, διὰ τὰ τοιαῦτα, *becauſe of this.*

Or when ſpeaking of a place through which one paſſes: ἔρχονται πεδίοιο, Hom. for διὰ πεδίοιο, *they came acroſs the fields.*

ΕΙΣ, when ſpeaking of the end or manner: ὠδὶν χρώμενοι τύτοις, Ariſtot. *making no uſe of this*; that is to ſay, εἰς ὠδὶν, *for nothing*, or *in nothing.*

ΕΚ, ΔΙΑ, ΥΠΕΡ, ΠΕΡΙ, or the like, in the genitive of the cauſe, or part.

Μέμφομαί σοι τῆς ἀχαριςίας, *I charge you with ingratitude*; that is to ſay, ἐκ or περὶ ἀχαριςίας, or ἕνεκα.

Κρεμῶ σε τῦ ποδὸς, that is to ſay, ἐκ τῦ ποδὸς, *I hang you by the foot.*

Πληρῶ φιάλην ὕδατος, viz. ἐκ ὕδατος, *I fill the vial with water.*

Τῆς ἱσθῆτος λαζόμενος, Lucian, *taking hold of him by the coat*; that is to ſay, ἐκ τῆς ἱσθῆτος, as in another place he ſays, ἐκ τῆς ὐρᾶς λαμβάνεσθαι, *to take hold of by the tail.*

Likewiſe, in mentioning the father or ſource: φὺς ἀγαθῶν πατέρων, ſup. ἐκ, *born of good parents*; as Iſocrates ſays, ἐξ ὧν ἔφυσαν, *of whom they were born.*

ΕΝ, in names of places: Μαραθῶνι, for ἐν Μαραθῶνι, *at Marathon.*

In expreſſing the time preciſely, τῇ ἡμέρᾳ, in ipsâ die, *that very day.*

Or the manner or cauſe: ἔπεφνε δόλῳ, ὐ κράτει, Hom. *he killed him not fairly, but by treachery.*

Μὴ γαυρῦ σοφίᾳ, μὴ τ' ἀλκῇ, μὴ τ' ἐνὶ πλύτῳ, Phocyl. *don't be proud of your knowledge, nor of your ſtrength, nor riches*; or *in your knowledge*, &c. where it is obvious, that ἐν or ἐνὶ is underſtood in the two firſt members, as it is expreſſed in the laſt.

ΕΠΙ, in mentioning the motive, the final or efficient cauſe: ὐ τῷ μὴ καθυφεῖναι ταῦτα σεμνύνομαι, ὐδὲ τῷ γραφὰς ἀποφυτεῖν, Dem. *I do not boaſt of having loſt theſe things, nor of having avoided this accuſation*; that is to ſay, ἐπὶ τῷ, *for this*, or *becauſe of this*: as in another place he ſays, ἐφ' οἷς ἔχαιρον, *for which they rejoiced.* And Ariſtot. ſays, φθόνος λύπη ἐπ' ἀλλοτρίοις ἀγαθοῖς, *envy is a ſadneſs for other people's proſperity.* Which Tully has tranſlated thus, *invidentia eſt ægritudo propter alterius rem ſecundam.*

ΚΑΤΑ, when we ſay, ἀλγῶ τὴν κεφαλὴν, *my head akes.*

Τὰ πολλὰ, ut plurimum, *generally.*

Τὸ σὸν μέρος, quantum in te eſt, *for your part, as much as is in your power.*

Τὸν τρόπον, ad hunc modum, Cic. *thus, in this manner.*

Τὴν ταχίςην, quàm celerrime, *as quick as poſſible.*

Ἀρχὴν, or τὴν ἀρχὴν, ab, in initio, *in the beginning*, &c.

In

In like manner, ἀλλ' ἤ, τὸ λεγόμενον, ταυτὸν ἑορτῆς ἥκομεν, Plato, *but are we come, as the ſaying is, a day after the feaſt!* that is to ſay, κατὰ τὸ λεγόμενον.

Ἅτε, ἅτε δὴ, οἷα δὴ, utpote, *as, to wit*: ἐνεῶτος πολέμου, ἅτε κάκιστος ὢν μέγιστον ἐφοβήσατο φόβον, *being threatened with a war, he, like a coward, was ſeized with a terrible panick.*

Likewiſe in the quantity of time or place: ἔζησεν ἔτη ἑκατὸν, *he lived a hundred years*; τριῶν ἡμερῶν ὁδὸν, that is to ſay, καθ' ὁδὸν, trium dierum iter, *or* per iter, *three days journey.*

This prepoſition muſt alſo be underſtood, when the grammarians ſay that ἐτεὸν, verum, *true*, is ſuperfluous, as in Ariſtoph. in Nub. where he introduces Socrates ſpeaking to Strepſiades, who was ſetting fire to the top of his houſe: ἔτος τί ποιεῖς, ἐτεὸν, ὑπὶ τῦ τίγυς; that is to ſay, κατ' ἐτεὸν, *in good truth, friend, what art thou doing atop of my houſe?*

Likewiſe when we ſay, ἴσον, or ἴσα, perinde æque, atque, *as, the ſame as, as much as.*

Ἴσον γὰρ σφιν πᾶσιν ἀπ' ἤχθετο κηλὲ μελαίνη, Il. γ. *for they all hated him as death itſelf.* Πρόσχημα μὲν, τὸ δ' ἀληθὲς, ſpecie quidem hoc, re autem illud, *this in appearance, but in reality that.*

When verbs govern two accuſatives, there is always one depending on this prepoſition. See Rule xi. and xii.

Thus when Apollon. ſays οἷα Ἀντιόπην ἱμήσατο, that is to ſay, κατ' Ἀντιόπην, *what he had contrived againſt Antiope.*

ΠΕΡΙ, when ſpeaking of a part: πονεῖν τὰ σκέλη, Ariſtoph. *to have a pain in one's legs*; that is to ſay, περὶ τὰ σκέλη, or κατὰ.

With verbs of accuſing: διώκειν θανάτου, *to accuſe one of a capital crime*, viz. περὶ θανάτου, as we read in Xenophon.

ΠΡΟΣ is often underſtood with the infinitive. See Rule iv.

ΣΥΝ in the ablative of the inſtrument or cauſe: αὐτοῖς ὅπλοις, *ipſis armis*; αὐταῖς βυλαῖς, *ipſis conſiliis.*

In the ſignification of the Latin *cum*, with: πορευόμενος χιλίοις ὁπλίταις ἐς τὰ ἐπὶ Θράκης, Thucyd. *marching with a thouſand men towards Thrace*: ὃς αὐτοῖς ἅρμασι καὶ ἵπποις κατεποντοῦ, Philo, *whom he ſunk into the ſea together with their chariots and horſes.*

Ellipſis of the Government of Prepoſitions.

Sometimes we find an ellipſis of the government of prepoſitions: ἐς δ' ἑρέτας ἐπιτηδὲς ἀγείρομεν, Il. α. for ἐς αὐτὴν νῆα, *we put ſailors aboard the ſhip in proper time*: μικρὸν τι πρὸς, Lucian, ſup. ταῦτα, *it is but a trifle in compariſon to this.*

Zeugma.

The zeugma, which is a kind of ellipſis, wherein a word is underſtood that has been already mentioned in the ſentence, may be ſeen in the following examples: ἡ παιδεῖα τοῖς μὲν νέοις σωφροσύνη, τοῖς δὲ πρεσβυτέροις παραμυθία, τοῖς δὲ πένησι πλῦτος, τοῖς δὲ πλουσίοις κόσμος ἐστὶ, Plut. *education is a check to youth, a comfort to the old, a treaſure to the poor, and an ornament to the rich.* Here the verb ἐστὶ, which is expreſſed but once, muſt be underſtood four times.

Συνεργεῖν δεῖ τῷ φίλῳ, μὴ συμπανουργεῖν· καὶ συμβουλεύειν, μὴ συνεπιβουλεύειν· συμμαρτυρεῖν, μὴ συνεξαπατᾶν· καὶ συνατυχεῖν, νὴ Δία, μὴ συναδικεῖν, Plut. *we ought to join with our friend in his good, but not in his bad actions; to conſult with him, but not to deviſe miſchief with him; to ſupport him in truth, but not in fraud or deceit; to ſhare with him in his misfortunes, but not in his iniquity:* where the verb δεῖ, which is mentioned but once, muſt be underſtood eight times.

Εὐφρανεῖ σε πλῦτος πολλὺς ὠφελητικὸν καὶ πένια πολλὰ μὴ βλαπτόμενον· καὶ δόξα τιμώμενον· καὶ ἀδοξία μὴ φθονούμενον, Plut. *riches will make you chearful, by putting it in your power to do good to a great*

many; poverty, by freeing you from care; honour, by adding luſtre to you; and obſcurity, by ſcreening you from envy. The verb εὐφραιῖ muſt be underſtood here alſo four times.

Οὐ φοβεῖται θάλατταν ὁ μὴ πλέων· οὐδὲ πόλεμον ὁ μὴ στρατευόμενος· οὐδὲ λῃστὰς ὁ οἰκουρῶν· οὐδὲ συκοφάντην ὁ πένης· οὐδὲ φθόνον ὁ ἰδιώτης· οὐδὲ σεισμὸν ὁ ἐν Γαλάταις· οὐδὲ κεραυνὸν ὁ ἐν Αἰθιόψιν· ὁ δὲ Θεὸς δεδιὼς, πάντα δέδιε, γῆν, θάλατταν, ἀέρα, οὐρανὸν· σκότος, φῶς, κλήδονα, σιωπὴν, ὄνειρον, Plut. *he that is aſhore, is not afraid of the ſea; he that is not in the army, is not afraid of battle; he that ſtays at home, fears no highway-men; he that has nothing to loſe, is not afraid of informers; he that is in a private ſtation, apprehends no envy; he that is in France, dreads no earthquake: and he that is in Æthiopia, fears neither thunder nor lightning: but he that dreads God as his enemy, ſtartles at every thing; at the land, the ſea, the air, the heavens, darkneſs, light, noiſe, ſilence, and even at his very dreams.* Where it is viſible, that the verb φοβεῖται ought to be underſtood ſeven times in the firſt member; and the verb δέδιε, ten times in the ſecond member of this paſſage; which is quite curious to obſerve.

II. *Pleonaſm.*

The following expreſſions may be conſidered as examples of pleonaſm: παίζεις ἔχων for παίζεις, ludis, *you play, you jeſt:* ἑκὼν εἶναι for ἑκῶν, libens, *willingly:* ᾤχετο ἀπιών, abiit, *he is gone away.* In the ſame manner Virgil ſays, *latratu turbabis agens.*

To the pleonaſm we muſt refer what the grammarians call ἐν τῇ παραλλήλῳ, viz. according to Henry Stephen, in his book *De Dialecto Attica*, when two words are paralleled, as it were, in a ſentence, which differ nevertheleſs not ſo much in reality as in appearance; as when we read in Homer, θάνατόν τε, μόρον τε; πόλεμόν τε, μάχας τε, and in Lucr. *prælia & pugnas.*

It is alſo a pleonaſm to ſay, εἰπεῖν φάναι, Xenoph. Καὶ τὸν Ἀστυάγην σκώψαντα εἰπεῖν, ἐχ ὁρᾷς, φάναι, ὡς καλῶς οἰνοχοεῖ; *and that Ayſtages ſaid then in raillery, do not you ſee, how gracefully he pours out the wine?*

Though we may ſay with Sanctius in his Minerva, that when we read, ἔφη φάναι, φάναι is oftentimes the accuſative of ἔφη, which, as a noun verbal, governs the accuſative that comes after, ſo as to make two ſentences: juſt as when we ſay in Latin, *pugnandum eſt pugnam*, for *pugnandum eſt, τὸ pugnare pugnam.* See, in the Latin method, the remarks on gerunds.

III. *Syllepſis.*

The figure of ſyllepſis appears in GENDER: τέκνον φίλε, *my dear ſon*, where it refers to υἱὲ, *fili*, underſtood: βρέφος φέροντα τόξον, Anacr. *a child that carried a bow*; where it refers to the maſculine παῖδα, *puerum*, alſo underſtood: μειράκια εὐτυχεῖς, Syneſ. *juvenes feliciſſimi, happy youths:* τέκνα αἷς ἔνεστι νοῦς, Phil. *girls that do not want wit:* κόρον καλλίσην, *a beautiful damſel*, &c.

In NUMBER: ζῶα τρέχει, *animalia currit.* See above, Rule V.

But we cannot call it ſtrictly a ſyllepſis, when a dual is joined with a plural, ſince the conſtruction may be ſtill natural, by reaſon that there are properly only two numbers, one for the unit, and the other for that which exceeds the unit, whether two or more. Hence Diomedes, book 1. ſhews, that the ancient Greeks never uſed the dual number, which has been quite neglected by the Æolics, and after their example by the Latins.

Wherefore we may ſay, ἄμφω τρέχουσι, ambo currunt, *they both run:* we may alſo ſay, Σωκράτης καὶ Πλάτων ἔρχεσθον, or ἔρχονται, *Socrates and Plato are coming:* nay it is more elegant, as alſo more uſual to put the verb in the plural. But it is more extraordinary to ſee the verb in the dual, with a noun in the plural, though we meet with ſome examples thereof; as εἰ ὗιες ἔσον, Hom. *if you are his children.*

In GENDER AND NUMBER: πλῆθος στρατιᾶς οὐρανίου, αἰνούντων τὸν Θεὸν, Luke ii. *multitudo cæleſtis exercitûs laudantium Deum,* inſtead of αἰνέσης, laudantis, *a multitude of the heavenly hoſt praiſing God.*

Relative Syllepſis.

The relative ſyllepſis may be found in Thucyd. and others, as book 2. εἰ δέ με δεῖ καὶ γυναικείας τι ἀρετῆς, ὅσαι νῦν ἐν χηρείᾳ ἔσονται, μνησθῆναι, *but if it is proper I ſhould mention the virtue of thoſe women, that are juſt become widows;* where ὅσαι, which is put inſtead of αἵ, *quæ,* refers to the women that are not mentioned, but included in the ſignification of the words γυναικείας ἀρετῆς.

To this ſame figure we muſt refer ſome other more difficult paſſages of this author: τὸ δ' εὐτυχὲς, οἱ ἂν τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἵ δε μὲν νῦν, τελευτῆς, ὑμεῖς δὲ λύπης, ibid. which word for word may be tranſlated thus; *felicitas autem, quod honeſtiſſimum, ſortiuntur, ut illi nunc exitum, vos verò dolorem:* where the relative οἵ, *qui,* can by no means agree with the neuter εὐτυχὲς; ſo that we muſt ſuppoſe its antecedent by the ſenſe to which it relates, as if it were, τὸ δ' εὐτυχὲς τούτων ἐστὶν, οἵ ἂν, &c. ὑμεῖς δὲ λύπης, ſup. ἐλάχεσθε; *men, like theſe, are happy to meet with ſo honourable a death; though it be to you a ſubject of ſorrow.* The meaning of which ſeems to have eſcaped the author of the idiotiſms, who tranſlates it thus, *illis autem verè felicitas obvenit, qui honeſtiſſimum, vel ut illi exitum, vel ut vos ipſi dolorem ſortiuntur.* Referring thus the word *felicitas* to the laſt member, as well as to the firſt: whereas it is evident that Pericles deſigns, in this ſpeech, to declare the deceaſed happy, and the ſurvivors afflicted. Which Cicero has done in his book of Friendſhip, when he ſays of Scipio, *quamobrem cum illo quidem actum optime eſt, mecum autem incommodius.* Which comes to the ſame thing with what he ſaid before: *nihil enim mali accidiſſe Scipioni puto; mihi accidit, ſi quid accidit.*

IV. *Hyperbaton.*

The following may ſerve for examples of the hyperbaton: ἀλλὰ μὰ δι' ὀχ, ἣν Διοπείθης πειρᾶται τῇ πόλει δύναμιν κατασκευάζειν, ταύτην βασκαίνειν, διαλύειν πειρᾶσθαι, Demoſth. whereas, according to the natural order, it ſhould be, ὃ χρὴ βασκαίνειν, καὶ διαλύειν πειράσθαι ταύτην τὴν δύναμιν, ἣν Διοπείθης πειρᾶται τῇ πόλει κατασκευάζει, *we muſt not endeavour to ruin and deſtroy that power and ſtrength, which Diopithes has ſtrove to give to this city.*

Ἐπιχειρητέον ὑμῶν ἐξελίσθαι τὴν διαβολὴν, ἣν ὑμεῖς ἐν πολλῷ χρόνῳ ἔχετε, ταύτην ἐν ὀτωσὶ ὀλίγῳ χρόνῳ, Plato, inſtead of ſaying, ἐπιχειρητέον ὑμῶν ἐν ὀτωσὶ ὀλίγῳ χρόνῳ ταύτην ἐξελίσθαι διαβολὴν, ἣν ὑμεῖς ἐν πολλῷ χρόνῳ ἔχετε; *you muſt endeavour inſtantly to blot out of your memory the calumny, which has been imprinted there for ſo long a time.*

The interruption of the order of coherency, which grammarians call ἀνακόλυθον, may be found in Greek as well as in Latin: τοῖς Συρακυσίοις κατάπληξις ὐκ ὀλίγη ἐγίνετο, ὁρῶντες, &c. Thucyd. that is to ſay, ὅταν ὁρῶντες ἦσαν, whereas, according to the natural order of conſtruction, it ſhould be ὁρῶσι, to make it agree with Συρακυσίοις, *the Syracuſians were not a little ſurprized, ſeeing, or when they ſaw, &c.*

The End of the SEVENTH BOOK.

BOOK VIII.

CONTAINING

PARTICULAR REMARKS

ON ALL THE

PARTS OF SPEECH,

Uſeful for underſtanding perfectly the Greek Authors.

AFTER having given a general idea of the Greek conſtruction in the foregoing book, and in the rules there explained, I have thought proper to ſubjoin here ſome particular remarks on the ſeveral parts of ſpeech, as I have done in the Latin method, in order to point out in a clear manner the different properties of this language, and the reaſons of their being uſed in diſcourſe; which will not a little contribute to a perfect underſtanding of the Greek authors.

CHAP. I.

Remarks on the Nouns.

And firſt of the Irregularities, which Grammarians ſuppoſe to be in their Conſtruction.

THE Attics uſed always to make their vocative like the nominative; whence ſeveral, in imitation of them, have made uſe of the nominative inſtead of the vocative: ἡ παῖς ἐγείρου, Luke viii. puella, ſurge, *maid, ariſe.* Οἱ Θρᾷκες, ἵτι δεῦρο, Ariſtoph. *come hither, Thracians.* Ἐξάκουσον, ὁ Θεὸς, Pſalm lx. exaudi, Deus, *hear my cry, O my God.* Θρόνος σου, ὁ Θεὸς, Heb. i. thronus tuus, Deus, *thy throne, O God, is for ever and ever,* &c. which practice, as we have made appear

pear in the Latin method, has been received by the Latins, and actually obtains in ſome modern languages; as in the French, *venez çà, l'homme: tenez, la femme*; and ſuch like.

But it will not be an eaſy matter to find, unleſs I am very much miſtaken, a vocative put inſtead of a nominative, as the grammarians would fain make us believe. For if their opinion holds good, the conſequence muſt be, that as we have a proof of a nominative being put for a vocative, from its being joined with a verb of the ſecond perſon; as in Plautus, *Da, meus ocellus, Da, anime mi:* ſo it ſhould be demonſtrated, that a vocative may be put with a verb of the third perſon, as if it were a nominative; for example, *Dat, anime mi*, like *Dat meus ocellus*; of which it will be impoſſible to find an example.

Wherefore, when grammarians ſay that ἱππότα Νέϛωρ, *equus Neſtor*; νεφεληγερέτα Ζεύς, *nubens-cogens Jupiter*; ὁ Θυέϛα, *Thyeſtes*, and the like words in Homer and others, are vocatives inſtead of nominatives, they are undoubtedly miſtaken, theſe being all real nominatives, as we can demonſtrate from the following verſe of an epigram quoted by Euſtath.

Πατρὸς δ' εἰμ' ἔφυϛι Κοπαΐνα,
Natus ſum genitore Kopæna.

Where the word cloſing the verſe, he might as well have put Κοπαίνης, if nothing but the neceſſity of ſerving the meaſure was the occaſion of putting one caſe inſtead of another. But this change of caſes is not tolerated in any language. And when Homer ſays,

Αὐτὰρ ὁ αὖτι Θυέϛ' Ἀγαμέμνονι λεῖπε φορῆναι,
At rurſus Thyeſtes Agamemnoni reliquit geſtandum (viz. ſceptrum.)

the article ὁ is a plain argument that Θυέϛα is a nominative caſe. Inſomuch that all theſe nouns belong properly to the Macedonian dialect, which caſting away ϛ from the nominative, changes η afterwards into α, as we have obſerved in the firſt book.

Wherefore when Homer ſays, Od. ξ.

Τὸν δ' ἀπαμειβόμενος προϛέφης, Εὔμαιε ϛυβῶτα,

we muſt not imagine that Εὔμαιε ϛυβῶτα is a vocative for a nominative, nor tranſlate it in the third perſon *allocutus eſt*, which we read in divers tranſlations, as if it were προϛέφη, whereas the genuine reading is προϛέφης, becauſe, as Euſtathius obſerves, it is an apoſtrophe of the poet to Eumæus, in the nature of ſeveral others which he quotes from the Iliad. Wherefore we muſt tranſlate it thus,

Hunc autem reſpondens allocutus es, Eumæe ſubulce.

After which manner Virgil ſays, Æneid. 10.

Daucia Laride Tymberque ſimillima proles
Indiſcreta ſuis, gratuſque parentibus error,
At nunc dura dedit vobis diſcrimina Pallas,
Nam tibi, Tymbre, caput Evandrius abſtulit enſis.

The

The grammarians mention ſeveral other irregularities of the like nature, which ought to be all referred to their natural meaning. For inſtance, they inſiſt that one gender is put for another, when we ſay, ἀὴρ βαθεῖα, which, they pretend, is inſtead of βαθὺς, *aer profundus*: αἰθὴρ δῖα for δῖος, *divus æther*: τέτῳ τὼ ἡμέρα for ταύτα, Xenophon, *theſe two days*, and ſuch like. Whereas it is evident, from theſe very examples, that thoſe nouns were of the feminine as well as of the maſculine gender, by reaſon of their conforming to the feminine conſtruction, the adjective having properly of itſelf no gender, but only terminations accommodated to the gender of its ſubſtantive, as Sanctius has proved in his Minerva.

We likewiſe find τῆ σάλπιγγος, Soph. *tubæ*: τῆ δόξης, Eurip. *gloriæ*: τῆ συμφορᾶς, Syneſ. *calamitatis*, and the like; which is not a diſagreement of the gender, but a ſign, either that theſe nouns were formerly of the maſculine gender, or that the ſame article was uſed for both genders. See the irregulars, Book II. Chap. vii.

The ſame may be ſaid of the following Attic phraſes: κρίσις λαμπρὸς, Soph. *a famous judgment*; not that the Attics joined a feminine with a maſculine, as ſome pretend, (which would be a downright ſoleciſm) but becauſe the adjectives in ος had among the Attics that termination common for both genders, as the termination *is* among the Latins.

They likewiſe will have it that one caſe is put for another: as σὶ δὲ μήτι νόον κατελεγχίτω εἶδος, Heſiod. where they ſay that σὶ is for σοὶ. But in reality σὶ is the accuſative of the verb, and νόον the accuſative of the prepoſition κατὰ underſtood. *Let not outward forms and appearances impoſe upon your judgment.*

And that an adjective is put for a ſubſtantive; as δὼς ἀγαθὴ, ἅρπαξ δὲ κακὴ θανάτοιο δότειρα, Heſiod. *donatio bona, rapina verò mala & mortifera*: where ἅρπαξ, they ſay, is inſtead of ἁρπαγὴ: but on the contrary, ἅρπαξ is here a real ſubſtantive. For it is common in all languages, as we have proved in the Latin method, to have nouns that are ſometimes adjectives, and ſometimes ſubſtantives, though Sanctius is of a different opinion.

CHAP. II.

Whether the Greeks have an ablative Caſe.

BUT nothing has contributed ſo much to perplex the analogy of the Greek conſtruction, as the obſtinacy of grammarians, in inſiſting that the Greeks are without an ablative caſe; whereas, by admitting of it, we diſcover a ſurpriſing agreement between the Greek and Latin tongues in this particular, as in ſeveral other points, where moſt of the governments are alike.

Now, I apprehend, that it will be no difficult matter to prove, that this ablative, far from being repugnant to the Greek tongue, is actually received in practice.

To prove this diſtinctly, it is proper to obſerve, that the queſtion is ſuſceptible of two different meanings: the firſt is, whether the Greeks

Greeks have ever a caſe, which ſupplies the place of the Latin ablative, and has all its nature and force: the ſecond, whether this caſe may be called ablative in Greek, as it is in Latin, or whether it be ſufficient, conformably to the common method of the grammarians, to call it a dative.

In order to reſolve theſe two difficulties, we muſt remark, that the word *caſe*, as alſo the words *nominative*, *genitive*, *dative*, *accuſative*, and *ablative*, being terms invented on purpoſe to explain one's meaning, are of their own nature indifferent with regard to the thing they ſignify: hence the grammarians are uſed to call the nominative likewiſe *rectus*, and the reſt, according to their order, *ſecundus*, *tertius*, *quartus*, &c. From whence it is manifeſt, that theſe appellations are arbitrary; conſequently there is no occaſion to enter here into a verbal diſpute.

Therefore, though the word *caſe*, which comes from *cado* in Latin, as πῶσις comes from πίπτω in Greek, which ſignifies *to fall*, has been adopted in both languages, from the falling of the caſes into a variety of terminations; yet it is unqueſtionable, that this word is frequently wreſted to a wrong ſenſe, becauſe, as we ſhall make appear preſently, the caſes happen often to vary without altering the termination: and moreover, becauſe the nominative itſelf is called a caſe, though it neither falls into, nor is derived from another termination; being itſelf the very ſource, from whence all the other terminations are derived.

Therefore as the word *caſe* is more receivable for its antiquity than for its propriety, and has been introduced only in order to point out the different uſes which a noun admits of in a language (which has prevailed upon ſeveral to attempt to introduce a ſeventh and even an eighth caſe in Latin, notwithſtanding that there can be but ſix different terminations) we may join with Scaliger and Sanctius in ſaying, that by the word caſe we underſtand nothing more than *a ſpecial difference in the noun*, according to the different relations, that things bear to one another.

That is to ſay, a manner of expreſſing the different properties which the noun receives, either in the ſingular or in the plural, which the Greeks and Latins call caſes, by reaſon of the difference of termination; retaining afterwards this name even where the termination is not altered: and in the ſame manner the modern languages have received it, though they make no alteration of the termination in their declenſions. Concerning which, ſee the General Grammar, part 2. chap. 6.

Now though theſe different properties may be multiplied almoſt *in infinitum*, as alſo the moods or manners of ſignifying peculiar to the verbs, we affirm, nevertheleſs, that they are reducible to ſix in all languages. And under the name of ablative we comprize a vaſt number of ſignifications, all depending on a prepoſition, as under the ſubjunctive mood we have comprized ſeveral dependent and conditional modes of a verb.

This being premiſed, our opinion is, that the ablative, which we may more properly call with Sanctius, CASUS PRÆPOSITIONIS, *the caſe of the prepoſition*, by reaſon of its depending always on a prepoſition,

prepoſition, whether it be expreſſed or not, whereas the other caſes, which now and then admit of prepoſitions, may ſometimes have ſome other dependance, that the ablative, I ſay, is not only to be met with in the Greek language, but is even abſolutely neceſſary.

There is no great difficulty to prove, that this caſe is not repugnant to the analogy of the Greek language, ſince it was heretofore received therein, both as to its force and appellation. For H. Stephen, in his book *De Dialecto Attica*, Ramus in the 7. of his Schools, and Priſcian in his fifth book tell us, *that the Latins borrowed their ablative from the moſt ancient of the Greek grammarians*; ex vetuſtiſſimis Græcorum grammaticis, *who*, ſay they, *gave the name of ablative to theſe words*, ἐρανόθεν, ἰμάθεν, *and the like, which*, as they add, *had viſibly the force of an ablative, being ſometimes joined with prepoſitions, as* ἐξ ἰμάθεν, *in* Hom. *and the like.* Whence it is plain, that not only the name of ablative was adopted by the ancient Greek grammarians, but moreover, that their notion was to judge of it by the force of the prepoſition.

Thus Quintilian, book i. chap. 5. ſays, *that it is a grammarian's buſineſs to examine, whether there be a ſixth caſe in Greek, and a ſeventh in Latin, becauſe*, ſays he, *when I ſay*, haſtâ percuſſi (τῷ δορὶ) *this conſtruction has neither the nature of a dative in the Greek, nor of an ablative in the Latin.* Where it is paſt diſpute, that he admits of a caſe different from the dative in this expreſſion, whether we call it a ſixth or a ſeventh. Now this is all we want, becauſe, when this is once allowed, it is an eaſy matter to ſhew, that this difference between a ſixth and ſeventh caſe, aroſe from nothing elſe but from the different idea under which they conceived this ablative, which idea is entirely comprized in the word *caſus præpoſitionis*, becauſe this difference ariſes from the different force of the prepoſitions expreſſed or underſtood.

And we find that Priſcian, in his fifth book, has ſtrenuouſly rejected this opinion of a ſeventh caſe, becauſe the number ſix is ſufficient, as it is neceſſary to mark all theſe ſpecific differences; though we may afterwards divide or multiply them farther, if we have a mind, in the genitive, and in the accuſative, as well as the ablative, provided we refer them always to thoſe, without there being any occaſion that a noun ſhould admit of ſo great a variety of terminations.

And indeed, if the difference of the termination conſtituted the ſole difference of the caſes, it would follow from thence, that in Latin, as well as in Greek, the neuters could never have more than three caſes, in the ſingular or plural: that there would hardly be any ſuch thing as a vocative in either language; that the Latins never had an ablative plural; and that the Greeks are without an accuſative, vocative, or even dative dual; the two firſt caſes being always like the nominative, and the laſt being the ſame with the genitive.

But it ſeems quite unaccountable, that the Greek tongue ſhould be deprived of an ablative, while Priſcian, H. Stephen, and Ramus all agree, that the Latins have borrowed theirs of the ancient Greek grammarians; and while, according to Quintilian, there is more occaſion for increaſing than diminiſhing the number of caſes.

It is obſervable moreover in all languages, as Sanctius ſaith, that the only uſe of the dative is to mark the end and the term, to which the thing and the action tends, and to which they relate: whence it followeth, that it is very reaſonable to give a different name to what has ſuch different properties, and has alſo a conſtant dependance on a prepoſition.

Beſides, when a Latin author makes uſe of a Greek noun, for inſtance *Penelope*, where can he take his ablative from, if it is not in the original? eſpecially when theſe nouns retain always their particular manner of declining, without conforming to the Latin analogy, which would terminate them in *A*, in order to decline them like *muſa*. And if it ſhould be anſwered, that they borrow their ablative from the dative; therefore, ſays Sanctius, the ſame practice obtained in the Greek, becauſe they could not give here what they had not originally themſelves: and, as we have obſerved, our preſent diſpute being not about the name, but the thing itſelf.

Again, ſays Sanctius, if there was no ablative caſe in Greek, Cicero would have run into a downright ſoleciſm, when he joins a Latin adjective, undeniably in the ablative caſe, with a Greek ſubſtantive which they pretend to be in the dative; as *nunquam in majore ἀπορίᾳ* fui, *I was never at a greater loſs:* or a Latin prepoſition, one of thoſe that can only govern an ablative, with a Greek noun, as they pretend, in the dative; *quas hiſtorias de Ἀμαλθείᾳ habes.* *In πολιτείᾳ. Non enim ſejunctus locus eſt philologiâ, & quotidianâ συζητήσει*: and ſuch like. For if *philologiâ* is an ablative, why ſhould not *συζητήσει* be one alſo, eſpecially as it agrees with the adjective *quotidianâ?*

This argument bears ſtill a greater weight in conſtructions, where neither the Greek nor the Latin admit of a dative caſe; as with the comparative, *ἀποδυτηρίῳ, nihil alſius*, Cic. ad Quintum fratrem, *nothing can be cooler than the antichamber of the bath.* For if he had a mind to conform to the Greek conſtruction, why did he not put it in the genitive? and if he complied with the Latin conſtruction, who can diſpute its being an ablative?

Priſcian, in his fifth book, ſays, that indeclinables, which he calls *monoptota*, as *mille, alpha*, &c. are not deprived of their caſes, though they don't change their termination; becauſe we may ſay, *hoc alpha, hujus alpha, huic alpha*, &c. Whence we may infer, according to Priſcian's way of reaſoning, that if *in hoc alpha* be an ablative, *in ἀπορίᾳ, in πολιτείᾳ*, and the like, are alſo ablatives, though they don't differ in termination from the dative.

Further, there are ſeveral paſſages in authors, that can hardly be explained, without having recourſe to this dative; as in Thucydides, book the firſt, in the ſpeech of the Athenians: *τὰ δὲ Μηδικὰ, καὶ ὅσα αὐτοῖς ξύνιστε, τί καὶ δι' ὄχλου μᾶλλον ἦσαι, εἰ προσαλλομένοις, ἀνάγκη λέγειν.* Which paſſage Valla ſeems to have miſunderſtood in his tranſlation, becauſe, taking *προσαλλομένοις* in the dative, he conſidered it as the relative caſe of *δι' ὄχλου ἦσαι*, which makes it quite unintelligible: for ſurely the thing could not be troubleſome to thoſe who took a pleaſure in repeating it. Whereas the meaning is clear, if we take this word for an

ablative abſolute, which ſuppoſing ἡμῖν is referred to thoſe that ſpeak, ἡμῖν προβαλλομένοις, *nobis proferentibus*: ſo that it may be tranſlated thus: *it is fit we ſpeak to you of the Perſian war, and of what you cannot be ignorant of yourſelves, though we are ſenſible ſo frequent a repetition of the ſame thing muſt needs be diſagreeable to you.* And this explication is ſo very natural, that Portus's notes reſolve it by an abſolute caſe; προβαλλομένοις, ſays he, ἀντὶ τοῦ, ἡμῶν αὐτὰ προβαλλομένων; which is ſtill confirmed by the commentator, who ſays it is an enallage. But we have already ſhewn in the Latin method, that theſe imaginary changes of one caſe for another, without any reaſon, are downright ſoleciſms. It follows therefore, that as the conſtruction is abſolute, even in the opinion of the ſcholiaſt, we have only to ſtick to that of the ablative, in order to find out the right meaning. Likewiſe, when the ſame Thucydides ſays, τῷδε Ἱπποκράτει ὄντι περὶ τὸ Δήλιον, ὡς αὐτῷ ἠγγέλθη, &c. *Hippocrates being towards Delos, as news was brought him,* &c. It is natural to ſuppoſe, that τῷ ὄντι is a real ablative abſolute, *ipſo exiſtente*, ſince we ſee the ſubſequent αὐτῷ, which makes the relative caſe, viz. the dative, forming another conſtruction, and a ſecond ſentence. Other examples of this Greek ablative may be ſeen in the preceding book, in the rule of the abſolute caſe.

From all that has been hitherto ſaid, we may fairly infer, that the Greek tongue admits of an ablative caſe, as well as the Latin: and I believe that there are but few who will refuſe to approve of my opinion, eſpecially when they come to reflect on the vaſt advantage that muſt neceſſarily accrue from hence to young beginners, by reaſon of the analogy between the two languages in an infinite number of conſtructions that depend on this caſe.

Yet if any perſon ſhould ſtill find fault with this principle, I muſt tell him, that it is not my opinion only he finds fault with, but likewiſe that of ſeveral very learned men, as Sanctius, Scioppius, Friſchlinus, and others, who with great judgment have eſtabliſhed this caſe.

CHAP. III.

Conſtruction of Numerals.

WHAT the Latins expreſs by *unde, duode*, the Greeks explain by the participle of δέω, which they either put in the genitive abſolute, or in the caſe of the noun that governs the number wanting. In the genitive, as for undeviginti annos natus, *nineteen years old*, they ſay, ἔτη γεγονὼς εἴκοσι, ἑνὸς δέοντος, that is to ſay, *twenty years old, wanting one*, uno deficiente: or elſe, ἔτη γεγονὼς εἴκοσι, ἑνὸς δέοντα, that is to ſay, ἔτη δέοντα ἑνὸς πρὸς εἴκοσι, *years to which one is wanting to make up twenty*. In like manner, δυοῖν δέοντα ἑκατὸν ἔτη, duodecenteni anni, *ninety-eight years old*; δυοῖν δεούσας ἑκατὸν μιᾶς, *duodecentenas minas*. And in the genitive, τριάκοντα μιᾶς δεούσης τριήρεις, undetriginta triremes, *nine and twenty gallies*. Δυοῖν δεόντων εἴκοσι ἄνθρωποι, duodeviginti homines, *eighteen men*, and the like.

They

They likewiſe uſe the neuter, ἑνὸς δέον εἴκοσι, *undeviginti*: where we muſt underſtand κατὰ δέον for δέοντος, *twenty, lacking one.* For as they ſay, δεῖν ὀλίγῳ, δεῖν μικρῷ, to ſignify *within very little*, where they might have put δέοντος, ſo that δεῖν is a ſort of a noun, and ſupplies the place of an abſolute caſe, ſuppoſing κατὰ: ſo when they ſay, ἑνὸς δέον, we muſt explain it, κατὰ δέον ἑνὸς *according to the deficiency of one, ſuppoſing the want of one.*

But they have another method of expreſſing this manner of reckoning, by making uſe of the ablative of the ordinal nouns for the greater number; as μιᾶς δεούσης τριακοστῇ τριήρει, inſtead of μιᾶς δεούσης τριάκοντα τριήρεις. In like manner, ἑνὸς δέοντος εἰκοστῷ ἀνθρώπῳ: and then this ablative is the caſe of the manner, or of the efficient cauſe, as if it were, vigeſimo homine, uno tamen deficiente, *with a twentieth man* (inſtead of *with twenty men*) *except one that was wanting.* For to expreſs one perſon along with ſeveral others, they uſe the following phraſes, very much akin to the French, *lui cinquiéme, lui dixiéme:* Ξενοκλείδης, πέμπτος αὐτὸς, Thucyd. *Xenoclides, who was the fifth in number*, that is to ſay, *four more along with him.*

They likewiſe ſay, ἵππος χιλία, for *a thouſand horſe*, as if it were, *millenarius equitatus*, μυρία ἵππος, for μυρίους ἱππεῖς, *an infinite number of horſe*; and the like.

When they have a mind to expreſs a number and a half, they put ἥμι together with the number exceeding the other: thus to expreſs *two talents and a half*, they ſay, τρίτον ἡμιτάλαντον, tertium ſemitalentum, *two talents and the moiety of a third*; and in like manner the reſt.

II. *Combination of Numbers.*

In the combination of numbers, when a leſſer number is put firſt, it is commonly joined by a conjunction with the greater; as βασιλεύσας ἐτῶν τεσσαρεσκαίδεκα, Her. *having reigned fourteen years.*

When the greater number is put firſt, the conjunction is often added, often omitted: thus Plut. ſpeaking of Cicero, ἰσφάγη, τὸν τράχηλον ἐκ τῆ φορείῳ προτείνας, ἔτος ἐκεῖνο γεγονὼς ἑξηκοστὸν, καὶ τέταρτον, *his head was ſtruck off, as he ſtretched it out of the litter, being at that time threeſcore and four years old.* Δεκατέσσαρα ἔτη, Plut. *fourteen years.* Γοργίας βεβίωκεν ἔτη ἑκατὸν ὀκτὼ, *Gorgias lived a hundred and eight years.* See what has been already ſaid relating to this ſubject, Book II. Chap. xi.

III. *Divers Particles made uſe of in the expreſſing of Numbers.*

The Greeks make uſe of ſeveral particles to expreſs their numbers; as εἰς, πρὸς, ἐπὶ, περὶ, ἀμφὶ, παρὰ, ὑπὲρ, ἐγγὺς, ἐγγύτατα, μαλιστὰ, πῶς, πῶ, ἐκτὸς, ὡς, ὡσεὶ, ὅσον, οἷον, ἐπάνω, τὶς, ἀριθμῷ, πλείων, ἐλάττων, μείων, λείπων, δέων, οἷμαι, &c. as,

C. Ἱππίας

1. Ἱππίας εἰς ὀκτακισχιλίους ἄγει, Xenoph. *he brings with him about eight thousand horse.* Ἐς ἄνδρας διακοσίους καὶ εἴκοσι μάλιστα ἐνέμειναν τῇ ἐξόδῳ ἐθελονταὶ, Thucyd. *there were about two hundred and twenty men, that were resolved to sally out.*

2. Στάδιοι τριάκοντα πρὸς τοῖς ἑκατὸν, Xenoph. *a hundred and thirty furlongs,* triginta supra centum. Ἀπώλοντο αὐτῶν πρὸς ἑπτακοσίους, Id. *there died about seven hundred.*

3. Ὀκτὼ ἐπὶ τοῖς ἐνενήκοντα ἔτη βεβίωκεν, Lucian, *he lived ninety-eight years.* Ἐδίδοσαν αὐτῶν ἑκάστῳ ἐπὶ ὀκτὼ μῆνας κοτύλην ὕδατος, Thucyd. lib. 7. *they gave each of them half a pint of water during eight months.*

4. Γορδιανὸς περὶ ἔτη που γεγονὼς τρισκαίδεκα, αὐτοκράτωρ ἀνεδείχθη, Herodi. *Gordian was proclaimed emperor about the age of thirteen.*

5. Ἔτη γέγονεν ἀμφὶ τὰ ἐνενήκοντα, or σχεδὸν ἀμφὶ τὰ ἐνενήκοντα, in Lucian, *about ninety years old; near ninety years of age.*

6. Παρ' ἕνα τοσοῦτοι, Plut. *so many, within one; only one wanting to make up so many.*

7. Ὑπὲρ τὰ ἐνενήκοντα γέρων, Lucian, *an old man above fourscore years of age.*

8. Ἀπέκτειναν ἐγγὺς τριάκοντα τῶν ψιλῶν, Xenoph. *they killed about thirty of the light horse.*

9. Ἔτεσιν ἐγγύτατα ὀκτὼ καὶ ἑκατὸν, Thucyd. *near a hundred and eight years.*

10. Στάδια μάλιστά πως μύρια καὶ δισχίλια, Diodor. *about twelve thousand furlongs at most.*

11. Εἰς πέντε που πλειῶνας, Lycoph. *about five years.*

12. Ἀνέκτειναν ἅπαντας, ἐκτὸς ὀλίγων, Xenoph. *they killed them all, except a few.*

13. Προελθόντες σταδίους ὡς τεσσαράκοντα, ἠυλίσαντο πρὸς λόφῳ τινὶ, Thucyd. *having marched forward about forty furlongs, they encamped near a certain eminence.*

14. Ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, Luke iii. *and Jesus began to be about thirty years of age.*

15. Ἀπεῖχον ὅσον εἴκοσιν ἢ τριάκοντα στάδια, Xenoph. *they were about twenty or thirty furlongs off.*

16. Προαπεχώρησαν οἷον δέκα σταδίους, Thucyd. *they were advanced pretty near ten furlongs.*

17. Ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, 1 Cor. xv. *he was seen of above five hundred brethren at once.*

18. Ἡμέρας ἑβδομήκοντά τινας, οὕτω διητήθησαν ἀθρόοι, Thucyd. *they were thus kept in close confinement, crowded one upon another, very near seventy days.*

19. Πόλεις δύο καὶ εἴκοσίν εἰσιν ἀριθμῷ, Dem. *their cities are two and twenty in number.*

20. Ἔτη γεγονὼς πλείω ἑβδομήκοντα, Plato, *upwards of seventy years old.* Τοῖς στρατιώταις ὠφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν, Xenoph. *there was above three months pay owing to the soldiers.*

21. Τῶν πλειόντων ἐν τῇ νῆι οὐκ ἐλαττόνων, ἢ πεντακοσίων, τρεῖς πρὸς τοῖς τριάκοντα μόνον διεσώθησαν, Diod. *of five hundred at least that were abroad, not above three and thirty were saved.*

22. Ἄγει λογχοφόρους σὺν πελτασταῖς οὐ μείους τετρακισμυρίων, Xenoph. *he commanded no less than forty thousand men, as well pike men as*

thoſe that were ſhields. Ἱππίας ἕξει, ὐ μεῖον δισμυρίων, Id. *he will have no leſs than twenty thouſand horſe.*

23. Ἱππεῖς ὐ πολὺ λείποντες τῶν ἑξακισχιλίων, *not much leſs than ſix thouſand horſe.* Τούτων κεφάλαιον πάντων γίγνεται, μικρῷ λείποντος πεντεκαίδεκα τάλαντα, Lyſ. *the whole ſum amounts within very little to fifteen talents.*

24. Ἐβασίλευσε δυοῖν δέοντα, or δυοῖν δεόντοιν, or δυοῖν δέον, or δυοῖν δεῖν, τεσσαράκοντα ἔτη, *he reigned eight and thirty years.* Ἡ ψυχὴ ἀκμάζει περὶ τὰ ἐνὸς δεῖν πεντήκοντα ἔτη, Ariſt. *the mind comes to its full perfection near the age of forty-nine.* See the foregoing article.

CHAP. IV.

Remarks on the Article.

THE office of the article is the ſame in Greek as in almoſt all the modern languages, which is to expreſs the thing in a more preciſe and particular manner. Wherefore the grammarians tell us, that it introduces us into a ſecond kind of knowledge, εἰς διαιτέραν γνῶσιν, leading us from a general to a particular idea; as in St. Matt. ii. when he ſays of the wiſe men, ἰδόντες τὸν ἀστέρα, καὶ ἐλθόντες εἰς τὴν οἰκίαν, εὗρον τὸ παιδίον, *videntes ſtellam, & intrantes domum, invenerunt puerum.* Theſe three words, *ſtella, domus,* and *puer,* are determined by the article from their general ſignification to an individual one, which imports here *a certain ſtar,* viz. that which they had ſeen in the Eaſt, and whereof he had ſpoke before: *a certain houſe,* viz. that of Bethlehem: and *a certain child,* viz. he whom they were in ſearch of.

The article denotes alſo an emphaſis and a particular excellency; which the Latins have endeavoured to expreſs by their pronoun *ille,* as *Alexander ille, that great Alexander:* which ſeems to have been ſplit in two, to form the two French articles or pronouns *il* (which is alſo uſed by the Italians for their article) and *le.*

Thus when St. John anſwers, οὐκ εἰμὶ ὁ Χριστὸς, John i. *I am not the Chriſt*; that is to ſay, *that Chriſt* whom you enquire for: and when they aſked him, ὁ προφήτης εἶ σὺ; *art thou that prophet?* viz. the excellent prophet who has been promiſed us.

Thus Theophylactus on St. Matt. ch. xvi. obſerves, that St. Peter, in the confeſſion which he made of his faith in Chriſt, does not ſay, σὺ εἶ ὁ Χριστὸς τοῦ Θεοῦ, without the article, *tu es Chriſtus filius*; but σὺ εἶ ὁ Χριστὸς ὁ υἱὸς, *Chriſtus filius ille Dei.* And St. Cyril, and the other fathers, have made uſe of the ſame argument to defend the divinity of *Jeſus Chriſt.*

Thus Ariſtot. 1. Prior. 16. ſheweth, that it is not the ſame thing to ſay, τὴν ἡδονὴν εἶναι ἀγαθὸν, voluptatem eſſe rem bonam, *that pleaſure is a good thing*; as to ſay, τὴν ἡδονὴν εἶναι τὸ ἀγαθὸν, voluptatem eſſe bonum ipſum, *pleaſure is goodneſs itſelf,* viz. *the ſovereign good.*

The

The article is alſo put when we have a mind to make an induction, to mark either the origin, poſſeſſion, part, or ſome ſuch thing; as ὁ υἱὸς τῦ ἀνθρώπυ, *filius ille hominis.* Τὴν ψυχὴν αὐτῦ, *his very ſoul.* Ὅλη τῇ καρδίᾳ συ, *with all your heart,* &c.

To mark diſtinction in appoſitions: ἀγαπήσεις Κύριον τὸν Θεόν συ, Matt. xxii. diliges Dominum, nempe Deum illum tuum, *thou ſhalt love thy Lord,* viz. *he that is thy God.* Ἰωάννης ὁ Εὐαγγελιςὴς, *St. John the Evangeliſt.* Ἀπολλώνιος ὁ ποιητὴς, *Apollonius the poet.* Ἀπολλώνιος ὁ γραμματικὸς, *Apollonius the grammarian.*

The article is alſo put to denote the whole ſpecies, or the whole multitude, or ſome ſignal pre-eminence, as the French ſay, *l'homme, le Turc, le poëte,* &c.

To ſignify things taken materially: οὐ λέγυσι τὸ, διὰ τί, *Ariſtot.* non dicunt illud, propter quid, *they don't ſay for what.* In like manner Cicero, *quid enim eſt hoc ipſum diu?*

The article is joined with almoſt all the parts of ſpeech; as

I. *With Nouns Subſtantive.*

1. Not only with appellatives, which is very common, but even with proper names; as ἦν ὁ Φίλιππος ἐν φόβῳ, Demoſth. *Philip was quite frightened.* Though, for the generality, the article is ſeldom put before theſe nouns, becauſe they are ſufficiently determined of themſelves.

2. In the inſcriptions of books: περὶ τῦ ὄντος, Plato, *of being:* περὶ τῦ ψευδῦς, Id. *of falſhood:* περὶ τῆς Προνοίας, Ariſtot. *of Providence.* Though we find them ſometimes without the article: περὶ δικαίυ, *Plato,* de juſto, *of juſtice:* περὶ νόμυ, Id. de lege, *of the laws;* and ſuch like.

3. Sometimes one article ſerves for two ſubſtantives: περὶ τὸν ἥλιον καὶ ἄστρα, inſtead of καὶ τὰ ἄστρα, Ariſtot. *about the ſun and the ſtars.*

II. *With Adjectives.*

1. When they are before their ſubſtantive: ὁ σοφὸς Ἀριστοτέλης διαλέγεται, *the learned Ariſtotle treats of.*

2. When the adjective follows the ſubſtantive, and is meant as the ſubject of the propoſition: βασιλεὺς ὁ ἀγαθός ἐστιν, *that good man is king.* For if the adjective is without the article, it is then the attribute of the propoſition: Πλάτων ἀγαθός ἐστιν, *Plato is a good man.*

3. When two nouns are put in the ſame caſe, by reaſon of the ſubſtantive verb expreſſed or underſtood, that which is the ſubject of the propoſition aſſumes the article; as ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς Θεόν· καὶ Θεὸς ἦν ὁ Λόγος, John i. in principio erat illud Verbum, & Verbum illud erat apud Deum, & illud Verbum erat Deus: *in the beginning was the Word, and that Word was with God, and that Word was God.*

4. But if the two nouns are both together the ſubject, or are governed by a verb, they have each their article: Πάνθεια ἡ γυνὴ Ἀβραδάτυ, *Panthæa, wife of Abradates.* Ἦλθον εἰς τὸν Ὄλυμπον τὸ ὄρος, *they arrived at the mount Olympus.*

5. Two or more articles may elegantly meet in the ſame period; and the elegance is ſtill greater, when the words are ranged ſo, as to make ſomething intermediate between the firſt and ſecond article, and the nouns to which they bear relation: οἱ τὴν φροντίδα ἔχοντες, or elſe, οἱ τὴν τῶν ἁπάντων φροντίδα ἔχοντες, *thoſe that have the care of every thing.*

6. In nouns of number the article is never put, but when it repreſents the antecedent, or marks ſome determinate thing: ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης, *the one a Phariſee, and the other a Publican.* Λαβὼν δὲ τοὺς πέντε ἄρτους, καὶ τοὺς δύο ἰχθύας, Luke ix. *taking the five loaves, and two fiſhes.*

Otherwiſe it is omitted, as the ſame Evangeliſt ſaid a little before: εἰσὶν ἡμῶν πέντε καὶ ἄρτοι καὶ δύο ἰχθύες, *we have five loaves, and two fiſhes.*

III. *With Pronouns, Interrogatives, and Indefinites.*

Ὁ αὐτὸς, *idem*: τῷ αὐτῷ, *ejuſdem*: ὁ τίς, καὶ πόσος, καὶ πόθεν; Greg. *quiſnam, & quantus, & unde?* Τῆς ποίας μερίδος; Dem. *of which ſide?* Plato has even repeated the article: τὰ ποῖα τὰ ταῦτα λέγεις; *qualia hæc dicis?*

Ὁ δεῖνα, τῷ δεῖνος, τὸν δεῖνα ἰσήγγειλε, Demoſth. *ille illius filius illum deferebat.*

IV. *With the Infinitive of Verbs.*

The article is joined likewiſe with the infinitive of verbs, which is to be conſidered then as a noun ſubſtantive through all caſes. Examples hereof may be ſeen above, Book VII. Rule iii.

V. *With Participles, and indeclinable Particles.*

Ἦσάν τινες οἱ διασύροντες, *there were ſome who detracted.*

As alſo with adverbs and prepoſitions, where we muſt always underſtand a participle: ὁ πλήσιον, ſup. ὤν, proximus, *a neighbour.* Ἦχθὲς, ſup. ἔσα ἡμέρα, heſterna dies, *yeſterday.* Τὸ ἐγγυτάτω γένος, ſup. ὄν, *the neareſt kindred.* Τοῖς νῦν (ſup. οὖσι) καὶ τοῖς πρότερον (ſup. γεγονόσι) *to thoſe that are at preſent, and that have been.* Τὰ πορρώτερω, ſup. ὄντα, *things that are more remote.* Ὁ ἐν οὐρανοῖς, ſup. ὤν, *who is in heaven.* Οἱ ἐν τέλει, ſup. ὄντες, *the magiſtrates.* Οἱ πρὸ ἡμῶν, ſup. γεγονότες, *our anceſtors.* Οἱ μετ' ἡμᾶς, ſup. ἐσόμενοι, *our poſterity.*

CHAP. V.

That the Article is often taken for the Demonſtrative and the Relative, or vice verſa; as alſo for τις, *and the Reaſon of theſe Changes.*

IT is not at all ſurpriſing, that nouns ſhould be put one for the other, when they are either ſynonymous, or derived from the ſame origin, as theſe are.

Euſtathius

Euſtathius, on the firſt Odyſſ. ſheweth that the ancient article was τὸς, in uſe among the Dorics, which by dropping τ has been changed into ὁς, and afterwards cutting off the ς final into ὁ; and that from this τὸς are derived the other caſes which retain τ; as τεῦ, τῆς, τῦ: τῷ, τὸν, τοῖς, &c.

From thence alſo comes τίς, as *quis* in Latin comes from *qui*; as alſo ὅτος, formed from the genitive ὅ, and from this ancient nominative τὸς.

Thus we ſtill find τοὶ in the plural from the old nominative τὸς, not only for the prepoſitive article, as παῖδες τοὶ μετόπισθε λελειμμένοι, Il. ω. *the children that have ſurvived their fathers*; where τοὶ is for οἱ, according to Euſtathius: but alſo for the relative, Θεοὶ τοὶ ὄλυμπον ἔχουσι, Od. ξ. *the Gods that dwell in heaven*; and for the demonſtrative, τοὶ μὲν δαίμονές εἰσι, Heſiod. *illi quidem ſunt dæmones.*

The other caſes are uſed in the ſame manner: τὸ δὲ μέγιστον, *Lucian, & alii*, for ὃ δὲ μέγιστον ἐστιν, *but what is moſt conſiderable.* Περὶ τεχνῶν τῶν, ὅσαι περὶ ταῦτα εἰσὶ, Plato, *concerning thoſe arts that treat of theſe things*; where τῶν is for τούτων. Εἰ τὸ καὶ τὸ ἐποίησεν ἄνθρωπος ὅτος, οὐκ ἂν ἀπέθανεν, Dem. *if this man had done ſuch and ſuch things, he had not been dead*; where τὸ is for τοῦτο.

Hence it is that we often find πρὸ τοῦ, or in one word πρότοῦ, for πρὸ τούτου τοῦ χρόνου, ante hoc tempus, *heretofore.* And in the diſtribution of the members of a period, ὁ μὲν, ὁ δὲ, for *hic verò, ille quidem*; or *ille verò, hic quidem*; or *alter quidem, alter verò*, &c.

We likewiſe read the prepoſitive article for the interrogative τίς, *quis*, which is very uſual with the Attics: τοῦ χάριν δὴ ταῦτα λέγω; *Dem.* cujus rei gratiâ hæc dico? *but to what purpoſe do I ſay this?* As alſo for the indefinite τὶς: εἰ δὲ τῷ δοκεῖ ταῦτα, *Dem.* ſi cui verò hæc videntur, *but if any one is of this opinion.*

The prepoſitive article is alſo put for the indefinite τὶς: ὃς ἐστι δηλοῖ, Thucyd. *he diſcovers who he is.* And in the diviſions ἃς μὲν, τινὰς δὲ, Dem. for τινὰς μὲν, τινὰς δὲ, *alias quidem, alias verò.* Ὃς μὲν πεινᾷ, ὃς δὲ μεθύει, 1 Cor. xi. *and one is hungry, and the other is drunken.*

For τίς interrogative: εἰρηκὼς ὅς εἰμι, κ' ἀφ' ὅτου πατρὸς γεγώς, Soph. *having told who I was, and who was my father.*

Sometimes they are joined together: ὅστις, *qui quidem*, and the poets, ὅτις, Hom. ὅτις σφέας εἰσαφίκηται, *whoſoever goes to them.*

We likewiſe read in the accuſative ὅτινα, plur. ὅτινας, for ὅντινα, ὅστινας. Ὅτινα is alſo the neuter plural for ἅτινα. But the other genders and caſes of this noun are alſo in uſe, by declining both parts; as ἠρώτα ὅντινα ἐλπίδα ἔχει, Thucyd. *he aſked him what hopes he had.* Which is a demonſtrative proof, that ὅτις comes from the relative ὅς, and not from the prepoſitive article ὅ: beſides, the article ὁ has only a breathing, whereas ὅτις hath both a breathing and an accent, in the ſame manner as the relative ὅς.

The orators frequently put ὅτου for οὗ and ὅτινος, *cujus*; ὅτῳ for ᾧ and ὅτινι, *cui*: but very ſeldom ὅτον for ὅν or ὅντινα, *quem*: thus ἀνθ' ὅτου ſignifieth *cujus gratiâ*: ἐφ' ὅτῳ, *qua in re.*

It is also taken for the demonstrative, ὃς καὶ ὃς, Herod. *hic vel ille.* Whereto we must refer the following expressions, ἕως ἔ, or ἐὼς ὅτε, ἄχρις ἔ, μέχρις ἔ, *quousque* for *eousque dum.* As also in the relative of quality, εἰπὲ μοι οἷος ἦν, Lucian, *tell me what sort of a man he was.* Ποίας γυναικὸς ὕπες, Soph. *for what sort of a woman*; for ποῖος comes from οἷος, and οἷος from ὃς, as *qualis* from *qua.*

CHAP. VI.

Remarks on the Pronouns.

I. *Of Reciprocals and Relatives.*

THE rule of the reciprocals ἕ, *sui*, ὁς, *suus*, σφίτερος, *belonging to you two*, and of the compound ἑαυτῦ, *sui ipsius*, or by contraction αὐτὸ, is the same in Greek, as that of *sui* and *suus* in Latin. For we are allowed to put indiscriminately either these reciprocals, or the relative αὐτὸς, *ipse*, provided it does not render the sense ambiguous, according to what we have said in the Latin method. Thus in St. Gregory, ὁρῶν ἓν τὴν τῦ δήμυ κίνησιν ἐπ' αὐτὸν, *perceiving that the people revolted against him:* ἐπ' αὐτὸν is there for ἐφ' ἑαυτὸν, just as the French *contre luy* imports *contre soy*, or *contre soy même.* And when Palephates says, Ἀργεῖοι πολιῦχον αὐτοῖς τὴν Ἥραν ἡγῦντο, *the inhabitants of Argos took Juno for the patroness of their city*; it is quite certain that αὐτυῖς is there for σφίσιν, *sibi*, or for αὐτοῖς, *sibi ipsis.*

On the contrary, we find μιθ' ἑαυτὸν, in Thucyd. book 2. for μετ' αὐτὸν, *after him.* And in Homer, ἰδνῶθη, θαλερὸν δὲ οἱ ἔκπιτνε θάκρυ, Il. 2. *the blow made him stoop, and drew tears from him*; where οἱ, *sibi*, is for αὐτῷ, *ei.*

Likewise in the Revelations, chap. ix. καὶ ἔχυσιν ἐπ' αὐτῶν βασιλία, τὸν ἄγγιλον τῆς ἀβύσσυ, ὄνομα ἑαυτῷ ἑβραϊςὶ Ἀββαδδὼν, &c. *and they have a king over them, the angel of the bottomless pit, whose name in the Hebrew tongue is Abbaddon*; where we see ἐπ' αὐτῶν, super eas, *over them*, instead of ἐφ' ἑαυτῶν, *super se:* and ὄνομα ἑαυτῷ, *nomen sibi*, for ὄνομα αὐτῷ, nomen ei, *whose name*; because this can make no sort of ambiguity. Hence in the very example of St. Paul, quoted by Budæus, to shew that sometimes it is the occasion of ambiguity, δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις ἕ ἂν θῇ πάντας τὺς ἐχθρὺς ὑπὸ τὺς πόδας αὐτῦ, 1 Cor. xv. oportet autem illum regnare donec ponat omnes inimicos suos sub pedibus ejus, *for he must reign till he hath put all enemies under his feet*; it is visible that αὐτῦ can produce no doubt about the meaning, being applicable to Christ only, of whom he speaks, *sub pedibus ejus*, viz. *Christi.* Moreover, several editions have αὐτῦ, which is the same with ἑαυτῦ, *sui ipsius*, and this removes the difficulty.

For

For we muſt take notice, that this relative αὐτὸς has a ſmooth breathing, whereas the reciprocal αὐτῦ for ἑαυτῦ has a rough one, becauſe ἑαυτῦ is compoſed of ἑ, *ſe*, which hath a rough breathing, and of αὐτὸς. But upon ſeveral occaſions this relative is more uſed than the reciprocal itſelf; as πατέρα τιμᾷ ὁ αὐτῦ υἱὸς, rather than αὐτῦ, or ἑαυτῦ, patrem honorat filius ſuus, *the ſon honours his father*. Likewiſe in compounds, αὐτοδίδακτος, à ſeipſo doctus, *ſelf-taught*.

The reciprocation ought alſo to be conſidered in the compound pronouns of the firſt and ſecond perſon: for example, we don't ſay, φιλῶ ἐμὲ, but φιλῶ ἐμαυτὸν, *I love myſelf:* nor φιλεῖς σὲ, but φιλεῖς σαυτὸν, *thou loveſt thyſelf*. But if the reciprocation ceaſeth, that is to ſay, if the diſcourſe continues no longer in the ſame perſon, we may then ſay φιλεῖς ἐμὲ, *thou loveſt me*; φιλῶ σὲ, *I love thee*, &c.

But the reciprocal αὐτῦ, or ἑαυτῦ, is alſo put for any of the three perſons, and at the ſame time explained by the verb which accompanies it: ἑαυτῦς ἀγαπῶμεν, *we love ourſelves*; ἑαυτὺς ἀγαπᾶτε, *ye love yourſelves:* ἑαυτὺς ἀγαπῶσι, *they love themſelves*, &c. Thus in Xenophon, Virtue ſpeaking to Pleaſure, ſaith, οὕτω παιδεύεις τὺς ἑαυτῆς φίλυς, inſtead of σὺς φίλυς, ſic inſtituis amicos tui ipſius? *for* tuos: *is it thus thou inſtructeſt thy friends?* And in St. Luke xvi. ποιήσατε ἑαυτοῖς φίλυς, *make to yourſelves friends*.

II. *Of Poſſeſſives.*

As we have proved in the Latin method, contrary to the opinion of Valla, that the genitives *mei*, *tui*, *ſui*, were (to expreſs ourſelves in the grammatical phraſe) taken actively and paſſively; ſo, in Greek, the genitives ἐμῦ or μῦ, σῦ, and ἕ, are taken actively and paſſively, though Gaza teacheth the contrary. Actively, as ὁ φίλος μῦ, for ἐμὸς, *my friend, he whom I love*. Paſſively, as πρὸς βίαν ἐμῦ, Soph. *in ſpite of me, uſing violence to me*. Οὐ γὰρ ἂν Κέρκυραν βίᾳ ἡμῶν εἶχον, Thucyd. *for they did not keep poſſeſſion of the iſle of Corfu, in ſpite of us*.

And on the other hand, even the poſſeſſives frequently imply a paſſive ſignification: καί μοι μηδὲν ἀχθεσθῆς, εὐνοίᾳ γὰρ ἐρῶ τῇ σῇ, *Plato*, ne mihi ſuccenſeas, dicam enim tuâ benevolentiâ, that is to ſay, *for the love with which you are beloved by me*, and not, *with which you love me*; in the ſame manner as Terence ſays, *facile ſcies deſiderio id fieri tuo*, inſtead of *tui*. And Thucyd. καὶ ἐκ αἰσθάνεται τὺς Λακεδαιμονίυς φόβῳ τῷ ἡμετέρῳ πολεμησείοντας, timore noſtro, viz. *for the fear they have of us*. Which may be thus tranſlated; *and he does not perceive, that the Lacedæmonians are deſirous of declaring war, from the apprehenſion they have of our power*.

Now as the Latins ſometimes join a genitive with a poſſeſſive, as *tuum hominis ſimplicis pectus vidimus*, Cic. ſo the ſame practice obtains among the Greeks: ὅλως δὲ κ' ἁμὰ ἔτοι σπαθῶσι τῦ κακοδαίμονος! *Lucian*, hi verò omnino res meas hominis infelicis dilapidant, *they ſquander away all my ſubſtance, wretch that I am!*

CHAP. VII.

Of ſome Nouns derived from Pronouns.

I. *Of the Relatives of Quality,* οἷος *and* ποῖος.

ΟΙ῞ΟΣ, *qualis*, without interrogation, comes from ὅς, *qui*, in the ſame manner as *qualis* comes from *qua*, wherefore it is ſometimes rendered by *quis*.

This noun being one of thoſe which the grammarians call *relatives of quality*, which have only a relation in the ſenſe, and not in the conſtruction, it ſuppoſeth always τοιοῦτος, to which it ought to refer, and which is even ſometimes expreſſed; as τὸ τῆς ἀγγελίας τοιοῦτόν ἐστιν, οἷον εὐφρᾶναι τὴν πόλιν, *the news was ſuch as made the whole town rejoice*; word for word, *ſuch as to make the town rejoice*: οἷον ὥστε εὐφρᾶναι, as H. Stephen ſays, or οἷον πρὸς εὐφρᾶναι: which the author of the Idiotiſms does not ſeem to have rightly underſtood, when he ſays that εὐφρᾶναι is for εὐφραίνοι ἄν, or εὐφρᾶναι δύναιτ' ἄν. Likewiſe in Dem. 2. Olynth. τοιέτους ἀνθρώπους, οἵους μεθυσθέντας ὀρχεῖσθαι τοιαῦτα, οἷα ἐγὼ νῦν ὀκνῶ πρὸς ὑμᾶς ὀνομάσαι, *ſuch a ſtrange ſort of men, as to dance when they are drunk, in a manner I ſhould be aſhamed to deſcribe.* But τοιοῦτος is more frequently underſtood; as in Xenophon, οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδαίνειν, that is to ſay, οὐκ ἦν τοιοῦτος οἷος, &c. non erat talis qualis facere, *or* talis ut faceret, *he was not a man that could be influenced by every kind of ſordid gain.*

It is ſometimes uſed without the infinitive, though in the ſame ſignification: thus in Eurip. οὐχ οἷα γέλωτος ἄξια πράττομεν, for ἃ τοιαῦτα πράττομεν, οἷά ἐστιν ἄξια γέλωτος, *we do not act ſo as to make ourſelves ridiculous.*

And it muſt always be taken in this ſenſe; as in Xenoph. ἡμεῖς δὲ ἴσμεν τοῖς οἵοις τε ἡμῖν καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν, *we are very ſenſible that democracy is to ſuch as you and us a diſagreeable ſort of government*; that is to ſay, τοῖς τοιέτοις οἵοις. After this manner Virgil ſays,

——— *portis alii bipatentibus adſunt*;
Millia quot magnis nunquam venere Mycenis.

For *tot millia quot nunquam venere.* Wherefore we muſt not follow ſome, in ſaying that οἷος is in that caſe put for ὅμοιος, *like*, ſince it really ſtands for itſelf; for this notion of one word being put for another, proceeds very often from a ſuperficial knowledge of the Greek tongue and grammar.

Therefore Budæus, and after him the author of the Idiotiſms, expreſs themſelves improperly, by ſaying that οἷος, with the infinitive, is ſometimes taken for *promtus, expeditus, cupidus, pronus, ſtrenuus*; for inſtance, δεινόν τι παθὼν, οἷος ἦν ἐπεξιέναι τῷ φεύγοντι, ſtill implies τοιοῦτος ἦν, οἷος, *having received this ill uſage, he was juſt ready to accuſe him.*

Even when it is rendered by *poſſum*, it muſt refer to this ellipſis; as in Ariſtot. ἀλλ' ἐχ οἷος ποιεῖν ἀγαθὺς, *ſed qui minimè poſſit bonos reddere*, that is to ſay, ἃ τοιοῦτος οἷος, *non potis reddere*; for *potis* comes from ποῖος, taken from οἷος. Likewiſe in the neuter,

οἷόν

οἷόν τε εὑρίσκειν, Lucian, *potis eſt invenire* (for *potis* was formerly of all genders, as we have proved elſewhere) or *poſſibile eſt invenire*, that is to ſay, *tale eſt ut potis ſit inveniri*: οὐχ οἷός τί εἰμι, according to Budæus, imports *nolo, renuo, invitus facio*; but properly it ſignifies, *I am not ſuch*, that is, *I cannot*, or *I am not in ſuch a diſpoſition*.

Moreover, they ſometimes uſe the neuter plural, as in Herod. lib. 2. χοιράδες πολλαί εἰσι δ' ὧν οὐκ οἷά τε ἐστι πλέειν (where you may obſerve οὐκ οἷὰ, according to the Ionics, inſtead of οὐχ οἷα) *ſaxa multa ſunt, per quæ navigari non poteſt*; which is a ſyllepſis, like *animalia currit*, therefore the conſtruction may be underſtood thus, δι' ὧν οὐκ ἔστι τοιαῦτα χρήματα ποιεῖν, οἷά ἐστι τὸ πλέειν, *there are rocks through which there is no ſuch thing as ſailing*.

Οἷος bears ſtill the ſame ſignification, when it is joined with the ſuperlative; as οἷος κράτιστος, Ariſtot. *quàm fortiſſimus*, that is to ſay, τοιοῦτος οἷος ὁ κράτιστος, talis quàm fortiſſimus, *or* talis qualis fortiſſimus, *ſuch as the ſtrongeſt*, to expreſs *the ſtrongeſt*. It is thus the Latins ſay, *tam mihi gratum erit, quàm quod gratiſſimum*, Cic. for *tam* is there for *tantum*, and *quàm* for *quantum*, as we have made appear elſewhere; τοιοῦτόν ἐστιν, οἷον τὸ χαριέστατον.

It is in this ſenſe we are to underſtand this expreſſion of Demoſthenes *in Mid.* οὐδὲν γὰρ οἷον ἀκούειν αὐτοῦ τοῦ νόμου, *there is nothing like hearing the law itſelf*, as H. Stephen renders it, condemning the explication of Budæus, who tranſlates it, *nihil vetat audire*, and takes ὐδὲν οἷον for ὐδὲν κωλύον. We read it in the ſame ſignification in S. Gregory, οὐδὲν δὲ οἷον ἐν βραχεῖ διηγήσασθαι, *there is nothing like being conciſe*.

Οἷον with οὐχ or μὴ, for *non ſolum*, or rather for *non ſolum non*, or *nedum*, muſt alſo be reduced to this ſignification, though H. Stephen ſays it bears a different meaning, and that it ought rather to be referred to οἷος, *ſolus*, were it not for the breathing. But this may be eaſily ſeen in the very example of Polybius quoted by Stephen: μένουσα μὲν γὰρ φάλαγξ ἐν τοῖς ἐπιτηδειοτάτοις αὐτῇ τόποις, οὐχ οἷον ὠφελεῖν δύναιτ' ἂν τοὺς φίλους, ἀλλ' οὐδὲ αὐτὴν σώζειν, *for though that battalion was poſted in a very advantageous ſituation, yet it neither could be of any ſervice to its own party, nor even defend itſelf*; that is to ſay, οὐ τοιοῦτον δύναιτ' ἄν, οἷόν ἐστιν ὠφελεῖν, *non tantum poteſt, quantum eſt juvare*; ἀλλ' οὐδὲ, *quin nec, imò nec ſeipſam ſervare*. In like manner in the fifth book, καὶ μὴ οἷον τυχεῖν ἐπὶ τούτοις χάριτος, ἀλλὰ τἐναντίον κληθεὶς εἰς τὴν Ἀλεξάνδρειαν, παρ' ὀλίγον κινδυνεῦσαι τῷ βίῳ, *that not only he received no acknowledgment, but quite the reverſe, being invited to Alexandria, he had like to have loſt his life*.

Ποῖος, *qualis*, in interrogations, feminine ποία, neuter ποῖον.

Sometimes it is joined with the article: Polyb. τὰ ποία ταῦτα; qualia hæc ſunt? *what ſort of things are theſe?* It is alſo uſed without an interrogation, for *qualis*. It is likewiſe taken for πόσος, as ποία ὥρα for πόση, which anſwers exactly to the French, *à quelle heure?* though Euſtathius obſerves, that this expreſſion is not quite ſo proper.

Πόιος, with the accent upon the laſt, or ὁποιός, or ποιός τις, is rendered, *certâ quâdam qualitate præditus & affectus*; and ſometimes indeterminately, *cujuſdam modi*.

II. *Of*

II. *Of* ὅσος *and* τοσοῦτος.

As in Latin *tantum* ſometimes has the force of augmenting, and ſignifies *ſo much*, or *ſo great*; and ſometimes diminiſhes, and ſignifieth *only*; the ſame thing happens to the Greek ὅσος and τοσοῦτος.

The firſt ſignification is very natural and common; the ſecond may be ſeen in the following examples: καὶ δᾷδά τις ἠμμένην λαβὼν, ὅσον ὑπήνεγκεν, εἶτα ἀναιρεῖται, Plut. *ſomebody taking a torch, only juſt put it near, and afterwards took it away:* τὸν μέλλοντα, καὶ ὅσον οὐ παρόντα πόλεμον, Thucyd. *the approaching, and almoſt preſent war*; it is thus Terence ſays, *tantum non montes auri pollicens.* In like manner we ſay, ὅσον οὐκ, ὅσον οὐδέπω, for ferè, *almoſt.*

Τοσοῦτον ὑπειπὼν, *Dem.* ſi hoc unum addidero, *having only this one thing to ſay*; δεηθεὶς ὑμῶν τοσοῦτον, *idem*, id unum à vobis deprecatus, *having only this one thing to beg of you.*

CHAP. VIII.

Remarks on the Verbs.

I. *That we muſt conſider the Nature of the Verbs.*

AS a verb may be conſidered differently in diſcourſe, ſo it may admit of different effects in conſtruction: thus all the verbs adjective being of themſelves either active or paſſive, nevertheleſs, becauſe they may be conſidered either as making their action paſs to another ſubject, which is properly the nature of a verb active, or as confining it within themſelves, which is what we call a verb neuter or abſolute; hence it is, that verbs active are ſometimes taken abſolutely, and ſometimes paſſively; as ἐκ τῆς πληγῆς ἀναφέρων, Plato, *ex ictu convaleſcens*, ſup. ἑαυτὸν, *ſeipſum*, as in French, *ſe portant bien*; in the ſame manner as Demoſthenes ſays, ἀνέλαβεν ἑαυτὸν, recollegit ſe, *he recovered himſelf.* Thus ἐξειλῆσαι ſignifies evolvere, *and* elabi, *to diſentangle, to eſcape*; προάγειν, producere, *and* progredi, *to produce*, and *to advance*; καταλύειν, diſſolvere, *and* diverſari *to looſe*, and *to lodge*; ὑπερβάλλειν, *to exceed, to paſs:* becauſe we are to underſtand here the accuſative, either of a reciprocal, or of another noun.

Likewiſe διαφέρειν, *differe*, viz. *ſe, aut aliud:* ἀπαλλάττω ὑπὸ σοῦ, *liberor à te*, that is to ſay, ἀπαλλάτω με ὑπό σου, *I deliver myſelf through your means*: τιλῶ εἰς ἄνδρας, *cenſeor in viros*, that is to ſay, τιλῶ με, *I put myſelf on the liſt*, or *I cauſe myſelf to be put*, tendo, pertingo, pervenio, &c. τὰ δὲ εἰς ἄλληλα ἀνακάμπει, Ariſtot. *hæc verò inter ſeſe mutuo reflectuntur & recidunt:* εἰ μὴ ἀεὶ ἀνταποδιδοίη τὰ ὕστερα τοῖς ἑτέροις γινόμενα, Plato, *niſi per mutuam generationem ſequentia priorum in locum ſufficerentur*, that is to ſay, *if they did not put themſelves in the place, if they did not ſucceed one another.*

Among theſe, ſome that are of an active force, are, nevertheleſs, tranſlated by a verb paſſive; but this is not by changing their nature, but by an agreement of the ſenſe; as ἀναλαμβάνω, *recreor*, viz.

viz. ἀναλαμβάνω τὸν νῶν, *I come to myſelf, I recover my ſpirits:* καταλύω, morior, diſſolvor, *I die,* viz. καταλύω τὸν βίον, *vitam ſolvo:* and in like manner the reſt.

On the contrary, the neuters become actives: ζήσεις με, Pſalm cxxxvii. vivificabis me, *thou wilt revive me:* ἄνδρας ἐπ' αὐτὰς ἔθηκε, *Herod.* viros eis impoſuit, *he placed me over them:* συνανάζεσον αὐτὸ, *Dioſcor.* fac ut una ferveat, *make them boil together:* βοᾶν τὺς νόμυς, *to implore the aſſiſtance of the laws:* τὴν ἀπόκαρσιν ἐσχόλασε, jus Græc. Rom. lib. 3. *tonſuram abolevit,* properly ſpeaking, otiari fecit, *he gave his hair time to grow, and threw aſide the monkiſh tonſure, which he had been compelled to wear:* which come from the verbs ζάω, *vivo;* βαίνω, *gradior;* ζέω, *ferveo;* βοάω, *clamo;* σχολάζω, *otior.*

Likewiſe ἄστραπας βλέπειν, in comic writers, *for* fulgura ex oculis vibrare, *to dart lightning from one's eyes;* πῦρ βλέποντις, πῦρ ἀναπνέοντες, Baſil. *that caſt fire from their eyes and noſtrils.*

Some aſſuming a paſſive government, ſeem likewiſe to take a paſſive ſignification; as ἀπέθανεν ὑπὸ τῶν δικαστῶν, damnatus eſt à judicibus, *he was condemned to death by the judges:* ἀπέθανεν ὑπὸ γυναικὸς φαρμάκῳ, Lucian, *he was poiſoned by his wife;* though in rigour ἀπέθανεν ſignifies no more than mortuus eſt, *he died;* and the prepoſition, with its caſe, denotes the cauſe of that death. This conſtruction has been copied by the Latins, *nihil valentius à quo intereat,* Cic. *periit ab Annibale,* Plin. *mori ab enſe,* Lucan.

The ſame may be ſaid of others, which are deemed paſſive in the ſenſe, by reaſon of our common manner of tranſlating them; as δοκέω, *videor;* but it properly implies, appareo, *I appear, I ſeem:* εὐδοκέω, and εὐδοκιμέω, *laudor, celebror;* but properly it ſignifies inclareo, *I make myſelf known:* γέμω, *plenus ſum;* but properly it imports, plenitudinem habeo, ſeu refero, *I run over, I overflow:* ἔοικα, *aſſimilatus ſum, viſus ſum;* but its right ſignification is, apparui, conveni, imaginem retuli, *I bear a likeneſs,* or *reſemblance to,* &c. ἄμαχόν τι ἔοικεν ἡ διὰ ὄψεως ἡδονὴ, Lucian, *the pleaſure of the ſight ſurpaſſes all others,* that is to ſay, *there is nothing beats it,* aliquid invictum refert, redolet.

Hereto we may refer the verbs, which we have mentioned, Book III. Chap. xix, explaining the nature of the middle verb.

The verbs paſſive are alſo put ſometimes abſolutely, and then we muſt underſtand the prepoſition with its caſe; as γυμνάζεσθαι, *exerceri;* τρίβεσθαι, *fricari;* ξυρᾶσθαι, *radi;* λύεσθαι, *lavari,* viz. *à ſe,* or *ab alio;* wherefore they are rendered, *to exerciſe one's ſelf, to rub one's ſelf,* or *to have one's ſelf rubbed, to have one's ſelf ſhaved,* &c. Thus in Lucian, πενθοῦσι καὶ κόπτονται, *lugent & plangunt,* properly imports, *lugent & planguntur à ſe,* or *cædunt ſe, plangunt ſe, they weep and beat their breaſts.* Thus σιτεῖσθαι not only implies *ali, to be nouriſhed by another,* but alſo, *cibum capere, to eat, to nouriſh one's ſelf.*

However, this does not hinder theſe verbs from conforming ſometimes intirely to the nature of the actives, and aſſuming their government; as ἕλκει ἅπαντα ἐφίλκεται, *Theophil.* unumquemque ad ſe trahit, *he draws all the world to himſelf.*

II. *Of* πάσχω *and* ὀφείλω.

Πάσχω is frequently rendered by *facio*, not that it loſeth its natural ſignification, but becauſe we conſider it more proportionably to our language (the French) which generally tranſlates the paſſive by the active. Thus when we ſay, ὅμοιόν τε πάσχει, *perinde facit*, the proper ſenſe is, ſimile quid patitur, *he is in ſuch a diſpoſition*, eodem modo afficitur. In like manner, τί ἂν καὶ πάθοιμι; *what ſhould I do?* that is to ſay, *in what ſituation ſhould I be? what would become of me? what ſhould I not ſuffer?* And in Dem. μηδαμῶς μηδὲν ἀξιόλογον ὑμεῖς πάθοιτε, *videte ne quid ſtulte faciatis*, that is to ſay, *do not let yourſelves be ſurpriſed, let nothing amiſs befal you.*

Even when it is rendered by *accidit*, it ſtill preſerves its natural force; as Πάσχουσι τοῦτο Μῆδοι, *accidit id Medis*, that is to ſay, *the Medes ſuffer this, are in this ſituation, in this diſpoſition.* Whence it is evident, that the grammarians do not expreſs themſelves properly, when they ſay that πάσχω ſignifies ſometimes *patior*, and, on the contrary, ſometimes *ago*.

The imperfect ὤφειλον, and the ſecond aoriſt ὄφελον, or Ionic, without the augment, ὄφελον, which grammarians place among the adverbs, are real verbs, though they are rendered by *utinam* through all the perſons: ὤφειλον, *utinam ego*; ὤφειλες, *utinam tu*; ὤφειλε, *utinam ille*. But we muſt underſtand here εἴθε, or αἴθε, which anſwers to *utinam*. Thus when Herod ſays, μὴ ὄφελον νικᾷν, it means, εἴθ' ὄφελον μὴ νικᾶν, utinam non viciſſem, *would to God I had not overcome*, or *I wiſh that I had not vanquiſhed*. Likewiſe in Eurip. μήποτ' ὤφειλε τὸν βυκόλον οἰκῆσαι, *would to God this cow-herd had never lived there*. And in Dem. ἐπειδὴ δὲ, ἃ μήποτ' ὤφελε, συνέβη, *ſince thoſe things are come to paſs, which it were to be wiſhed never had.*

This explication is ſo very probable, that we frequently find this optative particle expreſſed; as in Hom. αἴθ' ὄφελον μεῖναι παρὰ Φαιήκεσσι, Od. μ. *utinam manſiſſem*, that is to ſay, *utinam debuiſſem manere*, or *oportuiſſet me manere, would to God I had ſtaid among the Phæacians*. And ὄφελον is ſo far from being an adverb there, that we even meet with it in this ſignification in the firſt aoriſt; ὡς πρὶν ὄφελ' ἀπολέσθαι, utinam prius periiſſem, *or* perire debuiſſem, *I wiſh I had died before.*

But what chiefly occaſions this miſtake, is, that this ὤφελον is alſo joined with the optative: but in that caſe it is the neuter participle, and the phraſe muſt be reſolved by an ellipſis, as in this example produced by Budæus, ὄφελον κατευθυνθείησαν αἱ ὁδοί μου, τοῦ φυλάξασθαι τὰ δικαιώματά σου, Pſalm cxviii. *utinam dirigantur viæ meæ ad cuſtodiendas juſtificationes tuas*, we muſt underſtand εἴθε, and reſolve it thus, εἴθε κατευθυνθείησαν αἱ ὁδοί μου, κατ' ὄφελον, περὶ τοῦ φυλάξασθαι τὰ δικαιώματά σου! *O that my ways were directed as they ſhould be, to keep thy ſtatutes!* Likewiſe when Gaza ſays, ἡ ὄφελον ἡ ἀξία τῆς ὑμῶν ὑπολήψεως, *quæ utinam digna eſſent veſtrâ opinione atque ſententiâ*, we muſt reſolve it thus, ἡ εἴθ' ἡ ἀξία τῆς ὑμῶν ὑπολήψεως, ὡς ὄφελον, *as it ſhould be, as we could wiſh.*

CHAP.

CHAP. IX.

That we muſt conſider the Nature of the Tenſes.

IT is very proper alſo to conſider the nature of the tenſes, which when perfectly underſtood, ſays Henry Stephen, contributes vaſtly to an adequate knowledge of the Greek and French languages; and, on the contrary, the want of underſtanding it, cauſeth great obſcurity in many paſſages.

The difference of the three preterites, the imperfect, the perfect, and plu-perfect, is the ſame in Greek as in Latin; but there remains ſome difficulty with regard to the aoriſts.

I. *Of the firſt Aoriſt.*

Sanctius gives the name of aoriſt to the ſecond only, which ſeems to be more undetermined than the firſt, inaſmuch as it is oftener put than the firſt for different tenſes, preſent, paſt, or future; and as for the firſt, he calls it παρελληλυθὼς, as much as to ſay, leviter præteritus, *juſt now paſt*; which is agreeable to the explication of Caſaubon in his Exercitations on Baronius's Annals, where treating of the coming of the wiſe men, he ſays, that τῷ Ἰησῷ γεννηθέντος, *Chriſto nato*, denotes a much later time, than if he had put γεγεννημένῳ, which would ſignify that it happened a long time ſince. This is alſo the opinion of Voſſius in the laſt edition of his Greek grammar, and in his Diſſertation *de anno natali Chriſti:* which they ſeem to have learned of H. Stephen in his book *of the conformity between the Greek and French languages.* This writer had been formerly of opinion, that the Greek aoriſt is the ſame with the French perfect indefinite, when we ſay, *je fis, j'allay, je fûs*, wherein he agrees with Budæus in his Commentaries; but afterwards he began to queſtion it; and, without coming to any deciſion, he takes notice of a very common application of this Greek aoriſt, which is to expreſs the time lately paſt, and agreeably to theſe expreſſions, *as ſoon as he feels the heat, he preſently melts; if I do but hear the noiſe of a mouſe, I am immediately awake*; and ſuch like: as we may ſee in this verſe of Homer,

Ὅς κε Θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτῷ, Hom.
Whoſoever ſubmits to the Gods, they preſently hear him.

And he obſerves that *I am immediately awake*, is taken for *I awake*; and the latter implies an *habit*, or *facility in awaking*. Likewiſe in Demoſthenes, μικρὸν πταῖσμα ἀνεχαίτισε καὶ διέλυσε πάντα, *a very ſmall accident in war ruins and deſtroys every thing.*

This uſe of the aoriſt inſtead of the preſent, frequently happens in the imperative and the infinitive, in the middle as well as the active, but more ſeldom in the paſſive, except when the active is diſuſed, as the grammarians obſerve: but herein there is no diſtinction made between the aoriſts, as Sanctius would fain have it; and it is unqueſtionable, that they are frequently put for one another, as well as the futures, though Sanctius calls the ſecond *futurum remotius*, as I have obſerved in the beginning to treat of the verbs, p. 93.

II. *Of*

II. *Of the Perfect and the Aoriſts.*

1. The firſt aoriſts paſſive of the verbs in ομαι, which have no active voice, are generally taken actively, and ſometimes paſſively; as διαλέγομαι, *I diſcourſe*; διελέχθην, *I have diſcourſed*, or *ſpoke*; ἰάομαι, *I cure*; ἰασθεὶς, *one that cures*, or *is cured*; παραδέχομαι, *I receive*; παραδεχθεὶς, *one that receives*, or *is received*; θεάομαι, *I conſider, I contemplate*; ἐθεάθην, contemplatus ſum, *I have conſidered*, or luſtratus ſum, *I have been conſidered*, or *obſerved*.

In like manner δαπανηθεὶς for δαπανήσας, *one that has ſquandered all*; διαλεχθῆναι for διαλέξασθαι, *to have diſcourſed*; εὐλαβήθην, rather than the middle εὐλαβησάμην, *I behaved well, with circumſpection*; εἰργασθεὶς for εἰργασάμενος, *one that has done*, or *performed*; διανοηθεὶς for διανοησάμενος, qui excogitavit, *one that has contrived*, or *invented*; and ſuch like.

The perfect paſſive is alſo uſed in the ſame manner; as διείλεγμαι, *I have diſcourſed*; ἐνδέδειγμαι, *I have ſhewn*; πεποίημαι, *I have done*; ἠντρέπισμαι, *I have diſpoſed*; παραδέδειγμαι, *I have received*: and it is theſe that properly correſpond to the Latin verbs common, becauſe they have both ſignifications under a paſſive termination, which is not always the caſe of the middle verb, for this in ſeveral tenſes retains the active termination.

The verbs paſſive that have two aoriſts, oftener uſe the ſecond than the firſt; as πλήττομαι, ἐπλήγην, *I have been beaten*, rather than ἐπλήχθην. In like manner ἐῤῥάγην, *I have been broke*; ἠρπάγην, *I have been taken away*; ἐτράπην, *I have been changed*, or *I have taken flight*, from the verbs ῥήγνυμι, ἁρπάζομαι, τρέπομαι, and the like.

III. *Of the middle Aoriſts.*

Among the middle aoriſts the firſt is commonly uſed in both ſignifications, but the ſecond is oftener met with in the active ſenſe: for example, αἱρέομαι, εἱλόμην, *I have taken*, *I have choſen*, more uſual than *I have been taken*, or *choſen*, as the author of the Idiotiſms obſerves.

CHAP. X.

That we are to conſider the Nature and Diſpoſition of the Moods.

I. *Of the Indicative, the Subjunctive, and the Optative.*

THE diſpoſition of the moods, which I have followed in the third book, putting the indicative, the ſubjunctive, the optative, the imperative, and the infinitive, one after another, is certainly the moſt natural; for as the imperative and the infinitive are not properly moods, the beſt way is to place them at the end of the verb: and whereas the ſubjunctive has a much greater affinity with the indicative, than the optative has, as may be ſeen in Apoll. book iii. chap. 29. it is very proper it ſhould follow next to it.

As the firſt aoriſt of this mood marketh alſo the time to come, one might imagine at firſt, that it would be better to form it from the fut. indicat. as τύψω, ῃς, ῃ, from τύψω, εις, ει. But this cannot be, as Apollon. obſerves in the ſame place, not only becauſe the changes that are made in the aoriſt indicat. though not in the fut. are communicated to this tenſe in the ſubjunctive; as νέμω, *to paſture*, fut. νεμῶ, firſt aoriſt, ἔνειμα, ſubjunct. νείμω; ψάλλω, *to ſing*, ψαλῶ, ἔψηλα, ψήλω; but moreover, becauſe the changes that are made in the fut. and not in the aoriſts, are not communicated to the ſubjunctive, as νομίζω, *to think*, fut. νομίσω, Att. νομιῶ, aor. ἐνόμισα, ſubjunct. νομίσω, but never νομιῶ, as in all appearance the Attics would have made it, had they taken it from the future.

Now though the moods are not to be rejected intirely, yet their ſignification is ſometimes ſo very arbitrary, that they are frequently put for one another through all tenſes. This we have proved in our remarks in the Latin method, and we have alſo the authority of Budæus in his Commentaries, page 948. of Robert Stephen's edition, and it may be further confirmed by the following examples: παρ' ἐμοὶ ἐδεὶς μισθοφόρος ὅστις μὴ ἱκανός ἐστιν ἴσα ποιεῖν ἐμοὶ, *Xen.* apud me nullus mercenarius eſt qui non idoneus eſt (*for* ſit) eadem facere, quæ abs me fiunt, *I have no one ſoldier in my pay that is not able to do what I can do myſelf:* where we ſay ἐστὶ in the preſent inſtead of ἂν ᾖ in the ſubjunctive, or ἂν εἴη in the optative.

Εἰ γὰρ τὴν αὐτὴν παρειχόμεθα ἡμεῖς ὑπὲρ ἡμῶν αὐτῶν προθυμίαν, Dem. *for if we had diſcovered the ſame reſolution in our own cauſe*; ſi enim eamdem in noſtra ipſorum cauſa alacritatem oſtendiſſimus, &c. where we ſee an indicative for a ſubjunctive, viz. παρειχόμεθα for παρασχώμεθα.

Εἰ μὲν περὶ καινοῦ τινος πράγματος προὐτίθετο λέγειν, Dem. inſtead of προτιθῆται, *if he deſigned to ſpeak of any new ſubject.*

Again, εἰ μὲν γὰρ ὑφ' ἡμῶν πεισθέντες ἀνείλοντο τὸν πόλεμον, Id. for ἀνέλοιντο, ſi enim à nobis perſuaſi bellum hoc ſuſcepiſſent, *if they had undertaken this war at our perſuaſion.*

Οὐδὲν πώποτε αὐτὴν ἔτ' εἶπα, ἔτε ἐποίησα, ἐφ' ᾧ ἠσχύνθη, *Xen.* nihil unquam ei vel dictum abs me, vel factum eſt, quo erubuit, *for* erubuerit, *I never ſaid*, or *did any thing to her to make her bluſh.* Where the aor. indicat. ἠσχύνθη is for the optat. ἂν αἰσχυνθείη.

Ἡ κάμηλος ἀπὸ τῶν ποταμῶν ὐ πίνει πρότερον, ἢ συνταράξει, *Ariſt.* camelus è fluviis non bibit, antequam eos conturbabit, *for* conturbarit; *the camel troubles the river water before he drinks of it:* for ἂν συνταράξειε in the opt. or συνταράξῃ in the ſubjunct. Which is very common with the Attics, even when they put the conjunction before it; εἴπερ τις ὑμῖν προσέξει τὸν νῦν, *Dem. Olynt.* 1. ſi quis vobis mentem adhibebit, *for* adhibuerit: *if any body will liſten to you with attention.*

THE OPTATIVE is alſo put for the indicat. Λύσανδρος δὲ Φιλοκλέα πρῶτον ἐρωτήσας, ὃς τὺς Ἀνδρίυς καὶ Κορινθίυς κατακεκμηκόσειε, τί εἴη ἄξιος παθεῖν, &c. *Xenoph.* Lyſander cum ex Philocle, qui Andrios & Corinthios præcipites egerat, quæſiviſſet, quâ pœnâ dignus eſſet, &c. *Lyſander having aſked Philocles, who had ordered the Andrians and*

the

the Corinthians to be tumbled from a precipice, what puniſhment he deſerved. Where we ſee κατακρημνήσουι, aor. Æol. opt. for κατακεκρημνήκει, the plu-perfect indicative.

Likewiſe in Plato, ἔλεγες ὅτι Ζεὺς τὴν δικαιοσύνην πέμψειε τοῖς ἀνθρώποις, where πέμψειε is for ἔπεμψε, à Jove dicebas immiſſam hominibus juſtitiam fuiſſe, *you ſaid that Jupiter had ſent juſtice among mankind.* Which is very common, when there happens to be a particle, as ὅτι, ὡς, ὃς, ὅσπερ, ὅστις, ὅσοι, ὅτε, &c.

II. *Of the Imperative and the Infinitive.*

The imperative, as we have obſerved Book III. may paſs for a future: and it is ridiculous, ſays Apollon. book i. chap. 30. to think otherwiſe, ſince it is not cuſtomary to command things paſt, or preſent, but only thoſe that are to be executed after being commanded, and of courſe things to come.

Wherefore the Hebrews have made it their firſt future, and the Greeks uſe it frequently to expreſs the time to come: οἶσθ' ἐφ' ᾧ δράσον, Eurip. for δράσεις, ſcis ergo quid fac, *for* quid facturus ſis; *do you know what you are to do?* Οἶσθ' ὅτι ποίησον, *Men.* for ποιήσεις, ſcio te facturum, *I know you will do it.* As, on the contrary, they often uſe the future for commanding.

But the author of the Idiotiſms is miſtaken in ſaying, that the imperative is put for the infinitive. For in the example which he gives from Dem. δεηθεὶς ὑμῶν τοσοῦτον· ἐπειδὰν ἅπαντα ἀκούσητε, κρίνατε, μὴ πρότερον προλαμβάνετε: where he pretends that κρίνατε is for κρίνειν, and προλαμβάνετε for προλαμβάνειν: the ſentence is abſolute, *id à vobis unum precatus: poſtquam omnia audieritis, judicate, nullumque præjudicium afferte.* For his requeſt commences there abſolutely, ἐπειδὰν, poſtquam. *Begging only this one favour of you; viz. not to judge before you have heard every thing, nor to let yourſelves be ſwayed by any ſort of prejudice.*

It is equally a miſtake to ſay that the infinitive is put for an imperative, according to the doctrine of ſome grammarians: μαρτυρεῖν, ψευδῆ φεύγειν, τὰ δίκαι' ἀγορεύειν, Phocil. for we muſt underſtand χρὴ, oportet, *it is neceſſary*; or προσήκει, convenit, *it is proper*, or ſome ſuch thing: *we ſhould avoid bearing falſe witneſs, and ſay nothing but what is true.*

The preſent of the imperative, ſays Apollon. book i. chap. 30. denotes only the commencement of the action: σκαπτέτω τὰς ἀμπέλους, *let him begin to work in the vineyard.* But the aoriſt implies the future action accompliſhed: σκαψάτω τὰς ἀμπέλους, *let him have worked* or *dug in the vineyard.* Wherefore Ramus, and thoſe that have followed him, as Sylburgus and others, call theſe aoriſts, as alſo the perf. imperat. *futures perfect*, that is to ſay, which denote the future thing accompliſhed, partaking at once of the future and the perfect.

III. *That the Infinitive is never put for the Subſtantive.*

It is alſo a miſtake, which the author of the Idiotiſms has given into, to imagine that the infinitive is put for the ſubjunctive, when Dem. ſays, τὸ ψήφισμα τοῦτο γράφω· πλεῖν ἐπὶ τοὺς τόπους, ἐν οἷς ἂν ᾖ Φίλιππος. For πλεῖν makes here an abſolute ſentence, and ought to be conſidered as a noun, according to what we have obſerved

obſerved in the third rule of the foregoing book, p. 324; which may be reſolved in Latin by *nempe*: hoc decretum edo, *nempe* navigare ad ea loca, in quibus Philippus eſſe poterit, *my opinion is, to let the fleet ſteer towards whatſoever place Philip is in.* For there is a wide difference between ſaying, that this expreſſion is in the ſame ſignification as *ut navigaretur*, and that the infinitive is put there for *ut navigaretur*; which it certainly is not, ſince it can be explained in its natural force.

And it is obſervable, that the change of moods can be only of thoſe three, which we put together in our tables, and of which we have given inſtances in the firſt number of this chapter. becauſe theſe moods are frequently nothing more than a difference of termination in each tenſe: but never of the imperative for the infinitive; which are quite different things.

It is therefore wrong in Surfin, and ſeveral other grammarians, to ſay, that the infinitive is put for the ſubjunctive, when it is joined with ὡς, ὥςτε, πρὶν, and the like particles; as παρακαλῶ ὥςτε τυχεῖν, horto te ut conſequaris, *I adviſe you to act ſo as to obtain it.* Πρὶν δῦναι δίκην, antequam pœnas dederis, *before you are puniſhed:* for the infinitive is there as a ſort of a noun, and ὥςτε τυχεῖν is as if it were, tanquam ad conſequi, *or* ad conſecutionem, *I adviſe you to the purſuit*, that is to ſay, *to act ſo as to compaſs your end*; and in like manner the reſt.

IV. *Infinitives and Participles of all Tenſes.*

The infinitive and participles may, as we have obſerved elſewhere, denote all the differences of time. It is for this reaſon that with ἂν their preſent frequently marks the future, as we ſhall ſhew in the chapter of Indeclinable Particles. But this may be alſo ſeen in theſe examples: βεβαίαν εἰκὸς τὴν ἔχθραν αὐτὲς, ὑπὲρ ὧν φοβῦνται, καὶ πεπόνθασιν, ἔχειν, *Dem.* for σχήσειν: for by the preſent he has marked the future: *it is very likely that they will be confirmed in their averſion, by reaſon of the miſchiefs they apprehend, and of thoſe they have already ſuffered.* Κινδυνεύεις γὰρ καὶ εἴ τις ἐν ὀροφῇ ποικίλματα θεώμενος ἀνακύπλων, μανθάνοι τι, ἡγεῖσθαι ἂν αὐτὸν νοήσειν, ἀλλ' ἐκ ὄμμασι θεωρεῖν, Plato, 7. de Rep. *you will ſuppoſe perhaps that he rather fancies theſe things than ſees them with his eyes.* Where we find, that νοήσειν, which ſeems a future, and θεωρεῖν, which ſeems a preſent, nevertheleſs expreſs both the ſame time.

The ſame may be ſaid of the participle: ἄλλες δὲ μισθῦνται, ὡς ἄμεινον μαχομένες ὑπὲρ σφῶν, ἢν αὐτοὶ, *Xenoph.* for μαχεσομένες, alios mercede conducunt, quaſi melius ſuâ causâ pugnaturi ſint quam ipſimet, *they have foreigners in their pay, juſt as if they would fight better than themſelves in their own cauſe.*

V. *Of Verbals in* έον.

Verbals in έον anſwer to the gerunds in *dum*. They generally govern the ſame caſe with their verb, and muſt be reſolved in the ſame manner as the Latin gerunds, conſidering them merely as nouns ſubſtantive, but frequently including a ſort of neceſſity or duty, agreeably to what we have obſerved in the Latin method, in

the remarks on gerunds, Chap. I. Μνημονευτέον Θεοῦ μᾶλλον, ἢ ἀναπνευστέον, Nazianz. where we may underſtand ἐστὶ, *eſt*, though it is not abſolutely neceſſary, becauſe there is this difference between the gerund and the participle, that the participle always ſuppoſes a verb, *diligenda mater*, ſup. *eſt*; *but diligendum matrem* is taken abſolutely, by reaſon that the gerund always includes the action of its verb, whence it has the name of gerund taken from *gerere*. We may therefore tranſlate it thus; *we ought to think of God oftener than we breathe:* οὐ σθένει νικητέον γυναῖκας, Eurip. *it is not by force that we muſt get the better of women:* φευκτέον ἐν τῷ σωφρονοῦντι τὸ παρὰ δόξαν ζῆν, καὶ τὰ τοῖς πολλοῖς δοκοῦντα περισκοπεῖν, καὶ μὴ τὸν ὀρθὸν λόγον ἡγεμόνα ποιεῖσθαι τοῦ βίου, Baſil, *the wiſe man ought to avoid being governed by vain-glory, and the opinion of the multitude; but he ſhould take right reaſon for the rule of his actions:* ταῦτα ὅσῳ ποιητικώτερα τοσοῦτῳ ἧττον ἀκουστέον παισὶ, *Plato*, that is to ſay, τὸ ἀκούειν ταῦτα τοσούτῳ ἧττον ἀκουστέον ὅσῳ, &c. *the more poetical theſe things are, the leſs they ought to be heard by children.*

The Attics, who particularly affect the plural for the ſingular, put alſo theſe nouns in the plural: ἀδικεῖν τὰς Ἀθηναίους, καὶ πολεμητέα εἶναι, Thucyd. *that the Athenians uſed them ill, and therefore they muſt declare war:* τῶν κρατούντων ἐπὶ πᾶσι' ἀκουστέον, Soph. *we muſt obey the magiſtrates in every thing*; where ἀκουστέα is for ἀκουστέον, by a kind of ſyllepſis, cognate to that of *animalia currit*, of which we have ſpoken in the foregoing book, Rule V.

If the ſubſtantive is expreſſed, then theſe verbal nouns retain their nature of adjectives, and agree with the ſubſtantive in the ſame manner as other adjectives; as ὁ ἀγαθὸς μόνος τιμητέος, Ariſt. *the good man alone ought to be honoured.*

Of two Expreſſions more remarkable, and more difficult to reſolve.

But if the conſtruction be different, then the noun in ον is a ſubſtantive, that has the ſame government with its verb; as ἀρχὴν τὴν οἵαν αὐτῷ ἀρκτέον, καὶ τάξιν ἥντινα τοῖς ἔργοις ἐφαρμοστέον, ſup. εἴπομεν, Lucian in his rules for writing hiſtory, *we have mentioned with what ſort of an exordium we muſt begin, and what order we muſt obſerve in things.* Where ἀρκτέον, *incipiendum*, ought to be conſidered as a verbal ſubſtantive, which governs the caſe of its verb, as here ἀρχὴν οἵαν in the accuſative; and we muſt reſolve ἐφαρμοστέον in the ſame manner.

But if after theſe nouns there happens to be another accuſative that agrees with them, as with the infinitive, it is becauſe they include the force and action of the verb; as in Plutarch, καὶ μιμητέον ταῦτα θαυμάζοντάς γε δὴ καὶ ζηλοῦντας, *and theſe things ought to be imitated by thoſe that admire them, and are moved by them.* And in another place, ἐφαρμοστέον τοῦτο καὶ τοῖς ὁμοίοις, κωλύοντα τοὺς μέγα φρονοῦντας ἐπὶ τοῖς μηδενὸς ἀξίοις, *he who has a mind to reſtrain young people that raiſe diſturbances on account of trifles, muſt apply this to ſimilar occaſions.*

CHAP.

CHAP. XI.

Remarks on the Indeclinable Particles.

And firſt of ὅτι.

WE have already made mention in the ſixth book, Chap. I. of divers words which commonly paſs for adverbs, though in reality they are not ſuch, but are either an accuſative governed by κατὰ, or an ablative governed by σὺν, ἐν, ὑπὸ, or ſome ſuch prepoſition.

But it is proper to treat here ſeparately of ſome of theſe particles.

I. *That* ὅτι *is always a Relative.*

The grammarians frequently make ὅτι paſs for a conjunction, which they render by the Latin *quòd*, and diſtinguiſh it from ὅ, τι, ſeparated by a comma, which they ſay is a relative: but this diſtinction ſeems to be quite arbitrary, this word being almoſt always the neuter of the relative, ὅ, to which the Attics have joined τι, as they do to ſeveral others; ſaying alſo in the maſculine ὅστις, in the feminine ἥτις, as in the neuter ὅτι. This we can make appear in the ſeveral uſes wherein this word is received, which will be a very great help towards the explication of ſeveral difficult phraſes.

In order to proceed more methodically, we ſhall beg the reader to recollect what we have diffuſely proved in the General Grammar, Part II. Chap. ix. concerning the nature of the relative, which is, that it has ſomething in common with all the other pronouns, inaſmuch as it is put inſtead of a noun; and ſomething particular in this, that it ſerves as a connection to join an acceſſory propoſition to its principal. We have proved in the ſame place, that the Latin *quòd*, which among the grammarians paſſes for an adverb or conjunction, is, in reality, this very relative, but diveſted of its office of a pronoun, and retaining no more than that of joining, where it happens to be, one propoſition to another.

Now though I do not pretend abſolutely to deny, that the Greek ὅτι may oftentimes agree in ſignification with the Latin *quòd*; as ἴσμεν οἷδ' ὅτι ἐμμένουσι κἀκεῖνοι τοῖς νόμοις, *Lucian*, ſcio quòd leges ipſi ſervabunt, *I am very ſenſible that they will obſerve the laws*: ὅτι μὲν γὰρ ὅτι πεπίδημαι, ὅτε ἐν τῷ ταρτάρῳ εἰμὶ, καὶ αὐτὸς ὁρᾷς, οἶμαι, *Idem*, quòd neque vinctus ſim, neque in tartaro, etiam ipſe vides, opinor, *I fancy you are ſenſible yourſelf, that I am neither fettered, nor in hell*: εἶπεν ὅτι βούλεται, Xenoph. *he has ſaid that he is willing*. Yet, I cannot help thinking, that, to conſider it rightly, ὅτι is frequently ſtript of its office of conjunction, which is more peculiar to the Latin *quòd*, and only retains that of a pronoun.

In order to render this more eaſy to comprehend, we muſt obſerve, that the Greeks, in imitation of the Hebrews, (as we have made appear in our General Grammar) frequently uſe detached expreſſions, which are put almoſt abſolutely, as we have already taken notice of in the preceding chapters: thus in the New Teſtament, when the prieſts and Levites ſent to St. John the Baptiſt, to

aſk him who he was; the text ſays, *ut interrogarent eum, Tu quis es?* ἵνα ἐρωτήσωσιν αὐτὸν, Σὺ τίς εἶ; John i. that is, to ſay theſe words to him, Σὺ τίς εἶ; *Who art thou?*

Now this is the ſignification ὅτι generally bears, which ſeems to be owing to the cuſtom of the Attics, who, as Vergara ſays, book iii. chap. 23. *gaudent geminare vocabula idem pollentia:* whereto he wants us to refer not only ὅτι, but likewiſe ὡς, after the verbs λέγω, φημὶ, and the like, as in this paſſage which he quotes from Æſop, τῆς δὲ φαμένης, ὡς οἱ βόκολοι καὶ οἱ ποιμένες μι ὑπεβλέποντο, illâ vero reſpondente, *ſhe anſwering thus*; bubulci & paſtores me ſibi infeſtam ſuſpicabantur, *the cowherds and the ſhepherds looked upon me as their enemy.*

And this is ſo far true, that the ſentence may frequently ſubſiſt without theſe particles, and even they are ſometimes omitted; as in Thucyd. book i. τοῦτον δὲ διὰ μέγεθός τι τῆ ἕλης οὐκ ἐδύναντο ἑλεῖν· καὶ ἅμα μαχιμώτατοι εἰσιν Αἰγυπτίων οἱ ἕλειοι, *hunc enim* [regem Amyrtæum] *propter paludis magnitudinem expugnare nequiverunt: & ſimul* QUIA *qui paludes illas incolunt, ſunt Ægyptiorum bellicoſiſſimi:* where we ſee it is all one as if he had ſaid, καὶ ἅμα ὅτι μαχιμώτατοι εἰσὶ, &c. *they could not take the king, becauſe of the largeneſs of the lake; and moreover becauſe of its being inhabited by the moſt warlike of all the Ægyptians.*

Hence it is that even when ὅτι is expreſſed, it is frequently left out in the tranſlation; as in St. John xviii. ὡς οὖν εἶπεν αὐτοῖς, ὅτι ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω, ut autem dixit illis, ego ſum, abierunt retrorſum, *as ſoon then as he had ſaid unto them, I am he, they went backward.*

Wherefore τὸ alone is ſometimes put for this ὅτι: as in St. Mark, chap. v. ὁ δὲ ΙΗΣΟΥΣ εἶπεν αὐτῷ, Τὸ, εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι, *Jeſus ſaid unto him, If you can believe, every thing is poſſible to him that believeth:* which is the ſame, as if he had put εἶπεν, Ὅτι εἰ δύνασαι, &c.

This method of explaining is quite natural, and helps to clear up ſeveral very obſcure paſſages; as Dem. *pro Corona,* ἀκήκοατε ὡς σαφῶς δηλοῖ, καὶ διορίζεται, ὅτι ταῦτα ἐγὼ πεποίηκα, ἀκόντων Ἀθηναίων: for whereas it is natural to imagine at firſt ſight, that this ἐγὼ refers to Demoſthenes, who ſpeaks here, and that the ſenſe of it is, *you hear how he declares, and evidently ſhews, that it is I, who now am ſpeaking to you, that have done this in ſpite of the Athenians:* on the contrary, ταῦτα ἐγὼ muſt be referred to Æſchines, of whom he ſpeaks here, and whoſe own words theſe are: ſo that the meaning is this; *you ſee, gentlemen, how Æſchines declares, and proclaims aloud: It is I, that have done this in ſpite of the Athenians.*

In like manner, in the relative, chap. iii. λέγεις ὅτι πλούσιός εἰμι, *dicis, dives ſum,* that is to ſay, dicis hoc, *thou ſayeſt this,* nempe, *dives ſum, I am rich:* for the meaning is not *quòd dives ſum,* as the old interpreter has rendered it, which ſeems to ſignify, *quòd ego Chriſtus qui loquor dives ſum,* and is quite a different ſenſe. In like manner, in St. John iv. 17. where Chriſt talks to the Samaritan woman, and ſays, καλῶς εἶπας ὅτι ἄνδρα οὐκ ἔχω, *bene dixiſti, quia virum non habeo.* There are ſeveral other places in the ſame interpreter,

preter, where ὅτι is thus rendered by *quòd* or *quia*, and where it would have been more proper to have omitted it; as in St. John x. ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων, *amen, amen, dico vobis, quia ego ſum oſtium ovium*; where *quia* is ſuperfluous: and in the ſeventh chap. οἱ μὲν ἄλλοι ἔλεγον, ὅτι ἀγαθός ἐστιν, *quidam enim dicebant, quia bonus eſt*; where it is viſible that this *quia* is of no manner of uſe.

It is alſo in this ſenſe we muſt take ὅτι, where H. Stephen, in his book *de Dial. Att.* ſays, that it ought to be taken for *enimvero*, or *nempe*; as in St. Mark vii. ὁ δὲ ἀποκριθεὶς εἶπεν, ὅτι καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, which he explains by *ſane quidem, enimvero, bene*, &c. Whereas, according to our principle, the ſenſe is quite natural to ſay, *at ille reſpondens dixit hoc*, καλῶς, &c. Hence the interpreter has left out this ὅτι, having put ſimply, *dixit*; *benè prophetavit*, &c. In like manner in St. Luke xix. λέγων ὅτι, εἰ ἔγνως καὶ σὺ, which H. Stephen renders by *nempe, vel ſi tu noſſes*: whereas it is ſtill all the ſame, dicens hoc, *ſaying this*, viz. εἰ ἔγνως καὶ σὺ.

I am not ignorant that this ὅτι may be rendered by various particles, and diverſified in ſeveral forms; but I maintain that its natural force agrees with our principle, according to which it is the buſineſs of the tranſlator to invent divers turns to expreſs it. Thus when Tully tranſlates ὅτι by *nam*, as in this example from Plato, ὄψις αἰτία τῆς μεγίστης ὠφελείας γέγονεν ἡμῖν, ὅτι τῶν νῦν λόγων περὶ τοῦ παντὸς λεγομένων οὐδεὶς ἂν ποτε ἐρρήθη, ἡμῶν μήτε ἄστρα, μήθ' ἥλιον, μήτ' οὐρανὸν ἰδόντων, *rerum optimarum cognitionem oculi nobis attulerunt: nam hæc quæ eſt habita de univerſitate oratio à nobis, haud unquam eſſet inventa, ſi neque ſidera, neque ſol, neque cœlum ſub oculorum aſpectum cadere potuiſſet*: it is plain that this *nam* is a cauſal particle, which has the ſame force with *ſiquidem*, or *eo quòd*, this *eo* being an ablative of the manner, juſt as ὅτι is an accuſative, which alſo denotes it in Greek, and ſuppoſes κατὰ; whence it is that in Latin we frequently do not write *eo quòd*, but only *quòd*, which alſo ſuppoſeth a prepoſition. The Greek of Plato may be therefore tranſlated thus, *the ſight is of very great ſervice to us; for it is certain that we ſhould never have undertaken this diſcourſe concerning the univerſe, if we had not beheld the ſtars, the ſun, and the heavens that encompaſs us.*

It is thus alſo we muſt reſolve ὅτι in interrogations, as in the New Teſtament, when the diſciples aſked Chriſt, why they had not been able to caſt out the devil: ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτὸ; *why have we not been able to caſt him out?* that is to ſay, καθ' ὅτι, or διότι; juſt as *quare* is put for *qua de re*, which imports the ſame as *quamobrem*. Τί ὅτι συνεφωνήθη ὑμῖν; *Xenoph.* cur ſic conſpiratum eſt à vobis? *why have you thus conſpired?*

For it is obſervable, that this ὅτι is often governed by a prepoſition expreſſed or underſtood, as in Polyb. Hiſt. 1. οἶμαι πάντας ὁμολογήσειν, διότι καὶ λίαν πολύ τι τῆς ἀληθείας ἀπελείποντο πρόσθεν, confeſſuros omnes exiſtimo quòd (*for* κατὰ, quòd, or propter quod) admodum à rei veritate prius abfuerint, *I do not ſuppoſe that there is any body that will deny, but before this they were very far from know-*

ing the truth: where it is plain he might have put ὅτι alone, or διὸ ὅτι, ſeparately, as we read ſometimes in authors. Ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ, Act. ii. *whom God hath raiſed up, having looſed the pains of death, becauſe it was not poſſible that he ſhould be holden of it.* Here we ſee καθότι, where he might have put ὅτι only, or καθ' ὅτι, as St. Baſil has put it in a paſſage, wherein he ſhews that external goods are contemptible: οὐ μόνον καθ' ὅτι ῥᾳδίαν ἔχει τὴν πρὸς τὰ ἐναντία περιτροπήν, ἀλλ' ὅτι μηδὲ ἀγαθὸς δύναται τοὺς κεκτημένους ἀποτελεῖν, *not only becauſe they are ſubject very eaſily to change, but moreover becauſe they cannot communicate any goodneſs to thoſe that are in poſſeſſion of them.* Where it is manifeſt, that the latter ὅτι ſuppoſes κατὰ, which is expreſſed in the former. Thus St. Luke, ſpeaking of the father and mother of St. John the Baptiſt, ſays, καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στεῖρα, *and they had no child, becauſe that Elizabeth was barren.* And lower down, μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, *fear not, Zacharias, for thy prayer is heard*; and others of the ſame ſort.

II. Ὅτι μὴ, *niſi.*

Here we meet with an expreſſion much harder to reſolve than the preceding, and where ὅτι, nevertheleſs, is conſtantly a relative, as H. Stephen acknowledges in his Theſaurus; though he does not ſeem to have diſcovered the reaſon of it, which is nothing more than an ellipſis.

This is when this particle is joined with μὴ, which is rendered by *niſi*; as in the book *De mundo*, which ſome attribute to Philo, ἐκτὸς τοῦ κοσμοῦ οὐδέν ἐστιν, ὅτι μὴ τάχα τοῦτο κενόν, *extra mundum nihil eſt niſi forte vacuum.* But this is only an ellipſis of εἰ, *ſi*; εἰ μὴ, *niſi*; and an hyperbaton of ὅτι, which ought to be after μὴ, as if it were εἰ μὴ ὅτι, niſi quòd forte, *there is nothing out of the world, only perhaps a vacuum.*

All phraſes of this kind may be reſolved in the ſame manner, as in Thucyd. book iv. οὐ γὰρ ἦν κρήνη, ὅτι μὴ μία, ἐν αὐτῇ τῇ ἀκροπόλει, non erat fons niſi unus in arce, that is to ſay, *there was never a ſpring, ſave one in the citadel.*

But it is ſtill more remarkable, that when there follows a καὶ, which is equivalent to the Latin *etiam*, the ſenſe is enforced, and ſeems to include ſome ſort of an inference, for which reaſon it is often rendered by *quin*, or *immo verò*, as in St. Gregory, *Orat.* 1. *contra Jul.* τὸς ἐλέγχους δὲ ὁ διέφυγεν ὅτι μὴ καὶ μᾶλλον τούτοις ἑαυτὸν ὑποθεὶς ἠγνόησεν, *quominus tamen deprehenderetur effugere non potuit: quin imprudens licet quo certius deprehenderetur effecit.*

This is ſtill confirmed from the following paſſage of the twentieth oration, which ſeems a little more difficult; where, ſpeaking of the profane ſciences, he ſays, that as we ſometimes draw from venomous creatures ſalutary remedies, ſo we have extracted from the human ſciences what is good, and rejected what is bad. Τὸ μὲν ἐξεταστικόν τε, καὶ θεωρητικὸν ἐδεξάμεθα· ὅσον δὲ εἰς δαίμονας φέρει, καὶ πλάνην, καὶ ἀπωλείας βυθὸν, διεπλύσαμεν, ὅτι μὴ κάκτύτων πρὸς θεοσέβειαν ὠφελήμεθα, ἐκ τοῦ χείρονος τὸ κρεῖττον καταμαθόντες, καὶ τὴν ἀσθένειαν ἐκείνων,

ἐκείνων, ἰσχὺν τῆ καθ' ἡμᾶς λόγῳ πεποιημένοι. *Id ſane quod in inquirenda rerum natura & contemplatione verſatur, ſuſcepimus: quicquid autem ad dæmones, & errorem, & exitii voraginem ducit, reſpuimus. Imo etiam, ab eo ad Dei cultum adjuti ſumus: nimirum ex deteriori, id quod præſtantius eſt cognoſcentes, atque illorum imbecillitate doctrinam noſtram fulcientes.* For it is the ſame as εἰ μὴ ὅτι, *niſi hoc etiam*, for *quin etiam*, *but we have even derived advantage from thoſe ſciences, by making them contribute to the worſhip of God.*

But as the particle εἰ, *ſi*, is underſtood here; ſo we muſt ſuppoſe ὅτι in ſeveral paſſages that have only μὴ: as in St. Mark, chap. vi. καὶ ἐκ ἠδύνατο ἐκεῖ ἐδεμίαν δύναμιν ποιήσαι, εἰ μὴ ὀλίγοις ἀῤῥώστοις ἐπιθεὶς τὰς χεῖρας, ἐθεράπευσεν, *et non poterat ibi virtutem ullam facere: niſi paucos infirmos impoſitis manibus curavit:* that is to ſay, εἰ μὴ ὅτι, *niſi quòd.* And this elliplis we find even in Latin authors, as in Terence's Phormio, act iii. ſc. 1. *ecquid porro ſpei eſt*, ſays Antiph. *Neſcio*, anſwers Get. *niſi Phædria haud ceſſavit pro te eniti*, for *niſi quòd.*

III. Ὅτι, *quam.*

By this principle of the relative we muſt alſo reſolve ὅτι, when the grammarians ſay it is taken for *quam*; as ὅτι ἐγγύτατα, *quam proxime:* ὅτι ἐν βραχυτάτῳ, *quam breviſſimo tempore.* For *quam* being only an abbreviation of *quantum*, and *quantum* ſuppoſing *in* or κατὰ, as we have made appear in the Latin method, ὅτι muſt be there for καθ' ὅτι, in quantum, *as quick as poſſible.* Ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς, &c. Matth. vii. *quam anguſta porta eſt, & arcta via eſt quæ ducit ad vitam*, that is to ſay, καθ' ὅτι, *quantum*, or *in quantum.*

And hereby we find out a manner of explaining theſe little parentheſes (εὖ οἶδ' ὅτι) which ſeem to embarraſs grammarians; as βέλομαι πρὸ πάντων, ὧν μέλλω λέγειν μνημονεύοντας, εὖ οἶδ' ὅτι, τὺς πολλὺς ὑπομνῆσαι, Dem. *antequam ad ea quæ ad rem pertinent dicere aggredior, eorum vos admonitos eſſe volo, quorum tamen optime (bene hoc ſcio,* or rather *ſat ſcio) meminiſtis*, that is to ſay, *for I know it very well*, or *which you all remember, I am very ſure.* Οὓς ἅπαντες, εὖ οἶδ' ὅτι, τοῦτον τὸν λόγον ἀκηκόατε, Id. nam vos omnes, ſat ſcio, aliquid hac de re jam audiviſtis, *for I know very well that you have all heard it mentioned.* And in like manner the reſt.

And this is ſufficient to prove, that it is not leſs true, perhaps, of ὅτι than of *quod*, of which we have treated in the Latin method, that they are both nothing more than real relatives.

CHAP. XII.

Of Prepoſitions.

NOtwithſtanding that what we have ſaid concerning prepoſitions in the preceding book, Chap. II. is ſufficient to ſhew their force and different beauties, as alſo to facilitate the underſtanding

ſtanding of them; yet we have thought proper to make ſome additional remarks upon them here, whether with regard to their manner of diverſifying the phraſe, or to the particular difficulties which they ſometimes create.

ΑΜΦΙ and ΠΕΡΙ, imply the ſame thing, but they are frequently joined together in verſe; as ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερὰς κατὰ βωμὸς ἕρδομεν, Il. β. *we offered ſacrifice on the ſacred altars near the fountain.* Which we ſometimes find even in compounds; ἀμφιπεριτρώφα, Hom. *turned about, led round.* But περὶ is much more uſual in proſe. See their periphraſe lower down, Numb. 5.

ΑΝΑ, ΔΙΑ, ΚΑΤΑ, are made uſe of all three in the diviſion of numbers; as ἀνὰ δύο, *two and two*, κατὰ μῆνα, *every month*: δι' ἔτους πέμπτου, *every fifth year.* But this diſtribution is expreſſed alſo in other different manners: ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, Mark vi. *ana began to ſend them out two and two:* which partakes of the Hebrew phraſe. Εἷς ἕκαστος, *each in particular*: ἑξήκοντα ἕκαστοι, *of ſixty each*: κατ' ἄνδρα ἕκαστον, *each ſeparately.* In like manner, ὁ καθ' ἕκαστον, *each in particular*: ἡ καθ' ἑκάστην, *each female in particular*: οἱ καθ' ἕνα, *each taken ſeparately.* Likewiſe with σὺν, σύνδυο, σύντρεις, *two and two, three and three.* See the foregoing book, Chap. II.

ΕΙΣ and ΕΝ are ſometimes in the Scripture in a particular meaning, which proceeds from the Hebrew; as ἐγὼ δὲ λέγω ὑμῖν· Μὴ ὀμόσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, μήτε εἰς Ἱεροσόλυμα, Matth. v. *but I ſay unto you, Swear not at all, neither by heaven, nor by Jeruſalem.* Γενοῦ μοι εἰς Θεὸν ὑπερασπιστὴν, καὶ εἰς οἶκον περιφυγῆς, Pſalm xxx. *Be thou to me as a God that is my protector, and as a houſe of refuge.*

II. *Variation of the ſame Phraſe cauſed by Prepoſitions.*

As there is hardly an expreſſion but may be rendered by a prepoſition, according to what we have ſhewn in the Latin method, ſo there is nothing that contributes more to vary the phraſe. For example:

To ſay, *with all my ſtrength*, or, *as much as I am able*, we may put ἐς δύναμιν, τὰ εἰς δύναμιν: κατὰ δύναμιν: ὅσον ἐπ' ἐμοὶ: ὅσον σθένος, ſup. κατὰ, or even ἐστὶ, *eſt*, juſt as we ſay, ὅση δύναμις: likewiſe ὅσον δυνατὸν, or πρὸς ὅσον δυνατὸν, or even ὅσα δυνατὰ: εἰς ὅσον ἦκω δυνάμεως: ὅσον εἰς ἐμὲ ἦκεν: ὅσον, or παρ' ὅσον, or καθ' ὅσον, or ἐφ' ὅσον, or ἐφ' ὅσα, καθ' ὃ δύναμαι: ἐφ' ὅσον πλεῖστον. Again, τὸ ἐμοῦ μέρος, ſup. κατὰ, or κατ' ἐμαυτοῦ μέρος: κατὰ τὸ ἐμὸν μέρος: τὸ ἐπ' ἐμοὶ, τὸ κατ' ἐμὲ: τόγ' ἐμοῦ: τὸ ἐπ' ἐμὲ ἦκον μέρος. Again, ὡς οἷόν τε: ὡς οἷός τε ὤ; and ὡς οἷόν τε εἶναι, *as much as poſſible.*

To expreſs *quickly, diligently*, we may put ἐν τάχει: σὺν τάχει: κατὰ τάχος: διὰ ταχέως: διὰ τάχους: διὰ ταχέων: ἐς τάχος. We ſay alſo, without a prepoſition, ὅσον τάχος, ταχὺ, τάχιστα (where we may underſtand κατὰ) and ταχέως, where we may underſtand διὰ, though ſeveral take theſe words for adverbs. We ſay likewiſe ὡς εἶχε τάχους, and ὡς ἐνῆν αὐτῷ τάχους.

To

To expreſs, *of what*, or *concerning what, has he been accuſed*, they put, ἐξ ὧν: ἀφ' ὧν: ἀνθ' ὅτου: ἀνθ' ὧν: ἐφ' ὅτῳ: ἐφ' ᾧ: ἐφ' οἷς: ἐν οἷς: ἐφ' ὅτο: ἐφ' ὃ: παρ' ὃ: καθ' ὃ, δι' ὃ αἰτιᾶται.

To ſay, *entirely*, we find καθ' ὅλου: τὸ δ' ὅλον: τὸ σύνολον: πάντα τρόπον, ſup. κατὰ, as they put it ſometimes, κατὰ πάντα τρόπον, παντὶ τρόπῳ, ſup. ἐν. And adverbially, πάντως, παντελῶς, παντάπασι, and the like.

III. *The Signification of a Word changed by a Prepoſition.*

But as nothing is more apt to deceive people than the difference of ſignification, which the ſame word receives by reaſon of a different prepoſition, which, as Vergara ſays, has impoſed upon ſeveral tranſlators, it is proper to give here ſome inſtances of this variety in the ſame noun, over and above thoſe which we have given of different ſorts in the liſt of the ſecond chapter in the preceding book.

Πούς, ποδὸς, *the foot.*

Τὸν ἐν ποσὶν ἀγνοῦσιν, *they do not as much as ſee what lies before their feet*: πρὸς τοῖς ποσὶν αὐτοῦ ἦν, *he was at his feet*: κατὰ πόδας, *inſtantly, immediately*: παρὰ πόδας, *preſently, that inſtant*, and *merito* according to Vergara: περὶ πόδα, *fit to one's foot, aptly, à propos, conveniently*: ἐκ ποδὸς εἵπετο, *he followed cloſe to his heels, he came cloſe behind him.* Likewiſe ἐμποδὼν γίνομαί σοι, *I am an hindrance to you, I lie in your way*, or *I go to meet you*; the ſame as ἐν ποσὶν: κτείνειν πάντα τὸν ἐμποδὼν γενόμενον, Herod. *to kill all thoſe that came in the way*: ἐκποδὼν, *at a diſtance*; as ἀνδρὸς κακῶς πράσσοντος ἐκποδὼν φίλοι, which might have been alſo put in the dative ἀνδρὶ, &c. *a man in diſtreſs is forſaken by his friends*; *his friends keep at a diſtance*: ἀλλ' ὑμεῖς μὲν ἐκποδὼν, Lucian, *but you are dead*, or *departed.*

Χεὶρ, χειρὸς, *the hand.*

Λαμβάνω εἰς χεῖρας, or μετὰ χεῖρας, *I take in hand*, or *into my hands*: ἐδέξατο ὕδωρ κατὰ χειρὸς, *he took water to waſh his hands*: φέρειν μετὰ χεῖρας, *to carry in one's hands*: ἔχω διὰ χειρὸς, *I have it in my hands*; as ἐν χειρὶ, or ἐν χερσὶ: ἔπληξεν αὐτὸν κατὰ χειρὸς, *he wounded him in the hand.*

Ὀφθαλμὸς, οῦ, *the eye.*

Ἐξ ὀφθαλμῶν ἀπόπεμψαι, *drive him away from you*; *out of your preſence*: κατ' ὀφθαλμὺς, on the contrary, ſignifies *near you, in your preſence*: οὐδεὶς γὰρ ἐθέλει τυράννου κατ' ὀφθαλμὺς κατηγορεῖν, Xenoph. *for no body is willing to cenſure a tyrant in his preſence.*

Ἡμέρα, ας, *the day.*

Τὴν καθ' ἡμέραν ἀκρασίαν τοῦ βίου, Dem. *each day's intemperance in eating*: ἀποδύομαι καθ' ἡμέραν, *I am plundered by day*: μεθ' ἡμέραν, Æſop. *ſome time after*: παρ' ἡμέραν, *from day to day, out of two days one.*

Μέρος,

Μέρος, τὸ, *part.*

Ἐν τῷ μέρει, *in his turn, for his part:* ἐν μέρει, or μερίδι, *inſtead, for, in the place of,* vice, loco: ὡς ἐν τῇ τῶν ἐχθρῶν ἔσει μερίδι, Dem. *as enemies, for enemies:* ἐν ὀδυνὸς μέρει τίθεισαι τὰ ἡμέτερα, Heliod. *you have had no eſteem for us:* ἐν μερίδι, or κατὰ μέρος, *by turns, ſeparately, apart, one after another:* τὰ ἐν μέρει, τὰ ἐπὶ μέρους, *particular things, things taken ſeparately, each apart:* τὰ καθ' ἕκαστον, the ſame: ἐν παρέργου μέρει τίθεσθαι, or ποιεῖσθαι, the ſame as ἐν παρέργῳ, *to do a thing ſlightly, negligently, not to mind much, not to be very uneaſy about a thing.*

IV. *Remarkable Signification of* Ἀπὸ.

Ἀπὸ, with the genitive which it governs, not only ſignifies diſtance, as ἀπὸ τῆς πατρίδος, *far from his country*; or the ſucceſſion of time, as ἀπὸ τῆς ἀρχῆς ἐκείνης, Plut. *at the expiration of that public employment*; but alſo the ſect or profeſſion that a perſon follows, or the kind of life that one takes up with, as οἱ ἀπὸ τῶν μαθημάτων, Laert. *the mathematicians:* οἱ ἀπὸ φιλοσοφίας καὶ λόγων, *thoſe that profeſs philoſophy and polite literature:* οἱ ἀπὸ τῆ Περιπάτε, *the Peripatetics,* Athen. οἱ ἀπὸ τῆς Στοᾶς, Lucian, *the Stoics:* οἱ ἀπὸ θυμέλης, *the comedians,* as Budæus expounds it; for θυμέλη is properly that place in the theatre, which was allotted for the ſingers, and muſicians.

Thus οἱ ἀπὸ τῆς ἐκκλησίας, in St. Baſil, ſignifies the Chriſtians, *ii qui ſtant,* or *ſunt ab eccleſia,* as the tranſlator has accurately rendered it: ἡμῖν δὲ πρὸς τὰς ἀπὸ τῆς ἐκκλησίας ἐστί τις λόγος περὶ τῶν διακριβέντων ὑδάτων, in Hexam. hom. 3. *but now we muſt ſpeak againſt thoſe that are in the church,* or *that are of the church.* And Juſtinian is miſtaken in a diſcourſe of his for the fifth general council againſt Origen, who was condemned therein, in alledging this paſſage, as if St. Baſil underſtood ἀπὸ τῆς ἐκκλησίας, for thoſe *qui ab eccleſia exciderant,* or as if he meant here that Origen had been expelled the church. For it appears by the ſequel, that this father deſigns to point out in this paſſage rather the Chriſtian church in oppoſition to paganiſm, whereof he had ſpoken before, than the catholic church in oppoſition to hereſy. And it is evident that he and the other fathers, as St. Athanaſ. never looked upon Origen as a perſon out of the communion of the church, but as an eccleſiaſtic author who lived and died in it, though charged with ſeveral errors.

V. *Periphraſis of* ἀμφὶ *and* περὶ.

The periphraſis formed by theſe two prepoſitions along with the article, is very common, and admits of two remarkable ſignifications.

The firſt to denote the principal perſon; as οἱ ἀμφὶ τὸν Ὀρφέα for Ὀρφεύς, *Orpheus:* οἱ περὶ Φίλιππον καὶ Ἀλέξανδρον, Plut. *Philip and Alexander:* οἱ περὶ Σωκράτην, *Socrates:* καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐλπίζουσαν πρὸς τὰς περὶ τὴν Μάρθαν καὶ Μαρίαν ἵνα παραμυθήσωνται

ρωνται αὐτὰς, John ii. *and many of the Jews came to Martha and Mary to comfort them.*

Expreſſions of this ſort, ſays H. Stephen, ſeem to have been contrived originally for philoſophers and great men, whereby not only their perſon was marked, but alſo their diſciples and their retinue. Inſomuch that it was a piece of Greek vanity, to render it afterwards common in diſcourſe, in order to mention a perſon with greater air and oſtentation; in the ſame manner as the moderns uſe the words *lordſhip, excellency, highneſs, reverence, eminence, majeſty, holineſs*, &c. to expreſs with a greater mark of reſpect not the thing but the perſon.

The ſecond ſignification is to denote at the ſame time, both the chief perſon, and his retinue or attendants; as οἱ περὶ τὸν Κῦρον, for *Cyrus and his ſoldiers:* οἱ ἀμφὶ τὸν Ἐπίκυρον, *Epicurus and his ſect.*

To theſe we may ſubjoin a third, which is very natural, viz. to mark the retinue or attendants, and not the perſon: τοῖς ἀμφ' αὐτὸν δορυφόροις, Euſeb. *to his guard.*

It is in this laſt ſenſe we muſt underſtand thoſe phraſes that have an ellipſis; as οἱ περὶ τὰ ἱερὰ, ſup. ἄνθρωποι, *thoſe that are employed in the ſacrifices*, viz. *the prieſts.*

VI. *Difficulty concerning theſe Periphraſes.*

Theſe periphraſes being liable to different interpretations, are frequently the occaſion of ambiguity in diſcourſe. Hence in Thucyd. οἱ ἀμφὶ Πείσανδρον, by ſome is underſtood *Piſander only*, and by others *Piſander with his attendants.* In Xenophon, οἱ ἀμφὶ τὸν Κῦρον by ſome is underſtood *Cyrus only*, and by others *Cyrus and his ſoldiers.* In the Acts, chap. xii. οἱ περὶ Παῦλον, is by the ancient interpreter rendered Paulus & qui cum eo erant, *Paul and thoſe that were along with him*; though, in St. John xi. he has tranſlated πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, *ad Martham & Mariam.*

Now when there is a noun joined with an article, or ſome participle, which has a relation to it, and which governs it in the genitive, it ſeemeth, ſays H. Stephen, that there is ſcarce any room to queſtion its implying a multitude: οἱ περὶ Ἀρκεσίλαον Ἀκαδημαϊκοί, Plut. we muſt not explain it, *Arceſilaus the Academic*, but *Arceſilaus and his followers the Academics.* Likewiſe in the life of Galba, πλεῖστοι τῶν περὶ Τιγέλλιον καὶ Νυμφίδιον ἐν τιμῇ γεγονότων, *ſeveral friends of Tigellus and Nymphidius.* And in the life of Demetrius, οἱ δὲ περὶ τὸν Φαληρέα, πάντες μὲν ᾤοντο δέχεσθαι τὸν κρατοῦντα, &c. that is to ſay, *Phalereus and all his retinue*, according to Budæus. Likewiſe in St. Baſil, in his treatiſe on the true faith, συνίστωσι δὲ τοῦτο καὶ οἱ περὶ τὸν μακάριον Πέτρον καὶ Ἰωάννην μαθηταὶ τοῦ Κυρίου, that is to ſay, *St. Peter, St. John, and other apoſtles of the Lord.*

VII. *Whether to remove the Ambiguity the Verb may be put in the Singular.*

But it is proper to enquire, whether when we intend to mark the perſon only by this periphraſis, it be not allowed to put the verb in the ſingular.

Budæus, in his Commentaries, is of opinion that it may be put by a figure, viz. a ſyllepſis: which H. Stephen ſeems to favour in his Theſaurus; and Sylburgus confirms it, to remove, he ſays, all ambiguity. Gretſer teaches the ſame; and Surſin in his grammar gives for inſtance theſe expreſſions, οἱ περὶ τὸν Παῦλον εἶπον, Paulus dixit, *St. Paul has ſaid.*

Nevertheleſs, the only authority for all this is a paſſage of Herodotus, which having been given by Budæus, has afterwards been laid hold of by the reſt, though it ſeems to be a very weak foundation. It is taken from the firſt book, chap. lxii. and is thus quoted by Budæus: καὶ οἱ ἀμφὶ Πεισίστρατον, ὡς ὁρμηθέντες ἐκ Μαραθῶνος, ἦσαν ἐπὶ τὸ ἄστυ, ἐπὶ τωὐτὸ συνιόντες, ἀπικνέεται ἐπὶ Παλλαδίδος Ἀθηναίης ἱρὸν, καὶ ἀντία ἵδρυτο τὰ ὅπλα. But it is certain that ſome ancient editions, as that of Aldus, put ἀπικνέεται in the ſingular, and ἵδρυντο in the plural. It is alſo obſervable, that the editions of Paul and H. Stephen have this very ſame reading, and that Sylburgus, in his notes which are at the end of this author, makes no ſort of emendation. Moreover Valla has tranſlated it in the plural, *perrexerunt* and *poſuerunt*, wherein the French tranſlators agree with him. Wherefore the paſſage may be rendered thus: *but Piſiſtratus, and thoſe that were with him, marching out of Marathon, advanced towards the town, and having drawn together, they took poſt at the temple of Minerva of Pallene, and put themſelves in readineſs for battle.* True it is that H. Stephen, in reviſing the Latin tranſlation of Valla, has reſtored *pervenit*, and *ex adverſo arma poſuit.* But having made no alteration in the Greek text, as he might have done, according to the ancient editions, he leaves this expreſſion ſtill more dubious, ſince he ſeems to have departed from what he quoted in his Theſaurus. I ſhould therefore be glad to find ſome further authority to reſolve this difficulty; eſpecially as there ſeems very little foundation for putting the verb in the ſingular from this paſſage, becauſe having the nouns and participles in the plural, ὁρμηθέντες and συνιόντες, it ſeems to determine abſolutely a plural, according to what I have remarked above. And indeed, how could they be otherwiſe than ſeveral, ſince he talks of people that were drawn together?

CHAP. XIII.

Of the Particle ὡς, ut.

Ὡς is derived from ὃς, according to the etymologiſt. It is ſuſceptible of ſo many different ſignifications, in the various uſes which it is applied to, that H. Stephen, in his Theſaurus, is of opinion that it may be taken ſometimes for an *adverb*, ſometimes for a *conjunction*, and ſometimes for a *prepoſition*. Yet if we conſider the matter with due attention, we ſhall find, that it is never any thing more than a particle of likeneſs and relation, in the ſame manner as the Latin *ut*.

Ὡς is therefore taken for ut, ſicut, velut, tanquam, quaſi, pro, loco, *as, in the ſame manner as, as if.* Sometimes it receives an accent, ὥς, and is rendered *ita, ſic*; and then it is the ſame thing with τὼς for οὕτως, *thus.*

But when they ſay ὡς εἰκάσαι, we muſt underſtand ἔξεστι, *ut conjicere*, ſup. *eſt*, or *licet.* Likewiſe in Ariſtophanes, ὡς γέ μοι δοκεῖν, *as well as I can judge, according to my opinion.*

It denotes alſo relation, when we ſay, μείζων ἢ ὡς κατ' ἄνθρωπον, major quam pro humana natura, *exceeding human nature:* τύφλος ἐκεῖνος ὡς πρὸς ἐμέ, Lucian, *he is blind in compariſon to me:* ὡς πεντήκοντα, *about fifty.* Likewiſe when we ſay, ὡς εἶδον, Hom. ut vidi, *for* poſtquam, *as ſoon as I had ſeen.*

Likewiſe when we ſay, ὡς τάχιστα, *quam celerrime*; ὡς ἄριστα, *quam optime:* where we muſt always underſtand a verb, as when Xenoph. ſays, πόλιν δὲ πορευθεὶς ὡς ἐδύνατο τάχιστα, profectus quam celerrime, *or* quam celerrime potuit, *being gone to the town with all imaginable expedition.*

Ὡς εἰπεῖν, *as I may ſay*, ut ita dicam, *or* ferè dixerim, *or* ut dixerim.

Ὡς μὴ for μὴ ſignifies *ut ne*, or ſimply *ne*; where we muſt underſtand *ut.* In the ſame manner as they ſay ἵνα μὴ, or ſimply μὴ; where we muſt underſtand ἵνα.

Ὡς is alſo put for ὥστε, ita, ut, adeo ut, *inſomuch that*, for εἴθε, utinam, *would to God*, as *ut* in Latin.

It is put after other adverbs, in order to augment the ſignification: ὑπερφυῶς ὡς χαίρω, mirè admodum lætor, *it is ſurpriſing how pleaſed I am.* Juſt as Tully ſays, *incredibile eſt quàm valdè gaudeam.* Ὑπερφυῶς ὡς βούλομαι, *I ardently deſire.* Θαυμαστῶς ὡς ἐλυπήθη, *he is prodigiouſly ſad.* But properly this is, *mirum, ut*, or *quomodo triſtis eſt*: and in the ſame manner the reſt.

It likewiſe bears this ſignification, when it is taken for *quam* by way of admiration: ὡς ἀργαλέον πρᾶγμ' ἐστὶν! quam moleſta res eſt, quam dura! *O what a difficult thing it is!*

Even when it is taken for *quòd*, as ὅτι, it is ſtill in the ſignification of *ut*, as a particle of ſimilitude; as *he ſaid it is no wonder*, εἶπεν ὡς οὐδὲν θαυμαστόν ἐστι, that is to ſay, *he has ſhewn how it is no wonder. I ſay that he has done this*, λέγω ὡς αὐτὸς πεποίηκε, that is to ſay, *how*, or *in what manner he has done it.*

It is ſometimes joined even with ὅτι; as εἰπὼν τῷ φάρακι, ὡς ὅτι ἀκνοίη μὴ, *telling him that if he made any difficulty to*, &c.

We likewiſe ſay, ὡς εἴθε, quod utinam, *which God grant.*

Ὡς is alſo rendered by nam, enim, *for*; and ſometimes by quandoquidem, *ſince, whereas, foraſmuch.* Ὡς ἐκέτι ἐνδέχεται, Thucyd. for ἐκέτι γὰρ, ſays the Scholi. *for it is no longer poſſible.* Ὡς νῦν γε καί σε ἐλεῶ, τελέως ἤδη ἐκβακχευμένον, Lucian, *for at preſent I pity you, after you have ſtormed as much as you pleaſed.* But it ſeems we may take it in the ſame ſenſe as Tully uſes *ut* in his book de Oratore, ut non jam ſine cauſa Demoſthenes tribueret primas & ſecundas & tertias actioni, *ſo that Demoſthenes has reaſon to give the firſt, ſecond, and third place to action.*

Ὡς

Ὡς, they ſay, is alſo put for the prepoſition πρὸς, *ad*, and retains its accuſative: ὡς αὐτὸν βασιλέα, Thucyd. *towards the king himſelf:* πολλῶν φυγόντων ὡς τὸν Πειραιᾶ, Xenoph. *ſeveral taking refuge in the port of Piræeum:* ἥκομεν ὡς Μακεδονίαν, Æſch. *we go towards Macedonia:* οἴχεσθαι ὡς τοὺς Λακεδαιμονίους, Dem. *to retire towards the Lacedæmonians,* &c. But we ought rather to underſtand the prepoſition πρὸς, εἰς, or the like: οἴχεσθαι ὡς πρὸς τοὺς, *to go as it were towards them:* and in like manner the reſt.

CHAP. XIV.

Of the negative Particles.

TWO negatives generally make an affirmative in Latin, becauſe they deſtroy one another: it is quite the reverſe in the Greek, for here they enforce the negation. Μὴ δῆτα μηδεὶς ταῦθ' ὑμῶν ἐπινεύσειε, Dem. *let none of you preſume to approve of this by the leaſt ſign:* μὴ καθαρῷ γὰρ καθαροῦ ἐφάπτεσθαι, μὴ ὁ θεμιτόν ἐστι, Plato, *for it is impoſſible for an impure ſpirit to riſe to the knowledge of a pure truth.*

In ſome places ſeveral are put ſucceſſively to ſtrengthen the negative: οὐ δυνατὸν ὐδεπώποτε ὐδὲν τούτων πράττειν, Plato, *there is no poſſibility of doing any of thoſe things:* οὐδέποτε ὐδὲν ὃ μὴ γίνηται τῶν δεόντων, Dem. *nothing that is neceſſary will ever be done:* μὴ ὲν μηδὲ σὺ, μήτε χαλεπόν τι τῶν τοιούτων ἃ μήτε τῷ σώματος, μήτε τῇ τῆς ψυχῆς ἡμῶν φύσει προσήκει, νόμιζε εἶναι, μήτ' ἀγανακτεῖ τοῖς προσπεπτωκόσιν, Dion Caſſius, *do not imagine that what can neither touch your body, nor your ſoul, can be an evil: and be not diſturbed at what has happened you.*

Nevertheleſs we meet with exceptions to this rule: for in Latin two negatives have the force of denying, as we have made appear elſewhere; and on the contrary in Greek they ſometimes affirm: οὐ δύναμαι μὴ μεμνῆσθαι αὐτοῦ, Xenoph. non poſſim ejus non meminiſſe, *I cannot help remembering him:* τὸν Ὀδυσσέα μὴ ὐ μισεῖν ὐκ ἂν δυναίμην, Lucian, *I cannot help hating Ulyſſes:* οὐχ' οἷόν τε μὴ ὐχὶ τούτων θάτερον ὑπάρχειν, Ariſtot. *it muſt of neceſſity be one of the two.*

After theſe verbs of denying, or hindering, and forbidding, the negative particle ſeems ſuperfluous; as ἀπιστῶ μὴ δυνήσεσθαι, Dem. *I am afraid I ſhall not be able:* οὐκ ἂν ἔξαρνος γένοιο μὴ ὐκ ἐμὸς υἱὸς εἶναι, Lucian, *you cannot deny but you are my child:* μὴ διαφθεῖραι ἐκώλυσε, Thucyd. *he hinders it from corrupting.* And Cicero has uſed *ne* in the ſame ſenſe, *potuit prohibere ne fieret,* &c.

Sometimes there is an hyperbaton in the negation. For whereas in Latin the negative always deſtroys what follows it, as non dico, non ſimulo, *I do not ſay, I do not diſſemble,* &c. on the contrary here it ſometimes precedes the verb, and inſtead of deſtroying it, ſtrengthens what follows it; as οὔ φημι, μὴ φάσκω, dico non, *I ſay no:* μὴ προσποιοῦμαι, ſimulo non, diſſimulo, *I pretend not to.*

Some-

Sometimes the negative is at a greater diſtance from its verb; as οὔ τέ τιν' ἐξοπίσω νεκρῶ χάζεσθα ἀνώγει, Hom. Il. ρ. for ἀνώγει δὲ ὔτινα, *he ordered that no one ſhould abandon the dead body.* Οὐ γὰρ ταῦτα ἀντ' ἐκείνων γέγονεν ὐδὶ πολλῶ δεῖ, *Dem.* that is to ſay, οὐ γὰρ ὐδὲ, ταῦτα ἀντ' ἐκείνων γέγονεν πολλῶ δεῖ, *for this by no account was done inſtead of that, far from it.* Φανήσεται γὰρ ὐδὲ, πολλῶ δεῖ, τῆς γιννησομένης ἄξιον αἰσχύνης, Demoſth. for οὐδὲ γὰρ φανήσεται, πολλῶ δεῖ, τῆς γιννησομένης ἄξιον αἰσχύνης, *this will not appear equal to the ſhame that muſt enſue, far from it.*

With verbs of fear, μὴ is rendered by the affirmation, the ſame as *ne* in Latin: δείδω μὴ δίηται, Il. χ. metuo ne perſequatur, *I am afraid he will purſue.* Φοβέμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν, *Thucyd.* metuimus ne ambobus fruſtrati ſimus, *I am afraid we have miſſed them both.* Εἰ μὴ φοβοίμην ὅπως μὴ ἐπ' αὐτόν με τράποιτο, *Xenoph.* niſi vereor ne ſe adverſus me ipſum converteret, *were I not afraid that he would turn againſt myſelf.*

But if another negative is added, then the ſentence becomes negative, as *ne non* in Latin: δέδοικα μὴ ὐκ ἔχω τοσαύτην σοφίαν, *Xenoph.* metuo ne non habeam tantam ſapientiam, *I am afraid I ſhall not be ſo wiſe.* Μὴ δείσητε ὡς ὐχ ἡδέως καθευδήσεται, *Idem*, non eſt quod metuatis ne non jucunde ſitis dormituri, *do not be afraid that you ſhall not ſleep at your eaſe.* See in the New method of the Latin tongue the remarks on *vereor ut, vereor ne.*

As in Latin *non modo* is ſometimes taken for *non modo non*, in like manner in Greek οὐχ or μὴ with ὅτι or ὅπως, which muſt be determined by the ſenſe: καὶ ὁ Γαβίνιος ἐρωτηθεὶς τὸ αὐτὸ τοῦτο, ὐχ ὅπως ἐκεῖνον ἐπήνεσεν, ἀλλὰ καὶ, &c. Dion. Caſſius, *and Gabinius having been aſked the ſame thing, not only did not commend Cicero, but even*, &c. See in the Latin method the remarks on ellipſis, Numb. 11.

Μήποτε.

Μήποτε is often taken for fortaſſe, *perhaps*, after the manner of *haud ſcio an* in Latin. Εἴ γε μὴν ἀποδημία προσέοικεν ὁ θάνατος, ὐδ' ὅτως ἐστὶ κακὸν, μήποτε δὲ καὶ τναντίον ἀγαθὸν· τὸ γὰρ μὴ δεδεῦλῶσθαι σαρκὶ, καὶ τοῖς πάθεσι ταύτης, ὑφ' ὧν κατασπώμενος ὁ νῦς τῆς θνητῆς ἀναπίμπλαται φλυαρίας, εὔδαιμόν τι καὶ μακάριον, Plut. *for if death reſembles a journey, it is not therefore an evil, but, on the contrary, perhaps it is a bleſſing: for to be freed from the ſervitude of the fleſh, and the paſſions thereof, which only weigh down the ſoul, and fill it with trifling deſires, is certainly a great felicity.* Μήποτε ἄγαν εὔηθες ᾖ, Theophr. *perhaps it would be a piece of folly.* Μήποτε δὲ δεῖ γράφειν, Athan. *perhaps it is neceſſary to write.* And in St. Paul, ἐν πραότητι παιδεύοντα τὸς ἀντιδιατιθεμένους· μήποτε δῷ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, 2 Tim. ii. *In meekneſs inſtructing thoſe that oppoſe themſelves: if God peradventure will give them repentance to the acknowledging of the truth.*

Μήποτε admits of ſeveral other meanings, as in interrogations: ἀλλὰ μήποτε ἐ τοῦτο ἢ αἴτιον; Theophr. *but may not that perhaps be the cauſe?* In negations: μήποτε τοσοῦτον ἀμελήσαιμεν ἢ ἀρετῆς, ἢ τῆ φιλικῆ καθήκοντος, *Gregor.* abſit ut eouſque negligamus, *let us not be ſo far neglectful of the ſtudy of virtue, or of friendly duty.*

CHAP.

CHAP. XV.

I. *Of the Particle* Ἂν.

Ἂν is properly derived from ἐὰν, *ſi*; as ἄν τινων ἀφῆτε τὰς ἁμαρτίας, John xx. ſi quorum remiſeritis peccata, *whoſeſoever ſins ye remit.* But it is frequently a potential particle, δυνητικὸν, though being ſometimes repeated, it is alſo called παραπληρωματικὸν, a redundant or expletive particle.

It is joined with almoſt all tenſes and moods; examples whereof are very common. But with the indicative it is equivalent to the ſubjunctive, becauſe of the conditional force which it includes: thus the French often render in the indicative with a conjunction, what the Latins would expreſs in the ſubjunctive, *ſi j'avois aimé* for *ſi amaviſſem*; *quand je faiſois*, for *cum facerem*; *s'il a fait*, for *ſi fecerit.*

Thus we ſay, in the imperfect indicative, χρησιμώτατοι γὰρ ἂν ἦσαν ἅπαντων, *Dem.* eſſent enim, *or* eſſe poſſent (*and by no means* erant) utiliſſimi omnium, *for they would be the moſt ſerviceable of all.*

As alſo in the perfect, contrary to the opinion of Gaza, ἐγὼ μὲν ὑμῖν ἔγραψα τὰς νόμους, οἵους ἂν ἅμην ὠφελιμωτάτους ἔσεσθαι τῇ πόλει, Lucian, *I have given you ſuch laws as I thought would be moſt conducive to the good of this city.*

Likewiſe in the aoriſts, as in Syneſius, who writing to his brother concerning a murder, with which a perſon was charged without being known for certain to have committed it, ſays, that we muſt equally diſbelieve the accuſed, and the accuſers: τὸν μὲν ὅτι τοιοῦτός ἐστιν ὥστ' εἰ καὶ μὴ πεποίηκεν, ἀλλ' ἐποίησεν ἄν, *him, becauſe if he has not committed it, he was, however, capable of ſuch an action:* τὺς δὲ καὶ μὴ πλάσαντας ὅτι συνέπλασαν ἄν, *and thoſe, becauſe if they have not really forged this accuſation, yet they were malicious enough to do it.* Where it is viſible that ἂν ſimply denotes an apparent probability of the action.

Hence this particle with the aoriſts is frequently rendered by the plu-perfect of the ſubjunctive, where it not only denotes a probability, but ſometimes even a kind of certainty of the future effect: ὐδὲν ἂν ὧν νυνὶ πεποίηκεν, ἔπραξεν, *Dem.* nihil eorum quæ nunc fecit, præſtitiſſet, *he would have done nothing of what he has done.* Εἰ δὲ μὴ, εἶπον ἂν ὑμῖν, John xiv. 2. *if it were not ſo, I would have told you.* Πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι, μετενόησαν, Luke x. 13. *they had a great while ago repented, ſitting in ſackcloth and aſhes.*

Therefore in St. John iv. where Chriſt ſays to the Samaritan woman, εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι, δός μοι πεῖν· σὺ ἂν ἤτησας αὐτὸν, καὶ ἔδωκεν ἂν ὕδωρ ζῶν, that is to ſay, *tu petiſſes ab eo, & dediſſet tibi aquam vivam,* without there being any more occaſion for putting *forſitan* in the firſt member, where the ancient interpreter has put it, than in the ſecond, where he has not put it: for the force of ἂν does not conſiſt in making the propoſition abſolutely dubious or uncertain, but in rendering it conditional and feaſible; *you might have aſked him,* or *ſurely you might have aſked*

aſked him, &c. The ſame may be ſaid of the fifth chapter, verſe 46. εἰ γὰρ ἐπιστεύετε Μωσῆ, ἐπιστεύετε ἂν ἐμοὶ, where he has tranſlated, *ſi credheretis Moyſi, credheretis forſitan & mihi:* though the Greek includes no manner of doubt. Hence St. Auſtin, hom. 45. *de verbo Dom.* citing this paſſage, has not put *forſitan*, but *utique credheretis mihi.* The ſame likewiſe may be ſaid of the following paſſage, chap. viii. verſe 19: εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἤδειτε ἄν, *if ye had known me, you ſhould have known my father alſo.*

II. Ἄν *with the Infinitive and the Participles.*

But ἄν, in every tenſe of the infinitive and of the participle, denotes almoſt conſtantly the time to come. The reaſon is, becauſe, as we have obſerved elſewhere, theſe infinitives and participles being indifferent to every diviſion of time, they are determined to the future by this conditional particle; as δοκεῖ μοι ἆθλα προτιθεὶς μάλιστα ἂν ποιεῖν ἐνασκεῖσθαι ἵκαστα, ὥστε ὁπότε δέοιτο, ἔχειν ἂν παρεσκευασμένους χρήσασθαι, Xenoph. *methinks that by propoſing prizes and rewards, you will render them more careful of perfecting themſelves in theſe exerciſes, ſo as to be always in readineſs when you have occaſion for their ſervice.* Where ποιεῖν has the force of ποιήσειν, and ἔχειν that of ἕξειν. Ἄλλοι δὲ πενίαν μὲν ἂν φοβηθῆναι, οὐδὲ καταπλαγῆναί φασιν, εἰ ἐδύναντο τοῖς ἄλλοις ὁμοίως πονοῦντες, ἐκπορίζειν τὰ ἄλφιτα, Lucian, *others ſaid, that they ſhould not be afraid of poverty, could they but get their living by working like the reſt.*

Νομίσας ἐκ ἂν ἔτι συμμίξαι αὐτῷ τὺς μισθοφόρους, Xenoph. inſtead of συμμίξειν, *thinking that the foreign troops in his pay would not join him.* Ὡς ἐδέινα λήσαντα τὰ τοῦ μεγίστου Θεοῦ, σημεῖα, Xenoph. inſtead of λήσοντα, *juſt as if any body could be ignorant of the marks of this great Being.*

When the particle ἄν is joined with the perfect of the infinitive or of the participle, the phraſe partakes of the paſt and the future, after the manner of the future of the ſubjunctive in Latin; as ἀλλὰ πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἂν ἁλωκέναι, Dem. *ſed omnia hæc à barbaris captum iri.* Μὴ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, τούτοις ὅτῳ χρησαμένοις ἂν ὑμῖν, ἄλλως πως ἔχετε ὑμεῖς, Id. *do not, therefore, O Athenians, behave differently towards thoſe, who would uſe you, if they could, in the ſame manner.*

Thus what the Latins expreſs by the future of the ſubjunctive, may be very aptly rendered in Greek by this particle; as *quare ſi quem etiam horum minorum aliquid offendit, jam iſta deſeruerit: jam ætas omnia, jam dies mitigarit,* Cic. pro Cœlio, εἰ δή τις τούτων τινὶ τῶν ἐλαττόνων ἀπαρέσκεται, καὶ δὴ τούτων ἔτος ἐκ εἰς μακρὰν ἀφεῖτ' ἄν, ἤδη τι πάντα τὸ τῆς ἡλικίας τ' ἂν καὶ χρόνος πραΰναιεν. *At hiſtoria non ceſſerit Græcis, nec opponere Thucydidi Saluſtium vereor.*

III. Ἄν *in Interrogations.*

Ἄν is alſo uſed in interrogations: σὺ γὰρ ἂν κώμην ἀποστήσαις: σὺ γὰρ ἂν προσέλθοις μὴ ὅτι πρὸς πόλιν, ἀλλὰ πρὸς οἰκίαν, ὅπου κίνδυνος πρόσεστι; Æſch. *could you make a place revolt? could you have the courage to approach by yourſelf, I do not ſay towards a town, but even towards a ſingle houſe, where there was any danger?*

Thus when Terence says, *sineres vero tu illum facere hæc? finerem illum?* Adelph. act. 3. sc. 4. it may be thus rendered into Greek, σὺ γὰρ ἂν ἐκεῖνον τὸν σὸν περιορῴης ταυτὶ πράττοντα; περιωρῴην ἂν ἐγὼ; *would you suffer him to act thus? I suffer him?* and the rest in the same manner.

IV. Ἄν *expletive, or redundant; and elliptic, or understood.*

Ἄν is an expletive, when it happens to be repeated in the same period; as ἐπεὶ γενόμενον γ' ἂν οἷον λέγομεν, ἀγαπᾶσθαί τι ἂν καὶ οἰκεῖν διακυβερνῶντα εὐδαιμόνως ὀρθὴν ἀκριβῶς μόνον πολιτείαν, Plato in Politic. *for if a prince was such as we have described, he would gain the love of his subjects, and might reign peaceably over them, conforming to the only true rules of government.* Παρῶν σὺ γ' ἀμποδὼν ὀχλεῖς· συθεὶς δ', ἂν, ἐκ ἂν ἀλγύναις πλέον, Soph. *for being here with me, you are troublesome; but if you go away, perhaps you will be no longer so.*

This particle is also sometimes understood.

Πῶς τίς τοι φρόνεων ἔπεισιν πείθηται Ἀχαιῶν; Eurip. *how is it possible for any of the Greeks to submit to you willingly?* for ἂν πεισθείη. In like manner, καὶ εἰ μήγε ὁ Ζεὺς διέτησεν αὐτὸς, καὶ ἀκρὶ χειρῶν προὐχώρησε τὸ πρᾶγμα, Lucian, *and if Jupiter himself had not interposed, they would have come to blows*; talking of the dispute of the three goddesses concerning the golden apple.

V. *Remarkable Force of the Particle* ἂν *in abbreviating.*

This particle has a very remarkable force in discourse, inasmuch as it includes within itself the signification of a verb understood, according to Budæus; which contributes vastly to conciseness; as τοσαύτην ἐποιήσαντο σπουδὴν ὅσην πὲρ ἂν τῆς ἑαυτῶν χώρας πορθουμένης: that is to say, Ὅσην πὲρ ἂν ἐποιήσαντο, Isocr. *they made as much haste, as if the ravage had been committed in their own country.* Δόξαν μὲν ἐγωγ' ἂν συγχωρεῖν, τὰ δ' ἕτερα ταῦτα οὐκ ἄν, Plato in Philebo, *I should be satisfied to yield them the honour, but nothing else.* Ἐγὼ μὲν γὰρ ἴσως διεωσάμην, καὶ ἄλλος τις ἂν ψευδῆ λόγον καὶ συκοφαντίαν, Dem. contra Mid. *for very likely I should be able, and so would any body else, to refute this untruth, and calumny.*

CHAP. XVI.

Of some other Particles that are necessary for Connexion or Transition in Discourse.

I. *Of those that connect.*

ΚΑΙ' has some elegance, when it is reduplicated, as where Phocion says to Antipater, οὐ δύνασαί μοι καὶ φίλῳ καὶ κόλακι χρῆσθαι, *you cannot have me for your friend and flatterer at the same time.*

When

When it happens to be alone in the ſecond member, it diminiſhes the firſt, and is taken for tamen, quanquam, *nevertheleſs, but, notwithſtanding, although,* &c. As when Epaminondas, at the ſight of a great army without a commander, cries out, ἠλίκον θηρίον! καὶ κεφαλὴν οὐκ ἴσχει, *what a monſtrous beaſt! but it has never a head.*

In expreſſing two oppoſite things, ἕτερον is frequently put in the firſt member, and καὶ in the ſecond, though they are both tranſlated by aliud, *another thing*; as ἕτερον δὲ τὸ ἀντίσχειν, καὶ κρατεῖν, *Ariſt.* aliud autem eſt reſiſtere, aliud vincere, *it is one thing to reſiſt, and another to overcome.*

When different things are compared by καὶ, the verb is put in the ſingular: διαφέρει δὲ τὸ ἀδίκημα, καὶ ἄδικον, *Ariſt.* and not διαφέρουσι, *injury and injuſtice are two different things.*

Τὶ and καὶ are joined in ſuch a manner, that τὶ goes before, but at the end of a word; and καὶ comes after, but precedes another word: thus Sophocles, ſpeaking of women,

> Αἷς κόσμος σιγή τε, καὶ τὰ παῦρ' ἔπη.
> *Whoſe ornament is ſilence, and few words.*

II. *Of thoſe that import Diſtinction.*

The moſt uſual are μὲν and δὲ, examples of which are extremely common; as ἃ πρέπει καὶ ἃ προσήκει, λόγῳ μὲν ἀναζητεῖν δεῖ, ἔργῳ δὲ πράττειν, *what is honourable and decent ſhould be known not only in theory, but in practice.*

Thoſe two particles have ſometimes the ſame force with the Latin *cum* and *tum*, when ſome general thing is marked in the firſt member, and afterwards ſomething particular, or of greater conſequence in the ſecond; as πολλὰ μὲν ἔγωγε ἐλαττοῦμαι κατὰ τοῦτον τὸν ἀγῶνα Αἰσχίνου, δύο δ' ἄνδρες Ἀθηναῖοι, καὶ μεγάλα, Dem. *equidem cum Æſchine hac in cauſa multis ſum rebus inferior, tum duabus patiſſimum, viri Athenienſes! iiſque permagnis.* Which may be tranſlated thus, *it is true Æſchines has many advantages of me in this cauſe, but eſpecially in two things, O Athenians! and thoſe of very great conſequence.* Thus when Tully ſays, in his book of Old-Age, *ſæpe vero mirari ſoleo cum hoc C. Lælio, cum cæterarum rerum tuam excellentem, M. Cato! perfectamque ſapientiam; tum vel maxime quòd ſenectutem tuam nunquam tibi gravem eſſe ſenſerim.* Perionius ſheweth that this is an imitation of Plato, which may be thus tranſlated into Greek, πολλάκις μὲν δὴ, Μάρκε Κάτων, μετὰ τούτου Καΐου Λαιλίου, θαυμάζω σε τῆ τρόπῃ, πολὺ δὲ μάλιστα· αἰσθανόμενος ὡς ῥᾳδίως ἀεὶ τὸ γήρας φέρεις. Where Gaza, inſtead of μὲν δὴ, and πολὺ δὲ, has put ποτὲ μὲν, and ποτὲ δὲ καὶ μάλιστα, which may be tranſlated thus, *I have very frequently, my dear Cato! admired, together with C. Lælius, your excellent and conſummate wiſdom and prudence in moſt things; but nothing ſurprizes me more than your patience in bearing the inconveniencies of old-age.*

It often happens that after putting μὲν ἔν in the firſt member, they repeat δὲ ſeveral times in thoſe that follow, which ſometimes produceth a very agreeable gradation. Δίκη μὲν ἔν νόμῳ τέλος ἐστὶ, νόμος δὲ ἄρχοντος ἔργον, ἄρχων δὲ εἰκὼν Θεοῦ τῷ πάντα κοσμοῦντος, Plut.

juſtice, therefore, is the end of the law, as the law is the work of the prince, and the prince is the image of the Almighty that rules and governs all things.

Theſe two particles are often intended to expreſs oppoſite things, and the beauty is, when there is a negation with δὲ in the ſecond member, as in this ſentence of Philemon,

Μόνῳ δ' ἰατρῷ τοῦτο καὶ συνηγόρῳ
Ἔξεστιν ἀποκτείνειν μὲν, ἀποθνήσκειν δὲ μή.

Phyſicians and lawyers only have the privilege of killing people, without being put to death for it.

Sometimes after μὲν they do not put δὲ, but ἀ μὴν ἀλλὰ, or ἀλλὰ only, tamen, *nevertheleſs, but, notwithſtanding.*

Τυδεύς τοι μικρὸς μὲν ἦεν δέμας, ἀλλὰ μαχητής. Il. ε.
Tydeus was but of a ſmall ſize, but he was a ſtout ſoldier.

Ἅπαντες μὲν εἰώθασιν οἱ παριόντες ἐνθάδε, ταῦτα μέγιστα φάσκειν εἶναι καὶ μάλιστα σπουδῆς ἄξια τῇ πόλει, περὶ ὧν ἂν αὐτοὶ μέλλωσι συμβουλεύειν· ἐμὲ μὴν ἀλλ' εἴ καὶ περὶ ἄλλων τινῶν πραγμάτων ἤρμοζε τοιαῦτα προοιμιᾶν, δοκεῖ μοι πρέπειν καὶ περὶ τῶν νυνὶ πραγμάτων ἐντεῦθεν ποιήσασθαι τὴν ἀρχήν, Iſocr. de Pace, *I am not ignorant that it is generally the cuſtom of thoſe, who appear in this place, to declare that what they have to ſay merits the greateſt attention, as being moſt conducive to the public welfare; but if ever this ſort of exordium was proper upon any other occaſion, I think it is abſolutely neceſſary upon the preſent.*

Sometimes in the firſt member they put τὸ μὲν, for *illud quidem*, and in the ſecond μὴν inſtead of δὲ, for *ſed*; as ὥστε τὸ μὲν ὅλον κινεῖσθαι ζῷον ἀτάκτως μὴν ὅπη τύχη προϊέναι, καὶ ἀλόγως, *Plato Tim.* ita totum animal movebatur illud quidem, ſed immoderatè & fortuitò, Cic. de Univerſo, *inſomuch that the whole animal moved intirely, but with an irregular and fortuitous motion.*

Δὲ is alſo put ſometimes for ſed, *but*, without having μὲν before it. Πύρρος πρὸς τὸν ὑπισχνούμενον τὰ τακτικὰ διδάξειν, ἐν δὲ παρατάξει οὐδέποτε γεγονότα, ἐκ ἔφη δεῖσθαι ἀπερισαλπίγκτου στρατηγοῦ, *a certain perſon promiſing Pyrrhus to teach him the art of drawing up an army in battalia, though he had never ſeen one drawn up himſelf, Pyrrhus made anſwer, that he had no occaſion for a general that had never heard the ſound of a trumpet.*

III. *Of thoſe that are uſed in Tranſition.*

It is an elegance to commence the period with εἰ μὲν δὴ, *atqui ſi*, and in the next member to make εἰδὲ follow it, *ſin, ſecus*: εἰ μὲν δὴ καλὸς ἐστιν ὅδε ὁ κόσμος, ὅτε δημιουργὸς ἀγαθὸς, δῆλον ὡς πρὸς τὸ ἀΐδιον ἔβλεπεν· εἰ δὲ, ὃ μηδ' εἰπεῖν τινι θέμις, πρὸς τὸ γεγονὸς, *Plato*, atqui ſi pulcher eſt hic mundus, ſi probus ejus artifex, profecto ſpeciem æternitatis imitari maluit: ſin ſecus, quod ne dictu quidem fas eſt, generatum exemplum eſt pro æterno ſecutus, Cic. *ſo that, if this world be good, and its maker ſkilful, it is evident that, in creating it, he had before him a model incorruptible and eternal; but, if otherwiſe (which would be blaſphemy to affirm) he muſt have followed a created and periſhable pattern.*

Εἶπεν,

Εἴπερ, *ſiquidem*, is generally put with the indicative, to inſert ſome little proof, that ſupports a propoſition; as ποτέρον οὖν ὀρθῶς ἕνα οὐρανὸν προειμήκαμεν, ἢ πολλοὺς καὶ ἀπείρους λέγειν ἦν ὀρθότερον; ἕνα, εἴπερ κατὰ τὸ παράδειγμα διδημιουργημένος ἐστι, *Plato in Timæo*, rectene igitur unum mundum dixerimus, an ſint plures & innumerabiles dictu verius? unus profecto, ſiquidem factus ad exemplum, Cic. de Univerſo, *ſhall we then juſtly ſay that there is but one world, or, with more reaſon, that there are many, and even innumerable? undoubtedly one only, ſince it was created upon this one only model.*

Ἀρχῆς γὰρ δὴ ἀπολλυμένης, ὅτι αὐτή ποτε ἐκ τοῦ, ὅτι ἄλλο ἐξ ἐκείνης γενήσεται· εἴπερ ἐξ ἀρχῆς δεῖ τὰ πάντα γίγνεσθαι, *Plato in Phæd.* nam principium extinctum, nec ipſum ab alio renaſcitur, nec à ſe aliud creabit: ſiquidem neceſſe eſt à principio oriri omnia, Cic. Tuſc. 1. *for when once the principle is deſtroyed, it can neither be reproduced by any thing elſe, nor can it produce any thing elſe itſelf; becauſe every thing muſt neceſſarily take its riſe from the principle.*

Εἴπερ is frequently put without expreſſing the verb; as ἀλλὰ τῆς σάλπιγγος ἀκήων, εἴπερ ἄρα, περιβλέψεις τὸ κατὰ σεαυτὸν, Lucian, that is to ſay, εἴπερ ἄρα ἀκούεις, *but as ſoon as you hear the ſound of the trumpet, if perchance you do hear it, then you look about you*, &c.

IV. *Of thoſe that are made uſe of to expreſs a Doubt.*

When there happen to be ſeveral members of interrogation, the Greeks expreſs the firſt ſometimes by πότερον, or πότερα, ſometimes by εἰ, and the laſt by ἤ. The firſt anſwers to the Latin *utrum*, and the ſecond to their *an*.

Ἀλλὰ is alſo put in the beginning, when it ſerves to form an objection: but this particle is uſed likewiſe in anſwering. Ἀλλὰ νὴ δία καὶ χώρις τούτου συγγενεῖς πολλοὶ καὶ καλοὶ κἀγαθοὶ παραστάντες αὐτὸν ἐξαιτήσονται, ἀλλ' ἔτ' εἰσὶν ἔτ' ἐγένοντο πώποτε, Dem. 1. in Ariſtog. *but without this perhaps a great number of brave and honourable relations will aſſiſt and reſcue him: but he has none, nor had he ever any.* In like manner *at* is repeated in Latin: at ludos quos Cæſaris victoriæ Cæſar adoleſcens fecit, curavi: at id ad privatum officium, non ad ſtatum reipublicæ pertinebat, Mutius Ciceroni. *But perhaps it will be objected, that I have had the care of the public games which young Cæſar gave in honour of Julius Cæſar's victory: but that regarded*, &c.

Ἀλλὰ is never uſed in interrogations in the middle of a period; on the contrary, ἤ is never put in the firſt member.

Ἦ ἀ, ἢ μήν, anſwer to *annon*, and *nonne* in Latin.

Ἆρα is alſo uſed in interrogations, and is generally rendered by the Latin *an*. But Tully, in the fifth of the Tuſc. has tranſlated it likewiſe by *ergo*; becauſe of its being put there to draw a concluſion. Τὸν μὲν γὰρ καλὸν καὶ ἀγαθὸν ἄνδρα καὶ γυναῖκα, εὐδαίμονα εἶναί φημι· τὸν δὲ ἄδικον καὶ πονηρὸν, ἄθλιον. Ἆθλιος ἄρα ἐστὶν ὁ Ἀρχέλαος, κατὰ τὸν σὸν λόγον; Εἴπερ γε, ὦ φίλε, ἄδικος, *Plato in Gorg.* ita prorſus exiſtimo bonos beatos, improbos miſeros. Miſer ergo Archelaus? Certe ſi injuſtus, Tuſc. v. *for it is my opinion that the juſt alone are happy, and the wicked miſerable. According to your argument,*

argument, therefore, muſt Archelaus be deemed miſerable? Undoubtedly, if he be wicked.

V. *Of thoſe that are uſed in drawing Concluſions.*

Καὶ δὴ, quamobrem, quocirca, *wherefore, therefore:* καὶ δὴ κατὰ ταῦτα καὶ ἡμῖν λεκτέα μὲν ἀμφότερα τὰ τῶν αἰτίων γένη, *Plato in Tim.* quocirca nobis ſic cerno eſſe faciendum, ut de utroque nos quidem dicamus genere cauſarum, Cic. de Univerſo, *wherefore, ſince it is ſo, I think it is fit we ſhould treat here of both thoſe ſorts of cauſes.*

Ἔτι δὲ ſerves for a connexion to add a freſh proof, after having produced already ſeveral arguments, and is rendered by jam, jamvero, præterea, *moreover, beſides,* &c. ἔτι δὲ τοῖς πάθεσιν ἀκολουθητικὸς ὢν, ματαίως ἀκούσεται καὶ ἀνωφελῶς, *Ariſtot.* 1. *de Moribus.* jamvero, quum, &c. *and being moreover a ſlave to his paſſions, it will be of no manner of ſervice to him to hear theſe things.*

VI. *Of adverſative Particles.*

Καί τοι is joined either with the ſubjunctive, or with the optative: καί τοι τί γένοιτ' ἂν νεώτερον, ἢ Μακεδὼν ἀνὴρ καταφρονῶν Ἀθηναίων; *Dem.* quanquam quid tam novum eſſe poteſt, quam Macedonem quendam eſſe qui Athenienſes deſpiciat? *but what can be more ſurprizing, than to ſee a Macedonian deſpiſe the Athenians?*

Κἂν is put with the ſubjunctive, and δὲ with the indicative: examples of which are very common.

Καίπερ is put ſometimes without a verb, along with the participle: ἀδύνατον ἐν Θεῶν παισὶν ἀπιστεῖν, καίπερ ἄνευ τε εἰκότων καὶ ἀναγκαίων ἀποδείξεων λέγουσιν, *Plato in Timæo*; where λέγουσιν refers to παισὶν; ac difficile factu eſt à Diis ortis fidem non habere; quanquam nec argumentis, nec rationibus certis eorum oratio confirmetur, Cic. *it is impoſſible not to give credit to thoſe that draw their origin from the Gods, even when they do not ſupport their aſſertion by the ſtrength of argument and reaſon.*

ANNOTATION.

I might ſtill enlarge upon the divers properties of particles, which may be ſeen more particularly in Budæus, towards the end of his Commentaries, in H. Stephen's Theſaurus, and in Perionius, from whence this chapter is borrowed. But I have been ſatisfied with pointing out what I thought worthy of obſervation, all the reſt being very eaſy.

We muſt only take notice, that theſe particles being inſerted in order to connect the members of a period, and to give it different turns, it is eaſy to tranſlate them, when once their force is in general well underſtood: for they may be rendered a thouſand ways, which cannot be all ſpecified here, nor even in the moſt copious dictionaries, by reaſon there is nothing more particular in all languages, nor more ſuſceptible of a variety of forms in tranſlating.

The End of the EIGHTH BOOK.

BOOK IX.

Of QUANTITY, ACCENTS, DIALECTS, *and* POETIC LICENCES.

Of the Quantity of Syllables.

IN the preſent treatiſe of quantity, we ſhall only take notice of what the Greeks differ in from the Latins; though we ſhall not omit any thing that can be eſteemed neceſſary, not only for the compoſing of verſes, but, moreover, for a thorough knowledge of accents, and the exact pronunciation of proſe.

CHAP. I.

Some General Rules of Quantity.

I. *Obſervations on the Mutes and Liquids.*

1. A Mute, joined with the liquids λ, ρ, makes the ſyllable common by poſition, as in Latin: and the ſame effect is produced by the following letters, when joined together in the ſame ſyllable, κν, κτ, μν, πτ. Hence it is, that thoſe verbs, which begin with theſe letters thus joined, frequently repeat the firſt in the reduplication of the preter-perfect, κέκτημαι. See Book III. Rule vii.

2. Sometimes a liquid before the mute, renders the ſyllable ſhort, as μπ, νθ, νκ, ντ, or even two liquids, as μρ.

Τῶν μνῆσαι, φίλον τέκνον, ἄμυνε δὲ δηΐον ἄνδρα. Il. 22.
Horum memento, chara proles, & fuga inimicum virum.

But this does not happen often; wherefore ſome read here φίλε τέκνον, correcting thus all the other editions.

3. Σ is ſometimes cut off, either in the middle, or the end, eſpecially before a mute: in which caſe it forms no poſition; as,

Ὡς ἀπόλοιτο καὶ ἄλλος ὅστις τοιαῦτά γε ῥέξει.
Sic pereat & alius quicunque talia perpetrat.
Let all thoſe periſh thus, that act in the like manner.

For here σ, which is in the middle of ὅστις, ſlips away, without making the ſyllable long by poſition. In like manner, at the end of πολύφωνος, in Heſiod, κρώζει πολύφωνος κορώνη, Arat. *crocitat clamoſa cornix:* which Virgil has imitated in his ſecond Æneid;

Limina tectorum & medii in penetralibus hoſtem,

as ſome read it. See the New Latin method, in the treatiſe of poetry; and Erytreus in the ſeventh chapter.

II. *Of long or ſhort Syllables in general.*

1. The two vowels η and ω always lengthen a ſyllable; as, on the contrary, the two ſhort ones ε and ο always make it ſhort.

2. All diphthongs are long, ſave only, that at the end of words αι and οι have the ſame effect as ſhort ſyllables with regard to the accent.

3. Short finals are ſometimes made long, not only by virtue of a cæſura, which happens alſo in Latin, but even without a cæſura.

4. A liquid following a ſhort vowel, makes it long, even when this vowel happens to be in the next word; as ε in ὤφελον, *I ought*; α in πολλὰ λισσομένῳ, Il. 22. *uſing many intreaties.*

5. Several monoſyllables, though ſhort of their own nature, are frequently made long by poetic licence: ſuch as ἂν, γὰρ, γὲ, δὲ, κὲ, κὲν, μὲν, μὶν, νὺ, νὺν, ὃς, πὲρ, πρὶν, ῥὰ, τὲ.

6. The long vowels, and even the diphthongs, may be ſhortened, when they happen to precede another vowel or diphthong, particularly at the end of words, becauſe the Greeks are not obliged to make eliſions; as in the firſt Iliad,

Ἄξω ἑλών· ὁ δέ κεν κεχολώσεται ὄυκεν ἵκωμαι.
Auferam: ille autem indignabitur ad quem venerò.

Which has been ſometimes imitated by the Latins, as we have made appear in the Latin method.

7. The ſame happens ſometimes, even when the following word beginneth with a conſonant; as,

Εἰδέ κεν οἴκαδ' ἵκωμαι φίλην ἐς πατρίδα γαῖαν. Odyſſ. 2.
Quod ſi domum venero, in charam patriam.

8. The long vowels are frequently ſhortened before σ.

9. Prepoſitions that either begin or end with one of the three common vowels, make this vowel ſhort, either in compoſition, or out of compoſition; as ἐπὶ.

10. A privative is commonly ſhort.

CHAP.

CHAP. II.

Of the particular Rules of Quantity.

And firſt of the three common Vowels before the Penultima.

THE particular rules of quantity ought to be conſidered according to the three common vowels α, ι, υ.

They are very often ſhort or long indifferently in ſeveral words, which upon that account admit of no difficulty, becauſe they may be taken either way.

GENERAL RULE for the three Vowels A, I, Y.

Generally ſpeaking, they are ſhort in whatſoever ſyllables, ſave only thoſe which we ſhall except in the following articles and chapters.

EXCEPTIONS.

I. *Of* A *before the Penultima.*

1. A is long, when it ſupplies the place of the augment, as ἄϊον, for ἤϊον, *I did hear*, from ἀΐω, *to hear.*

2. A privative, which of itſelf is ſhort, is ſometimes lengthened, where there happen to be three ſhort ſyllables ſucceſſively; as ἀκάματος, *indefatigable*; ἀθάνατος, *immortal.*

3. A is likewiſe long before a vowel in the following words; ἀίναος, *always flowing*, for ἀέναος, inſtead of which they likewiſe uſe ἀένναος, perennis, *eternal*: ἀέριος, aerius, *airy*: ἀειθαλὴς, *always green*: Ἄονες, *Aones*: ἄΐσσω, *to ruſh, to fall upon*: ἄϊκὴ, *an impetuous motion*: ἄϊκες, from the ſingular ἄϊξ, *a violent motion*: ἀάατος (where the middle α is long) *who does not leave unpuniſhed*; or *very prejudicial*; or *inviolable, invulnerable*: ἀκρέαντον, *imperfect, unuſeful*: βαγάϊος, *a bragger, a prattler*: βιάζομαι, *to uſe force* or *violence*: ἐλάϊνος, oleaginus, *made of an olive tree*: ἰάομαι, *to cure.*

4. Likewiſe the derivatives of λᾶας, *a ſtone*: λάϊνος, *made of ſtone.*

It is alſo long before conſonants in the following words.

5. Before γ, in σφραγίζω, ſigillo, *to ſeal*: ναυαγέω, *to be ſhipwrecked*: ναυάγιον, *ſhipwreck.*

6. Before δ: ἀδηκὼς, *overcome with grief*, for ἀηδηκὼς, from ἀηδέω, *to be tired and heavy, to be uneaſy.*

7. Before θ, in ῥᾴθυμος, *lazy* or *negligent*: ἰθαγενὴς, *legitimate.*

8. Before κ, in ἀκάσιος, *involuntary*: διάκονος, *a deacon* or *miniſter*: λακέω for ληκέω, *to reſound.*

Likewiſe in numerals in όσιος; as διακόσιος, τριακόσιος, plural διακόσιοι, *two hundred*; τριακόσιοι, *three hundred*, and ſuch like.

9. Before λ, φαλαίνη, balæna, *a whale*: cicindela, *a glow-worm* or *gnat*: ἄλοφος, non criſtatus: ἀλοσύνη, Nicand. *folly, madneſs.*

10. Be-

10. Before μ, in ἄμητος, *harveſt*, and ἀμητὸς, *harveſt time.*

11. Before ν, in κράνιον, *the ſkull*: μανικὸς, *furious, mad*: ἀνεψιὸς, conſobrinus, *a nephew*: Τιτάνιος, *belonging* or *relating to Titan.*

12. Before π, in δραπέτης, *fugitive*: ναπυία, ſinapi, *muſtard.*

13. Before ρ, in ἀράομαι, *to uſe prayers* or *imprecations*: ἀρητὴρ, *a prieſt, one that prayeth*; fem. ἀρήτειρα, *a prieſteſs*: κάραβος, carabus, *a lobſter*: ἀμάρακος, amaracus, *marjorum*: μαρύομαι for μηρύομαι, *to wind ſkains*: φλυαρῶ, *to trifle.*

14. Before σ, in ἐπαράσιμος, *execrable*: εὐκρασία, *a good habit of body*: κοράσιον, *a little girl.*

15. Before τ, in ἄτερος, for ἕτερος, alter, *another.* Likewiſe θάτερον for τὸ ἕτερον, *alterum.*

In the compounds of λᾶας; as λατομία, lapidicina, *quarry*: λατύπος, lapicida, *a ſtone-cutter*: διδυματόκος, *brought to bed of twins.*

16. Before χ, in τράχυρος, *fiſh*, taken from τραχὺς, Ion. τρηχὺς, *rough.*

II. *Of* I *before the Penultima.*

1. I is long before a vowel, in ἰάομαι, *to heal, to cure*: ἰατρὸς, *a phyſician*: ἰάσιμος, *curable*: ἰητὴρ, *a phyſician*: ἰύζω, *to cry out, to make a noiſe*: ἰυγὴ, ſibilus, *whiſtling*: ἰυγμὸς, the ſame: ἰωχμὸς, *purſuit of the enemy*: Πίερος, *a mountain of Theſſaly*: Πιερία, Πίερις, Πιερίδες, *the muſes.*

2. In the compounds of ἰὸς, *poiſon*; ἰοβόλος, *venomous, that caſts forth poiſon*: ἰοχίαιρα, *quæ ſagittis gaudet.*

And in οἴομαι, *to think, to judge.*

Παλίωξις, *purſuit*; προΐοξις, *purſuit.*

Πιαίνω, *to fatten*: ἰαίνω, *to gladden*: χιονόεις, *ſnowy*: Φθιώτης, *of Phthia.*

It is alſo long before conſonants in the following words; as,

3. Before β, in ἁλίβαττον, Nicand. ſale tinctum, *dipt in ſalt.*

4. Before γ, it is almoſt always long: ῥιγόω, rigeo, *to be ſtiff with cold.*

5. Before δ, in πιδύω, *to flow, to ſpurt up*: Πιδύτης, *a proper name*: χιλιδὼν, Heſiod. *a ſwallow.*

6. Before θ, in ἰθύνω, dirigo, Il. ψ. but it is ſhort in Heſiod, as alſo ἰθύντωρ, *a director* or *governor*, and ſuch like.

7. Before κ, in ἱκεσία, *ſupplication*: ἱκέσιος, *a ſuppliant*: νικάω, *to overcome*: Φοινικόεις, *a Phœnician*: φρικαλέος and φρικώδης, *dreadful, terrible.*

8. Before λ, in ἵλεως, *favourable, propitious*: ἰλυόεις, limoſus, *muddy*: ἰλαδὸν, *in troops, in crowds*: ἱλασμὸς, *propitiation*: μελλίλωτον, *melilot, a ſort of herb*: ὁμιλαδὸν, *in crowds*: ὁμιλέω, *to converſe*: πιλέω, *to heap up, to preſs upon*: φιλητεύω, *to kiſs*: χιλεύω, *to feed*: χίλια, τὰ, *a thouſand*: χιλιὰς, άδος, *a thouſandth*: Ἴλιον, *the city of Troy.*

9. Before μ, in βριμάω, *to be angry, to gnaſh one's teeth, to threaten*: ἱμείρω, *to deſire*: ἱμερόεις, *deſirable*: μιμέομαι, *to imitate*: μίμημα, *a pattern* or *model to imitate*: μιμητὸς, *imitable.* Likewiſe in the compounds and derivatives of τιμὴ, *honour*; τιμίος, *honourable*: φιμώδης, *made of packthread.*

10. Be-

10. Before ν, in all verbs in νέω; as κινέω, *to move:* κίνυμι, the ſame: and in γίνομαι, *to be,* or *to be made, to be preſent:* γινώσκω, *to know:* δίνησις, *a whirling,* or *turning round:* δινήεις, *whirling, turning round:* ἐρινεὸς, *a wild fig:* ἰνίον, *the hind part of the head:* ἀκροθίνια, *firſt fruits:* νινώσκω, *to adviſe, to reclaim a perſon:* σίνομαι, *to hurt, to prejudice:* δελφίνιος, taken from δελφὶν, *a dolphin:* ἀγινέω, *to lead, to conduct.*

11. Before ϖ, in λιπαρέω, *to pray, to intreat:* ῥιπίζω, *to fan:* διΐπετὴς, *fallen from heaven, come from Jupiter:* ἠνίπαπε, Odyſſy 20. increpuit, *he reprimanded, he chided.*

12. Before ρ, always long; as Σεμίραμις, *a proper name.*

13. Before σ, in ἰσοφαρίζω, *to be like, to make like:* ἰσαῖος, *like, equal:* ἰσάζω, *to render equal:* ἰσόθεος, *God-like, equal to God:* κονίσσαλος, *the duſt that flies:* μισέω, *to hate:* Σίσυφος, *a proper name:* φθισήνορ, *a deſtroyer of mankind:* σισύμβριον, *ſerpyllum.*

14. Before τ, in ἰτέα, ſalix, *a willow tree:* σιτεύω, *to nouriſh:* Τίτυρος, *a proper name:* Τριτωνὶς, Τριτογενὴς, Τριτογένεια, *Minerva:* φιτύω, *to produce:* φίτυμα, *a plant* or *root.*

15. Before φ, in διφάω, *to ſearch;* διφήτωρ, *one that ſearches* or *inquires.* Likewiſe in ἴφι, *ſtrongly,* with its derivatives and compounds: Ἰφιγένεια, *a proper name:* ἴφιος, *ſtrong, robuſt:* ἰφίνοος, *one that has a ſtrength of judgment:* τριφυλλὶς, trifolium, *trefoil.*

16. Before χ, in κιχάνω, *to find:* κίχωρα, *ſuccory:* κιχώριον, the ſame.

III. *Of* ϒ *before the Penultima.*

1. ϒ is long before a vowel in Ἐνύαλιος, *Mars, warlike:* κυάνεος, *of a blueiſh* or *gray colour:* κυανοχαίτης, *one that begins to have gray hairs,* an epithet of Neptune: μυελὸς, *marrow:* μύουρος, *that has its tail cut:* μυοδόκος, *a place of retreat for the mice:* πύελος, *a bath:* πυετίη, coagulum, *curds,* or *any thing coagulated:* πλατύαζω, *to pronounce ill, opening the mouth too wide:* ὑετὸς, *rain.*

It is alſo long before conſonants in the following words.

2. Before γ, as in the obliques of θυγάτηρ, ἔρος, *a daughter:* though in the nominative it is frequently ſhort in Homer and others: in μυγαλέη, mus araneus, *a ſort of weaſel, whoſe bite is venomous.*

3. Before δ, in κύδιμος, *illuſtrious:* κυδάλιμος, the ſame, Od. γ. κυδαίνω, *to render famous:* κυδόω, the ſame: μυδαλέος, *moiſt.*

4. Before θ, in ἐρυθριάω, *to bluſh:* ἐρυθραίνω, *to make bluſh:* πυθεδὼν, Nicander, *ſtink:* μυθέομαι, *to ſay, to ſpeak:* and its compounds, παραμυθέομαι, *to comfort, to encourage:* παραμύθιον, *conſolation.*

5. Before κ, in ἐρυκακέω, *to detain, to hinder:* ἐρυκανάω, the ſame, Od. γ. μυκάομαι, *to bellow:* μυκηθμὸς, *bellowing:* φυκίον, *moſs, ſea froth, paint:* φυκόεις, *full of ſuch froth* or *moſs.*

6. Before λ, in θυλακὶς, *ſort of poppy:* θύλακος, *a bag:* κογχύλιον, *a kind of muſcles:* μυλιάω, *to gnaſh with one's teeth:* σκύλομαι, σκυλεύω, συλάω, and συλεύω, *to plunder:* from σκῦλον or σῦλον, ſpolium, *ſpoils:* σφονδύλιον, *the chine bone:* ὑλαῖος, ſilvius, *that produceth a great deal of wood:* ὑλακόω, Oppian, *to bark:* ὑλακόεις

and

and ὑλακίδης, *names of dogs*: ὑλακόμωρος, *accuſtomed to barking*: φύλοπις, pugna, *battle*.

7. Before μ, in the poſſeſſive pronouns of the ſecond perſon: ὑμέτερος, veſter, *yours*.

And in θυμόομαι, *to be angry*, as well as other derivatives of θυμὸς, animus, *heart, courage*: likewiſe in κυμαίνω, *to float, to ſwell*: κρυμώδης, *cold*: λυμαίνω, *to hurt, to purify*: μυμόω, *to reprimand*.

8. Before ν, in ſome compounds of the prepoſition σὺν; as συνίημι, *to know, to underſtand*: συνεχὴς, *continued*: ξυνόω, *to join*: Πρύνιος, *a name of Apollo*.

9. Before π, in λυπέομαι, *to be ſorrowful*: τρυπάω, *to make a hole, to pierce through*: τρύπανον, *terebra*: τρύπημα, *a hole*, and its derivatives.

10. Before ρ, in γυρόω, *to turn round*: κύριος, *maſter* or *lord*: μυρίος, multiplex, *manifold, infinite*: μύρια, *ten thouſand*: μύραινα, *lamprey*, with its derivatives, and the verbs in υρίω: πλημμυρίω, *to drown, to overflow*: πλημμυρία, *the ebbing of the ſea, waves, inundation*.

In the derivatives of πῦρ, *fire*; as πυραμὶς, *a pyramid*: Πυραίχμης, *Pyræchmes*, &c.

11. Before σ, commonly long in the firſt ſyllables; as μυσαρὸς, *abominable*: φυσάω, *to blow*. Likewiſe in ſome compounds of λύω, *to looſe, to deliver*: or of λύσις, *looſening*, or *delivery*; as λυσίπονος, *that which freeth from pain, which delivers*, or *comforts*: λυσίζωνος, *which looſens the girdle*: λυσιμελὴς, *which looſens* or *eaſes the limbs*: λυσιμέριμνος, *which freeth from care*.

12. Before τ, in ἀτρυτώνη, *an epithet of Minerva*: ὠὔτάω, *to cry out*: φυτάλμιος, ſator, *one that produceth*: φυταλία, *a place planted with trees*.

13. Before φ, in εἰλυφάζω, *to whirl round, to turn round*: τυφόομαι, *to be proud*: τυφομανὴς, *proud, vain*: τυφομανία, *pride, inſolence*.

14. Before χ, in βρύχομαι, *to gnaſh with one's teeth*: βρυχάομαι, *to roar*: σμύχομαι, *to burn*.

15. Υ is doubtful in the following words: πυραυγὴς, *ſhining like fire*: συρίζω, *to play upon the flute*: φυράω, *to knead*: and θυγάτηρ, *a daughter*: whoſe other caſes have υ long, as we have obſerved already.

CHAP. III.

Of the three common Vowels of the Penultima.

I. *Of* A *Penultima.*

1. A Is long before a vowel, in δαὴρ, levir, *a brother-in-law*: ἰάων, genitive plural *bonorum*: κράας, *the head*: λαΐγξ, *a pebble*: Θαΐς, Λαΐς, Ναΐς, Πτολεμαΐς, proper names: Λυκάων, Μαχάων, Χάων, and ſuch like proper names: Ποσειδάων, *Neptune*: παμφαὴς, *reſplendent of all ſides*.

2. In

2. In appellatives in αὸς; as λαὸς, *the people:* and its derivatives; ναὸς, *a temple*; ϖαὸς, affinis, *a relation.*

3. In the compounds of ἄω, *ſpiro*; as ζαὴς, *blowing violently*; ἁλιαὴς, *blowing upon the ſea.*

4. In the compounds of κεράω, *to mix*; as εὐκραὴς, *one that is of a good temper* or *conſtitution.*

5. Likewiſe in thoſe of ἄϊξ, *violence* or *impetuoſity*, or of ἀΐσσω, *to ruſh upon*; as ϖολυάϊξ, *violent, impetuous.*

6. In verbs in άω, when there precedes an ι or a ρ; as ἰάω, *to ſuffer, to permit*; ϖειράω, *to go through.*

7. In the Æolic genitives in αο, and in άων: as Αἰνείαο, *Æneæ*; Αἰνειάων, *Æneārum.*

8. As often as the Doric α comes from η; as ἀγάνωρ, for ἀγήνωρ, *ſtrong, ſtout, proud.*

A is likewiſe long.

9. Before γ, in ἀαγὴς, *that cannot be broke*; ἀαγὺς, *chryſtal, ice*; δυσπραγὴς, *unfortunate*; σφραγὶς, *a ſeal*; ταγὸς, dux, *a captain.*

10. Before δ, in ὀπαδὸς, *a lacquey*; σπάδιξ, termes, *the branch together with the fruit.*

11. Before κ, in ἄκων, for ἀκέων, invitus, *unwilling*; κνάκων, *between white and yellow.*

12. Before λ, in ἀμάλη, manipulus, *a ſheaf*; καλὸς, *handſome*; δαλὸς, *a torch*; Ὀμφάλη, a proper name; τρικέφαλος, triceps, *three-headed.*

13. Before μ, in θυμίαμα, thymiama, *perfume:* ἀκρόαμα, acroama, *muſic*; and ſuch like verbals in α pure.

14. Before ν, in ἔρανος, *a feaſt wherein each perſon brings his portion*; ἱκάνω, *to come*; κιχάνω, *to overtake*; φθάνω, *to prevent.* Likewiſe in diſſyllables in ανος: δανὸς, *dry*; τρανὸς, *open, plain, manifeſt.* The gentiles in ανος: Γερμανὸς, Βρετανὸς, and their feminines Βρεταννὶς: thoſe that have more than three ſyllables, Ἰωλιανὸς, except Ὠκεανὸς, *the Ocean.* Likewiſe thoſe in άνωρ, ἀγάνωρ, *brave, valiant*; Βιάνωρ, a proper name.

15. Before ϖ, in Ἕναπος, *the name of a river:* Ἰάπυξ, *the name of a wind:* Πρίαπος, a proper name; and Attic ἅπας and ἅπαν, *all*, which are ſhort Ionic.

16. Before ρ, in θυμαρὴς, *pleaſant, agreeable*; καρὶς, ſquilla, *a ſort of fiſh*; κατάρα, *imprecation*; μάραρος, *vain, uſeleſs:* τιάρα, *a tiara.* And the maſculine diſſyllables in αρος; as λᾶρος, larus, *a ſea bird:* likewiſe polyſyllables; as μυσαρὸς, *deteſtable.*

17. Before σ, in the penultima of the future of verbs in άω, or ράω; as ἀκροάσω, *I will hear*; ϖειράσω, *I will try.*

18. In ϖρᾶσις, *a ſale*; φᾶσις, fama, *fame*, for which reaſon they are circumflexed.

19. In the feminine participle of the firſt aoriſt; as τύψασα, *quæ verberavit.*

20. In the dative plural, where the penultima of the dative ſingular is long by poſition: τύψασι, with the penultima long, becauſe of its being long in τύψαντι. In the ſame manner ἕλμισι, the plural long, by reaſon of the ſingular ἕλμινθι, taken from ἕλμινς, lumbricus, *a worm.*

21. Be-

21. Before τ, in ἄατος, *hurtful*; ἄκρατος, merum, *pure*, or *unmixed wine*; ἀνίατος, *incurable*; ἄπλατος, *very large*; ἀπάρατος, *execrable*; θεατὸς, *viſible*; ὁρατὸς, the ſame; ἀόρατος, *inviſible*; δυσπέρατος, *difficult to paſs through*; ἰατρὸς, *a phyſician*; Καίρατος, *the name of a river*; κρατὴρ, crater, *a bowl*; Φρατὴρ and Φράτωρ, *of the ſame tribe*.

In the names of precious ſtones: ἀχάτης, *an agate*; γαγάτης. In gentiles in άτης, whoſe feminines are in ᾶτις; as Σπαρτιάτης, *a Spartan*, &c. Except Γαλάτης, Δαλμάτης, Σαρμάτης, Σαυρομάτης.

22. Before χ, in ἰάχω, *to make a noiſe*, with its derivatives; τραχὺς, *rough*, with its compounds.

23. It is common in ſome others; as ἀὴρ, aër, *the air*; ἄωρ, *a ſword*; ἰανὸς, *a fine dreſs*; ἄρις, *one that is without a noſe*; ἰαχὴ, *a noiſe*.

II. *Of* I *Penultima.*

1. I is long before a vowel in the Ionic feminines; as ἀνίη for ἀνία, *ſadneſs*; and ſuch like.

2. In ἀνιῶ, *to be ſad*; and its derivatives.

3. In αἰκία, and αἰκίη, *a wound*; κονία, *duſt*; καλία, *a neſt*; λίαν, valde, *a great deal*; ὁρμία, *a fiſhing-rod*; except when they are ſhortened by licence.

4. Θρῖον, *a cable*; ἴυγξ, *motacilla*; πίης or πίειρ, *pinguis*; κίων, *a pillar*; πίων, *fat*; πρίων, ſerra, *a ſaw*.

5. In φθίω, *to corrupt*; χρίω, *to anoint*; πρίω, *to ſaw*.

6. In the greateſt part of the comparatives in ίων; as βελτίων, *better*: but their neuter is oftener ſhort.

7. In diſſyllables in ιος, that are acuted on the laſt: κριὸς, aries, *a ram*; ἰὸς, *poiſon, an arrow*: but ἷος, *unus*, is ſhort.

Before conſonants it is alſo long in theſe words, viz.

8. Before β, in ἀκριβὴς, *diligent, exact*, with its derivatives; ἐρυσίβη, *mildew* or *blaſting*; θλίβω, *to preſs, to cruſh*; ἴβις, *a kind of bird*; ῥίβη, pruina, *hoar froſt*.

9. Before γ, in πνῖγος, *choaking*; ῥῖγος, *exceſs of cold*; σιγὴ, *ſilence*.

10. Before δ, in εἰλιδὼν, *convolution*; κνίδη, *nettle*; πίδαξ, *a fountain*; χελιδὼν, *a ſwallow*; χλίδη, *ſoftneſs, voluptuouſneſs*.

11. Before θ, in βρίθω, *to be heavy* or *ſleepy*; βρῖθος, *heavineſs*; ἔριθος, *heavy*; ἔριθος, *a wool-carder, a ſervant-maid, a labourer*, or *worker at the harveſt*; ἐριθεὺς, the ſame; ἰθὺς, rectus, *ſtraight*; κριθὴ, *barley*; Σιθὼν, *a mountain of Thracia*.

12. Before κ, in κίκυς, vis, robur, *ſtrength*; ἄκικυς, *weak*; νίκη, *victory*; Φοινίκη, *Phœnicia*; φρίκη, *dread* or *fear, the roaring of the ſea, the ſhaking with an ague*, or *through cold*.

13. Before λ, in ἄργιλος, *white clay*; ἰλὺς, *mud*; κονίλη, cunila, *a kind of herb*; νεογιλὸς or νεογιλὴς, *new-born*; ὅμιλος, *a crowd* or *multitude*; πίδιλον, *a cord to bind the feet with*; πῖλος, *a hat, an arrow, a club*; σμίλαξ, taxus, *a yew tree*; σμίλη, *a penknife, a ſhoemaker's cutting-knife*; σπῖλος, *a ſpot*; ψιλὸς, *thin, ſlender*; χιλὸς, pabulum, *food, forage*.

14. Be-

14. Before μ, in βρίμη, *force*; Βριμὼ, *Proſerpine*; ἴφθιμος, *brave, ſtout*; κλίμαξ, *a ladder*; λίμος, *hunger, famine*; μῖμος, *a buffoon*; σιμὸς, *flat-noſed*; φιμὸς, *corn, packthread, a halter*; τιμὴ, *honour*; ἄτιμος, *one that is not honoured*: and in compounds terminating in ιμος; as ἴφθιμος, *brave, valiant.*

15. Before ν, in γύρινος, *a kind of frog*; ἰρινὸς, *a wild fig-tree*; θαμινὸς, *thick, frequent*; τρίναξ, ſeu θρίναξ, *a ſort of three-cornered ſieve*; θριδακίνη, *wild lettice*; κλίνη, *a bed*; ῥινὸς, *ſkin*; χαλινὸς, *a bridle*; Καμάρινα, *a peſtilential lake in Sicily*; κάμινος, *a furnace*; σίλινον, *parſley*, and ſeveral others terminating in ινος, or ινον.

We muſt except, 1. nouns of matter; as δρύϊνος, *oak*, whoſe feminines however make the penultima long; as μολυβδίνη, *made of lead.* 2. Triſſyllables in ινη, whoſe firſt is long; as ἀξίνη, *a hatchet*; δωτίνη, *a gift*; ἰλξίνη, *the name of an herb*; ὑσμίνη, *a fight.* 3. Theſe two diſſyllables, ῥίνη, *a file*; δίνη, *vortex.*

But it is alſo long in verbs in ίνω or ίνομαι; as κλίνω, *to incline*; κρίνω, *to judge*; γίνομαι, *to be, to be made.*

16. Before π, in γριπεὺς, piſcator, *a fiſherman*; Εὔριπος, *Euripus*; ἐνίπτω, *to give impertinent language*; ἰνιπὴ, *injurious language*; ῥιπὴ, *the ſhooting of an arrow*; κνιπὸς, *a niggardly fellow*; σκίπων, or σκήπων, ſcipio, *a ſtaff.*

Before ρ it is ſhort, conforming thus to the general rule; however Ἶρος, *Irus*, and ἱρὸς, *holy*, are excepted. It is alſo ſhort before σ, except Ἀγχίσης, Βρισεὺς, *names of men.*

17. Before τ, in ἀκόνιτον, *wolfs-bane, a kind of herb*; κλιτὺς, *the deſcent of a mountain*; λῖτον, *a ragged ſhirt*; λιτὸς, *ſimple, mean*; ἄτιτος, *deſpiſed, unpuniſhed*; σῖτος, frumentum, *wheat*; Τιτὰν, Τρίτων, Τίφως, *proper names*; φίτυς, *a father*; φρίττω, *to fret, to fume, to make a noiſe.* Likewiſe in nouns ending in ίτη, ίτης, ῖτις; as Ἀφροδίτη, *Venus*; ὁπλίτης, *armed*; ὀνῖτις, *a ſort of herb.* We muſt however except κριτὴς, *a judge*, and ſuch like nouns formed from verbs that ſhorten the penultima of the perfect.

18. Before φ, in γρῖφος, ὁ, *a net*; Σίριφος, *an iſland*; ἴφι, *vehemently*, with its derivatives and compounds; σῖφος, *a ſquadron*; σίφων, *a pipe.*

19. Nouns called barytons, viz. that are not accented on the laſt ſyllable, whether they be diſſyllables or not, have alſo the penultima long, except καρκίνος, *a crab* or *lobſter*, and πίνος, *naſtineſs.*

20. ι is common in ἴει, ἴον, ἴεις; ἴε, ἴει, ἴομεν, and ſuch like, with their compounds.

Likewiſe in λίαν, *much, a great deal*; οἴω, *I think, I judge*; τίω, *to honour, to puniſh*; ἧϊα, *I have been*; εὔδιος, *calm, ſerene*; ὑπαίθριος, *expoſed to the air*; ἐνιπὴ, *a reprimand*; ἐνίπτω, *to give injurious language*; ἴσος, *equal*; νίφω, *to ſnow*; ἐρείπω, *to evert, to deſtroy*; μεσίτης, *a mediator*; Ὠρίων, *a conſtellation.*

III. *Of* υ *Penultima.*

1. It is long before a vowel, in Ἐνύω, Bellona, *the goddeſs of war*; Θύας, *a Bacchanalian*; μύω, *to ſhut, to hide, to wink*; μυὼν, *a muſculous part of the body*; μύωψ, *an ox fly*, or *gad-bee*; πύον, *ſnot*; ὕω, *to rain.*

Likewiſe in the greateſt part of the verbs in ύω, when it happens to be preceded, either by two conſonants, or by a ſyllable long by nature; as πτύω, *to ſpit*; ξύω, *to ſhape, to ſcrape, to ſmooth*; ποιπνύω, *to be buſy*; ἱδρύω, *to fix, to eſtabliſh*; ὠρύομαι, *to howl, to cry out*; except ſome that have the υ doubtful, as we ſhall take notice of hereafter.

Before conſonants it is alſo long in ſome words; as,

2. Before β, in ὑβὸς, for κυφὸς, *crooked*.

3. Before γ, in ἀμαρυγὴ, *brightneſs*; ἰϋγὴ, *whiſtling, noiſe*; ὁλολυγὼν and ὁλολυγὴ, *howling*; πυγὴ, clunes, *the buttocks*; τρυγὼν, όνος, ἡ, *a turtle dove*.

4. Before δ, in Ἄβυδος, *Abydus*; βοτρυδὸν, *in cluſters*; ἰρικυδὴς, *famous*; and other compounds of κῦδος, *glory*.

5. Before θ, in βυθὸς, *depth*, or *hollow*; μῦθος, *a fable*, or *diſcourſe*; ἄμυθος, *without fiction*; ζῦθος, *beer*; πῦθω, *to rot*; πυθὼ, *corruption, ſtink*.

6. Before κ, in βρυκὸς, *a herald, a cryer*; βρύκω, *to eat, to ſwallow*; συκῆ, ficus, *a fig-tree*; σύκον, ficus, *a fig*; φυκὶς, *a kind of fiſh*: φῦκος, alga, *ſea weed*; ἐρύκω, arceo, *to drive away, to hinder*.

7. Before λ, in ἄσυλον, *a place of refuge*; κίνδυλα, *a ſort of inſtrument for building of ſhips*; φύλη, *tribe, race*, or *family*; φῦλον, the ſame; ὕλη, *a wood* or *foreſt*; φύλαξ, *a guardian*; χυλὸς, *juice*; σφονδύλη and σποιδύλη, *a kind of root* or *inſect*.

8. Before μ, in θυμὸς, *mind, courage*; with its compounds; as πρόθυμος, *ready*; μυμόω, *to blame, to reprimand*; ἀμύμων, *blameleſs*.

Likewiſe in verbals in υμα; as θῦμα, *victim, ſacrifice*; κῦμα, *waves, ſtorm*; ἄρτυμα, *ſeaſoning*; ἕλυμα, *the handle*, or *the middle part of the plow*; φίτυμα, *fruit, plant*; μνῦμα or μνήυμα, *mark*, or *token*.

In moſt of the verbs in υμι; as ζεύγνυμι, *to join*.

In the oblique caſes and plural number of the pronouns of the ſecond perſon; as ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς, vos, veſtrum, vobis, vos.

9. Before ν, in τύνη, Dor. for σὺ, *tu*; Δίκτυνα, *Diana*; θῦνος, *Heſych.* impetus, *a violent motion*; ἀνεύθυνος, *accountable to no-body*; κίνδυνος, *danger*; ὄρκυνος, *the name of a fiſh*; ξυνὸς, *common*, and ſuch like compounds of σὺν; γυνὴ, *a woman*, with its compounds; μύνη, *pretext, excuſe*, Odyſſ. φ.

10. Before π, in γρυπὸς, *hooked*; λύπη, *ſadneſs*; πανύπους, *broad-footed*.

11. Before ρ, in ἄγκυρα, *anchor*, or *the name of a town*; ἁλιμυρὴς, *ſalt, beaten by the ſea*, or *falling into the ſea with noiſe*; γέφυρα, *a bridge*; γῦρος, *a circle*; κινύρη, *a ſort of inſtrument*; κῦρος, *authority*; λάφυρα, *ſpoils*, or *booty*; ὕλυρα, *a ſort of grain*; ὀνόγυρος, *a ſort of herb*; πάπυρος, *the tree* or *plant, of which paper was made*; πίτυρον, *bran*; πλημμυρὶς, *the ebbing of the ſea*; πυρὸς, *wheat*; σύριγξ, *a flute*; σφύρα, *a hammer*; τυρὸς, *cheeſe*.

In a word, all the nouns in υρος, that have a long ſyllable before the penultima, whether by poſition, or by nature; as ὀϊζυρὸς, *miſerable*; ἰσχυρὸς, *ſtrong*.

In

In all verbs in ύρω: as φύρω, *to mix, to knead*; σύρω, *to drag, to draw.*

12. Before σ it is almoſt always long, excepting verbals in υσις, which have it ſhort; as λύσις, *looſening*; φύσις, *nature*; χύσις, fuſio, *infuſion, pouring out*; and ſuch like.

13. Before τ it is long in verbals in ύτης, ύτηρ, and ῦτις; and μηνυτὴς, *an informer*; μηνυτὴς, the ſame; πρισβῦτις, *an old woman.* Likewiſe in ἀδάκρυτος, *not cried for, not wept for*; ἀϋτὴ, *a noiſe*; βελυτὸς, tempus veſpertinum, *the evening*; γωρυτὸς, *a quiver*; Κωκυτὸς, Cocytus, *a river of hell*; λύτωρ, ſolutor, *a deliverer*; μηνύτωρ, *an adviſer*; ῥύτωρ, *a deliverer*; ῥύτη, ruta, *rue, a kind of herb*; ῥυτὸς, *drawn*; σκῦτος, *ſkin.*

14. Before φ, in κίλυφος, *the bark*, or *rind, the ſhell*; κυφὸς, *crooked*; κύφων, *a ſort of puniſhment*: τύφω, aſtringo, *to ſqueeze, to preſs, to bind faſt*: τύφω, *to burn, to ſmoak*: τῦφος τοῦ; τῦφος, *ſmoak, pride, arrogance.*

15. Before χ, in ἔμψυχος, vitalis, *vital*; τοιχωρῦχος, *which batters the walls*; τυμβωρῦχος; *a robber of ſepulchres*: and in all the verbs in ύχω; as τρύχω, attero, *to break, to ſpoil*; βρύχω, frendeo, ſtrideo, *to fume, to gnaſh with one's teeth*: and in βρυχὴ, ſtridor, *noiſe*; ψυχὴ, *the ſoul*; τρῦχος, *a carving tool*; ἰριβρύχης, *one that makes a great noiſe.*

16. It is common in ἐρύκω, *to draw back, to hinder*; νώνυμος, *unknown*; ὕδωρ, *aqua*; and in the greateſt part of the verbs in ύω.

CHAP. IV.

Of the three common Vowels at the End of Words.

Of A *final.*

1. IT is long in the feminines taken from the maſculine in ος; as δικαία, *juſt*, from δίκαιος; ἁγία, *holy*; ἀρχαία, *ancient*; οἰκία, *domeſtic*; σιδηρία, *of iron*; καθαρὰ, *pure.*

The following three poetics are excepted: πότνια, *venerable*; πίπτειρα, *ripe*; δῖα, *divine*; which their accent ſheweth.

2. In all nouns in ία; as φιλία, *friendſhip*; σοφία, *wiſdom*; ἐπιθυμία, *deſire, cupidity*; ἐξουσία, *power*; ἡγεμονία, *government*; ἱστορία, *hiſtory*; πενία, *poverty*; Καππαδοκία, *Cappadocia*; Γαλατία, *Galatia.*

3. In nouns in εία, proceeding from verbs in εύω; as βασιλεία, *kingdom, reign, royal power*; from βασιλεύω, *to reign*; δουλεία, *ſervitude*, from δουλεύω. But the others in ια are ſhort; as βασίλεια, *a queen*, taken from βασιλεὺς, *a king*; ἀλήθεια, *truth*, coming from ἀληθὴς, *true*; likewiſe Ἀλεξάνδρεια, *Alexandria*, and the reſt.

4. In thoſe in δα, θα, ρα; as Λήδα, a proper name; Μάρθα, *Martha*; ἡμέρα, *the day*; χώρα, *a place*, or *country*; χαρὰ, *joy.*

5. In thoſe preceded by two conſonants; as ἄγρα, *booty* or *ſpoils*; πίτρα, *a rock*.

6. In ſeveral nouns in αία, of two or more ſyllables; as σιληναία, *the moon*; Μαία, *the mother of Mercury*; Ἀθηναία, *Minerva*, which appears always by the accent; for if α final was ſhort, the penultima, as we ſhall ſhew hereafter, would be circumflexed.

7. In the vocatives of proper names in ας of the pariſyllabic declenſion; as Αἰνεία. But the vocative of nouns in ης is ſhort; as ὁ προφήτης, *a prophet*, ὦ προφῆτα.

8. In the vocatives alſo of proper names impariſyllabic; as Πάλλα, ὦ *Pallas*. But in appellatives the vocative is ſhort.

9. In the dual of pariſyllabics that follow the feminine; as τὰ μύσα, *two muſes*; τὼ Αἰνεία, *two Æneas's*, &c.

10. Αν final is long in impariſyllabic maſculines acuted; as Τιτάν, Παιάν, Πάν. But the compounds of this laſt are ſhort; as σύμπαν, *all*.

11. In λίαν, valdè, *very much*; Εὖαν, *Evan, an exclamation of joy*.

12. In the accuſative ſingular of pariſyllabic maſculines; as Αἰνείαν, *Æneam*. But the feminines are ſhort; as μῦσαν, *muſam*. Wherein it always conforms to the quanity of the nominative.

13. In monoſyllables in αρ; as κάαρ, caput, *the head*; ψὰρ, *a ſtarling*. But the conjunction γὰρ is ſhort, and generally all other words terminating in αρ, except the maſculines and feminines. For, according to Neander, all nouns of thoſe two genders that end in a liquid, make the laſt ſyllable long, except μάκαρ, *happy*, and δάμαρ, uxor, *a wife*.

14. In the maſculines in ᾶς, that are not accented on the laſt; as Αἰνείας, *Æneas*; as alſo πᾶς, *all*, and its compounds.

Except μίγας, *great*, and λᾶας, *a ſtone*. Likewiſe nouns derived from κεραννύω; as κρὰς, *the head, the fleſh*; μελικρὰς, *hippocras*, a ſort of compounded wine.

15. The nominative and genitive ſingular of pariſyllabic nouns in ας, together with the accuſative plural, as well of the ſaid nouns, as of thoſe in α, have α long; as ὁ Πυθαγόρας, τῦ Πυθαγόρα, τὰς Πυθαγόρας; τῦ Αἰνεία for Αἰνείυ; τῆς ἡμέρας, *diei*, and τὰς ἡμέρας, dies, *the days*; τῆς τιμᾶς, for τιμῆς, *honoris*, and τὰς τιμὰς, *honores*: though ſometimes we find theſe accuſatives ſhortened by licence. The poets moreover do frequently ſhorten the accuſatives of the pronouns ἡμέας, *nos*; and ὑμέας, *vos*.

16. The maſculine participles in ας are long, whence α continues long in the penultima of the feminines, as we have obſerved above: τύψας, ασα, *qui* and *quæ verberavit*; ἱστὰς, *ſtans*; στὰς, *qui ſtetit*; ποιήσας, *qui fecit*. But their neuter in αν makes the laſt ſhort; as φιλῆσαν, &c.

Of I *final*.

1. I is long in the names of the letters ξῖ, ψῖ, φῖ, χῖ.

2. In the demonſtrative additions of the Attics: τουτὶ, *this*: δευρὶ *here*: νυνὶ, nunc, *now*; ὑτοσὶ, *this here*.

3. In

3. In diſſyllables acuted: κνημὶς, *a boot* or *ſtocking*; σφραγὶς, *a ſeal*: likewiſe στρατιῶτις, *a woman that bears arms.*

4. In nouns of a double termination: ἀκτὶς, ἀκτὶν, *the ſun-beam*; δελφὶς, δελφὶν, *a dolphin*; ῥὶν, ῥὶς, naris, *the noſtril.*

5. In the obliques of nouns in ις or ιν, ινος, either of the fore going nouns, as ῥὶν, ῥινὸς; or of others, as κὶς, κιὸς, *a ſmall worm*; except τὶς, *quis.*

Of ϒ *final.*

1. It is long in the names of the letters, μῦ, νῦ.

2. In τὺ, for σὺ, tu, *thou.*

3. In adverbs in υ; as μεταξὺ, *among*; μεσσηγὺ, *in the middle*; except ἀντικρὺ, *on the contrary, oppoſite*, which is common.

4. In the imperfect and aoriſt of verbs in μι; as ἐδείκνυν, *I did ſhew.*

5. In nouns of a double termination; as φορκὺς, and φόρκυν, *a ſea-god.*

6. In the accuſative of nouns that have the nominative long, thoſe two caſes being always equal with regard to the quantity of the laſt ſyllable; as μῦν, *a mouſe*: ἰλὺν, *mud.*

7. In the nouns in ῦς, ῶς, ignis, *fire*; μάρτυς, *a martyr, a witneſs.*

8. In monoſyllables in υς; as μῦς, *a mouſe*; σῦς, *a hog.*

9. In ſubſtantives which, having the final acuted or circumflexed, are declined in ος pure; ἀχλὺς, *a fog*; ἰλὺς, *mud*; Τηθὺς, *Tethis*, a proper name; ὀϊζὺς, *miſery*; ὀφρὺς, *the eye-brow*; νηδὺς, *the belly.*

CHAP. V.

Two Obſervations concerning the Quantity of Nouns and Verbs.

THOUGH what has been hitherto ſaid may ſuffice, in regard to the quantity of nouns and verbs, as well as to every thing elſe, yet we ſhall adjoin here two obſervations, in order to give ſtill a more particular knowledge thereof.

I. *Of the oblique Caſes of Nouns.*

1. The article makes α long in the feminine of the dual, and in the accuſative plural of the feminine, τὰ, τὰς.

2. The genitive ſingular and the accuſative plural of pariſyllabics have α long: τῆς ἀληθείᾶς, *of the truth*; τὰς ἀληθείας, *the truths.*

3. The final quantity of the nominative is retained in the oblique caſes of nouns that increaſe; as φόρκυν, φόρκυνος, *a ſea-god.*

We muſt, except, firſt, the nouns in υς, which have υ ſhort in the obliques, contrary to the nature of the nominatives; as πῦς, πυὸς,

πυρὸς, *fire*; μάρτυς, μάρτυρος, *a martyr, a witneſs.* To which we muſt join ὁ ἅλς, ἁλὸς, *ſalt.* Secondly, Diſſyllabic feminines in ις, that have the penultima long by nature, and are declined in ιδος, have the penultima of the other caſes long; as κνημὶς, ῖδος, *boots, ſtockings.* Likewiſe poliſyllables compounded of three ſhort ones; as πλοκαμὶς, ῖδος, *a tuft of hair.*

4. Likewiſe thoſe that form the genitive in θος; as ὄρνις, ιθος, *a bird* or *fowl:* except κόρυς, υθος, *an helmet,* and thoſe that have the nominative terminated in υς; as ἰχθὺς, *a fiſh*; πηλαμὺς, ύδος, *pelamys, a kind of fiſh.*

5. When a doubtful vowel before ψ or ξ in the nominative, is ſhort there by nature, it is made long in the obliques; as φοῖνιξ, ικος, *a palm-tree,* or *a phœnix*; τέττιξ, ιγος, *a graſs-hopper*; ῥὰξ, ῥαγὸς, *a grape-ſtone*; γρὺψ, υπὸς, *a griffin*; κόκκυξ, υγος, *a cuckoo*; κῆρυξ, υκος, *a herald,* or *crier.*

On the contrary, λαίλαψ has α long in the nominative, and ſhort in the obliques; as alſo αὔλαξ, ακος, *a ridge of land.*

II. *Of Verbs.*

1. The quantity of the penultima of each tenſe of the verbs in ω, continues in all the other derivative tenſes.

Except the ſecond future, and ſecond aoriſt, which have the penultima ſhort; as κρίνω, *to judge*; ſecond future κρινῶ, ſecond aoriſt ἔκρινον; ψάλλω, *to ſing,* ψαλῶ, ἔψαλον.

2. Α, ι, υ, in the penultima of the future of verbs in άω, ίω, ύω, are long; as ἀκροάσω, *I will hear*; κυλίσω, *I will roll*; κωλύσω, *I will hinder*; λύσω, *I will untie:* though ſometimes we find them ſhort by licence.

3. The penultima is alſo long in ἕκρικα, *I have judged*; τέτυφα, *I have beaten*; and ἕστακα, *I have ſtood.*

But the Attics ſhorten the penultima; as ἐλήλυθα, the perfect middle of ἐλεύθω or ἔρχομαι, *to come.*

4. Verbs in υμι have υ long in the ſingular of the preſent and imperfect of the indicative active: but in the plural of the ſaid tenſes it is ſhort; as likewiſe through all the paſſive.

THE

THE

SECOND PART *of this* BOOK.

Of the GREEK ACCENTS.

CHAP. VI.

Of the nature and diviſion of Accents, of their general Analogy, and that they are not to be confounded with Quantity.

ACCENTS are nothing elſe but certain ſmall marks, which have been introduced into diſcourſe to fix the pronunciation, and render it eaſy to ſtrangers. Hence the ancient Greeks, to whom this pronunciation was natural, never uſed ſuch marks, as is demonſtrated from Ariſtotle, from inſcriptions, and ancient medals. It is not eaſy to determine the time, when they were firſt uſed: probably not till after the Romans began to be more curious of learning the Greek tongue, and to ſend their children to ſtudy at Athens, that is, a little before Cicero's time.

I. *Three Sorts of Accents.*

The inflexions of the voice may be all reduced to three ſorts, according to what we have obſerved in our Latin method: hence the Greeks, as well as the Latins, had only three kinds of accents, viz. the acute, which raiſes the voice; the grave, which depreſſes it; and the circumflex compounded of both, which denotes the elevation and depreſſion of the voice in the ſame ſyllable. This we have already touched upon, Book I. Chap. viii. and ſhall now explain more largely, ſo as to render all the rules, which are delivered upon this ſubject, more intelligible, and at the ſame time more eaſy to be remembered.

All words ought naturally to have an acute, becauſe it is almoſt impoſſible to pronounce any word, without giving it ſome elevation. But becauſe the voice being once raiſed, muſt neceſſarily ſink again, this ſinking may be upon the ſame ſyllable, or upon the following: if it be upon the ſame ſyllable, thence ariſeth a circumflex; but if it be upon the following ſyllables, they have no accent marked; but a grave is underſtood, whence they are all called barytons.

The grave therefore is not properly an accent, but a privation or ſinking of the accent. For which reaſon it is never marked but in the middle of a period, and at the end of words, which ſhould naturally have an acute, to ſhew, that thoſe words do not entirely

raiſe the final ſyllable, but only ſuſtain it a little: ſuſtain it, I ſay, becauſe it is natural to the voice ever to ſuſtain ſome particular ſyllable in each word, otherwiſe it would ſink too much: nor do they raiſe it intirely, becauſe this elevation would ſeem to bear ſo far upon the ſubſequent word, as to draw it to itſelf, which can only happen to the enclitics: therefore, as we ſhall ſee hereafter, the acute accent is not diſplaced, nor changed into a grave, when it is followed by an enclitic.

II. *Their general Analogy.*

Now it is the nature of the ear, ſays Cicero, never to judge of the accents of words, but by the three laſt ſyllables, no more than of the final cadence of a period, but by the three laſt words. Hence the accent, whether in Greek or Latin, is never drawn back farther than the antepenultima. And if the modern Greeks ſometimes remove it to the pre-antepenultima, that is, the fourth ſyllable from the laſt, that is only a conſequence of barbariſm, which has corrupted all that was moſt beautiful in their language, and moſt harmonious in their ancient pronunciation.

The accent therefore, after its elevation, cannot have more than two ſyllables to follow it, which will include two or at moſt *three times* or *meaſures*, but never four, that is, after the accent there are never two long ſyllables. Inſomuch, that if the two laſt be ſhort, the accent may without any difficulty be upon the antepenultima in Greek, as it is always in Latin; as Ἅγιος, *Dominus*, &c. But if the two laſt are long, the accent can never be drawn back further than the penultima, both in Greek and Latin; as ἀνθρώπως, *formoſos*, &c. And if the penultima ſhould happen to be long, and the laſt ſhort, a circumflex accent may be upon this penultima, either in Greek or Latin; as *formôſus*, σῶμα. In all which inſtances there are ſo more than two times of ſinking the voice after the accent, and never more than two ſyllables, either in Greek or Latin.

But there is ſtill this difference between the Greeks and the Latins, that out of the three meaſures of ſinking, which may follow the accent, the Greeks do not permit there ſhould be two on the laſt ſyllable, though they allow them on the penultima; as ἄνθρωπος. On the contrary, the Latins do not allow, that two of theſe times or meaſures ſhould be upon the penultima which follows the accent, though they ſuffer them to be upon the laſt; as *Dóminos*. Whence it is ſaid, that the Greeks regulate their accent by the ultima, and the Latins by the penultima. Wherein, I think, the rule of the latter is much eaſier than that of the Greeks, becauſe, although the laſt happens to be frequently changed, either in declining or conjugating, their accent, nevertheleſs, generally remains unvaried (unleſs it be in the increaſe of words) being the ſame in *Dóminus*, for inſtance, as in *Dóminos*. Whereas the Greeks are frequently obliged to change, as in ἄνθρωπος, ἀνθρώπου, and the like.

Hence alſo it proceeds, that the circumflex is never thrown further back than the penultima; becauſe this accent including in itſelf the elevation and ſinking of the voice, marks already one meaſure of ſinking on the very ſyllable, on which it is founded; inſo-

inſomuch, that if there were yet two ſyllables following it, it would ſeem as if we ſunk the voice *three times* after the accent. For σῶμα being as if it were σόὸμα, conſequently, if one was to ſay σῶματος, this would ſound like σόὸματος, and as if an acute was placed on the pre-antepenultima, which cannot be. Therefore in ſuch caſes the circumflex muſt be changed into an acute, that is, the voice muſt not begin to ſink, before it comes to μα, σώματος. Hence we ſee the reaſon why the laſt ſyllable, which follows the circumflex, cannot be long by nature: becauſe this laſt ſyllable having been already preceded by a ſinking, which is included in the circumflex itſelf, it cannot, purſuant to what we have already obſerved, have two meaſures following that depreſſion: and the Latins agree in this with the Greeks, that they never place the circumflex on the penultima of a word, but when the laſt ſyllable happens to be ſhort, though, according to them, the ſyllable, which follows the firſt depreſſion, may be long after an acute.

The whole difficulty therefore of the Greek accents conſiſts in two points. The firſt, in knowing the quantity of the penultima and ultima. The ſecond, in knowing on what ſyllable the words ſhould naturally have their elevation; becauſe even ſuppoſing the ſame quantity, ſtill the elevation may not be the ſame; which never happens among the Latins. It is eaſy to know the firſt condition, by the aſſiſtance of the rules, which I have laid down in the preceding chapters. With regard to the ſecond, it is very difficult to determine it exactly, as there is nothing more embarraſſing, than to ſee a great number of rules, with ſtill a greater number of exceptions. For which reaſon I have thought proper to wave ſuch an attempt, leaving it either to authors, who have treated of it more particularly, or to practice, and lexicons, which may be conſulted occaſionally, in order to be certain of the principal accent of the nominative.

Nevertheleſs, ſince there are ſtill divers changes of accents in the caſes of the ſame noun, which a perſon cannot be ignorant of, without running the riſk of committing an error at every word he reads or writes, and without paſſing for a ſtranger to this language; I have therefore endeavoured to collect all that is moſt neceſſary to be known on this ſubject, and have thrown the whole into clear rules, and a very regular method, founded on the analogy of the principle, which I have juſt now explained.

III. *Not to confound Accent with Quantity.*

But nothing is more apt to occaſion a miſtake in pronunciation, than the confounding of accents with quantity, which, as I have obſerved already, are two very different things. For quantity denotes the length or ſhortneſs of the ſyllables, and the time they ought to laſt; whereas the accent only marks the elevation or ſinking of the voice. Now as in muſic we obſerve that the baſe notes have oftentimes ſeveral meaſures, when the higher have but one, or leſs than one; that theſe paſs ſometimes very quick, and

the others very ſlow: ſo it is eaſy in pronouncing to elevate a ſyllable, and, if requiſite, to make it glide nimbly; and, on the contrary, to ſink another, and at the ſame time to make it laſt longer, if neceſſary. Thus in τετύφωμεν, the antepenultima is elevated, though quickly; and the penultima ſunk, though ſuſtained longer than any other ſyllable of this word, becauſe it is ſuch of its nature.

This pronunciation, which Marcian Capella calls the very life of ſounds, and the foundation of harmony, *animam vocum & muſices ſeminarium*, is ſo majeſtic and grave, when it is thus intermixed with quantity and accent (beſides the uſe it has of making us judge of writings by the ear as well as the eye) that without it, proſe becomes flat and languid, and verſe itſelf loſeth all its ancient beauty, as ſeveral learned perſons have obſerved before us; becauſe we can no longer perceive either cadence or harmony, this vicious pronunciation intirely corrupting and deſtroying the feet, number, meaſure, words, ſenſe, and all the grace of verſification, which depends equally on the obſervation of quantity, as on the elevation of accent. Hence ſeveral have been of opinion, that it would be moſt adviſeable, at leaſt for a time, not to mark any accents at all, as they only ſerve to accuſtom us to a wrong pronunciation, and to make us oftentimes take a long ſyllable for a ſhort one, or *vice verſa*.

Nevertheleſs I fancy we may get rid of this inconvenience, without proceeding to ſuch an extremity, by conforming to the true pronunciation, which I have pointed out in the firſt book; a pronunciation ſo much the eaſier, as I have referred always to that of our mother tongue. For giving a double ſound to the diphthongs, ſo as to let the two vowels be heard, though all in one breath, and uttering the long vowels more ſlowly, and more in the hollow of the mouth, than the ſhort ones; and adding afterwards the difference of the accents, which conſiſts in puſhing the voice a little, in order to give it its elevation, whether long or ſhort, according as the word requires; we ſhall eaſily fall into this proportion, which is neither harſh nor difficult, but contains a ſoftneſs acknowledged by all the ancients, and a ſenſible advantage to thoſe, who will pleaſe to uſe a little application.

ANNOTATION.

The Greek grammarians make uſe of certain terms to expreſs their accents, which ſeem more difficult to young beginners than the things themſelves; for which reaſon we do not intend to uſe them. However, we ſhall take notice of them in this place, that they may be underſtood by thoſe, who ſhall chance to find them in other grammarians.

The acute accent is called ὀξὺς, *acutus*; the grave βαρὺς, *gravis*; and the circumflex περισπώμενος, *circumflexus*, from σπάω, *to draw*; περισπάω, *ῶ*, *to bend, to crooken*. Thus,

The

The words that have
- An acute on
  - 1. the laſt
  - 2. the penult.
  - 3. the antep.
- A circumflex on
  - 4. the laſt
  - 5. the penult.
- A grave underſtood on
  - 6. the laſt

are called
1. ὀξύτονα, as Θεὸς, Deus, *God.*
2. παροξύτονα, as λόγος, ſermo, *a diſcourſe.*
3. προπαροξύτονα, as ἄνθρωπος, homo, *a man.*
4. περισπώμενα, as κοσμῶ, orno, *I adorn.*
5. προπερισπώμενα, as σῶμα, corpus, *the body.*
6. βαρύτονα, *which may be applied alſo to the other denominations, except the* 1. *and* 4. as οἶκος, *a houſe*; τύπτω, *I beat*; θέαμα, *a ſpectacle.*

The grave being only marked, as I have already obſerved, in the middle of a period inſtead of an acute, the words thus marked, are nevertheleſs called ὀξύτονα, acute. *There is none but Clenardus, as I know of, that has called them* barytona, grave, *undoubtedly led into this miſtake by the practice of thoſe who mark thoſe words with a grave, even out of diſcourſe, contrary to all appearance of reaſon.* 1. *Becauſe the denomination of* ὀξύτονα, *would be in that caſe abſolutely falſe, there being no other words but theſe, to whom it can be attributed.* 2. *Becauſe the rule of grammarians, which ſays that the acute may be in three different places, would be likewiſe uſeleſs, if theſe words were not to have it on the laſt, but at the end of a period.* 3. *Becauſe it is the nature of every word to have ſome elevation, in order to ſuſtain the pronunciation. And perhaps thoſe very words were not intirely without it, even in the middle of a ſentence, but only had it ſoftened and diminiſhed; in order, as I have obſerved, that it ſhould not bear too much upon the ſubſequent ſyllables. Agreeably to this, I have always marked an acute on the final of theſe words, even when they make no part of a ſentence; though in ſome places there may chance to be a grave contrary to my intention.*

CHAP. VII.

The RULES of ACCENTS.

And firſt of Nouns.

RULE I.

That the Accent of the primitive Word is generally continued throughout.

The accent of the primitive word, without ſome particular reaſon to the contrary, continues the ſame through all the derivative caſes.

EXAMPLES.

EXAMPLES.

THIS is the firſt notion we ought to form in the doctrine of accents: that the accent of the primitive word remains the ſame, and on the ſame ſyllable, or that which correſponds to it, in all its dependance, not only in declining and conjugating; as λόγος, *a diſcourſe*, λόγυ, λόγῳ; τύπτω, *I beat*; τύπτεις, τύπτει; but alſo in all its derivatives, and in all the words or tenſes that depend upon one another. Thus τυπῶ, the ſecond future of the indicative, having a circumflex, retains it in τυποῖμι, the future of the optative, through all numbers and perſons. And the ſame muſt be underſtood of all the reſt.

But in σῶμα, σώματος, *the body*, the accent remaining upon σω, is changed from a circumflex into an acute, by reaſon that, purſuant to the general rule laid down Book I. Chap. viii. and the analogy which we juſt now explained in the preceding chapter, a circumflex can never be upon the antepenultima.

In ταχὺς, ταχέος, *rough*; ἀληθὴς, -θέος, *true*; ϛὰς, ϛάντες, *ſtanding*; the accent continuing on the ſame ſyllable, is changed from a grave (which is in the middle of a ſentence) into an acute, becauſe, according to the ſame rule, a grave can be upon the laſt ſyllable only. And the feminine of theſe nouns, retaining the accent on this very ſyllable, make it a circumflex, ταχεῖα, ϛᾶσα, becauſe of its being long and the laſt ſhort, according to what we ſhall obſerve in the fourth rule. Though there are two excepted, ἐλαχὺς, *little*, ἐλάχεια; λιγὺς, *harmonious*, λίγεια.

Thus we ſee, that this rule, which is the moſt general, ſuppoſeth nevertheleſs the knowledge of all the reſt, which are like ſo many obſtructions to its having its proper effect.

ANNOTATION.

To this rule we may refer all the compounds which retain the accents of their ſimples, though the greateſt part draw them back, as we ſhall obſerve Rule XI.

We muſt alſo refer to this rule the adverbs formed from the genitives plural of nouns, pronouns, and participles, which generally retain their accent; as from σοφῶν comes σοφῶς, *wiſely*; from μακαρίων comes μακαρίως, *happily*. In like manner ὥτως, *thus*; ἐκείνως, *after that manner*, ἀληθῶς, *truly*; ῥητῶς, *eloquently*. There are only ſome few excepted, which may be eaſily obſerved by uſe.

But there are ſome nouns which depart from this analogy; as ἡ μία, *one*; τῆς μιᾶς, τῇ μιᾷ, with a circumflex on the laſt: ἄμφω, δύο, *two*, ἀμφοῖν, δυοῖν, and δυεῖν, dat. δυσὶ.

RULE II.

That the Greeks regulate their Accent by the laſt Syllable, and in what Manner.

1. *If the laſt ſyllable be long, generally the accent muſt not be on the antepenultima.*
2. *The diphthongs* αι, οι, *at the end of words, paſs here for ſhort, except in the optative mood.*

1. The reader will pleaſe to recollect what we have explained in the foregoing chapter, viz. that the Latins regulate their accents by

by the penultima, and the Greeks theirs by the laſt ſyllable; inſomuch, that if a word is accented on the antepenultima, and the laſt either through declining or conjugating becometh long, the accent moves its ſtation, and advances to the penultima; as ἄνθρωπος, *a man*, ἀνθρώπῳ, ἀνθρώπῳ: becauſe the laſt ſyllable being long, the accent can never fall upon the antepenultima, for the reaſon given in the preceding chapter.

2. Now the diphthongs αι and οι are always reputed ſhort at the end of a word, except it be in the tenſes of the optative. Thus τετύφοι, the third perſon of the preterit of the optative, hath the accent on the penultima, becauſe the final οι is long in this mood. But ἄνθρωποι, *homines*, has the accent on the antepenultima, becauſe οι final is reputed ſhort out of the optative mood. But if there happens to be any other letter after οι at the end of a word, this rule does not take place; wherefore ἀνθρώποις, *hominibus*, hath the accent on the penultima, by reaſon that οις is long, and therefore the accent cannot be upon the antepenultima.

ANNOTATION.

We might have alſo ſaid, that the laſt being ſhort, the accent is commonly upon the antepenultima: but this is not ſo general, though it may be remarked as a very common rule. For,

1. In all barytonous verbs, the tenſes of more than two ſyllables, and whoſe laſt is ſhort, have always an acute upon the antepenultima; as ἔτυπτον, τέτυφα, τύπτομεν, ἐτύπτετο.

2. Thoſe nouns which aſſume a ſhort vowel in their vocative, throw back the accent of the nominative to the antepenultima; ſuch as, 1. proper names in ης: Σωκράτης, ὦ Σώκρατες, *Socrates*; Σωσθένης, ὦ Σώσθενες, *Soſthenes*, proper names. 2. Theſe four nouns in ης, which make the vocative in α: ὁ δεσπότης, ὦ δέσποτα, *a lord*; ὁ μητιέτης, ὦ μητίετα, *wiſe, prudent*; ὁ εὐρύοπης, ὦ εὐρύοπα, *one that ſees at a diſtance*; ὁ ἀκακήτης, ὦ ἀκάκητα, *without malice*.

3. The following likewiſe throw back the accent in thoſe caſes which have the laſt ſhort: ἡ θυγάτηρ, ὦ θύγατερ, *a daughter*, accuſ. θύγατερα, dual θύγατερε, plur. θύγατερες: but the dat. in ἀσι is long, θυγατράσι, *to the daughters*. Thus ἡ Δημήτηρ, ὦ Δήμητερ, *Ceres*; εἰνάτηρ, ὦ εἰνατερ, *a ſiſter-in-law of the brother's ſide*. To theſe we may ſubjoin the following, which having but two ſyllables, throw back their accent as far as they can: Σωτὴρ, ὦ Σῶτερ, *Saviour*: (where the circumflex accent is uſed, becauſe ω is long, though we likewiſe meet with ὦ Σωτὴρ) πατὴρ, ὦ πάτερ.

But their accuſative is unqueſtionably, τὸν πατέρα, and not πάτερα, to diſtinguiſh it from πάτερα, ας, ἡ, *one's country*. In like manner μητέρα, matrem, *a mother*, to diſtinguiſh it from μήτερα, ας, *the matrix*; γαστέρα, ventrem, *the belly*, to diſtinguiſh it from ἡ γάστερα, ας, *a veſſel with a big belly*; ἀνὴρ, vir, *a man of courage*; ἄνδρα, voc. ἄνερ, plur. ἄνδρες; δαὴρ, levir, *a brother-in-law*; δᾶερ, &c. As for the genitives and datives of theſe nouns, ſee Rule VII. Annot.

4. The adjectives in ων and in ης do alſo throw back the accent on the antepenultima in the neuter; as βελτίων, ἀμείνων, *better*; τὸ βέλτιον, ἄμεινον; κακοδαίμων, *unhappy*; τὸ κακόδαιμον; εὐδαίμων, *happy*, τὸ εὔδαιμον, though ſome place here a circumflex, εὐδαῖμον. In like manner αὐθάδης, *ſelf-pleaſed*, τὸ αὐθάδες; αὐτάρκης, τὸ αὔταρκες, *ſelf-ſufficient*.

This even happens to the vocative of the comparatives and compounds of δαίμων and γλυκὺς; as ὦ γλύκιον, *ſweeter*; ὦ κακόδαιμον, *devil*; as alſo to theſe three proper names; ὦ Ἄπολλον, ὁ *Apollo*; ὦ Πόσειδον, ὁ *Neptune*; ὦ Ἀγάμεμνον, ὁ *Agamemnon*. Whereas the reſt are accented on the penultima; as ὦ αἰδῶμον, ὁ *verecunde*; ὦ Μαχᾶον, ὦ Παλαῖμον, ὁ *Macaon*, ὁ *Palæmon*.

But the neuter of the participle does not draw back the accent to the antepenultima, though the laſt happens to be ſhort; as ὁ ἁγιάζων, *ſanctifying*; τὸ ἁγιάζον, *what ſanctifieth*: πῦρ καταναλίσκον, *a conſuming fire*.

The

The verbals alſo in ἱος, ἱα, ἱον, are accented on the penultima, though the laſt is ſhort in the maſculine and the neuter; as γραπτέος ἱα, ἱον, ſcribendus, a, um, *to be written*; οἰστέον, ferendum, *to be ſuffered*, &c.

RULE III.

Exception to the foregoing Rule.

1. *The Ionic genitive in* εω *for* ου;
2. *The Attic genitive of nouns in* ις *or* ι;
3. ΟΣ, ON, *not increaſing*;
4. *And nouns compounded of* γέλως, *are all accented on the antepenultima.*

EXAMPLES.

We muſt except from the foregoing rules four ſorts of nouns that are accented on the antepenultima, though their final be long:

1. The Ionic genitive in εω, inſtead of ου; as Αἰνείω for Αἰνέω, Æneæ, *of Æneas.*

2. The Attic genitive of contracted nouns in ις or ι, through all numbers; as from ὄφις, ὄφιος, *of the ſerpent*; dual ὄφιοιν, plural ὄφιων, *of the ſerpents*; from πόλις, πόλεως, *of the city*; dual πόλεοιν, plural πόλεων, *of the cities.* In like manner ſome uncontracted nouns in υς; as πῆχυς, πήχεως, *the elbow*: πέλεκυς, *a ſaw*, πελέκεων, &c.

3. Nouns in ως or in ων not increaſing, that is, thoſe of which the grammarians form the fourth declenſion of ſimples; as Μενέλεως, Μενέλεω, &c. *Menelaus*: εὔγεως, *fertil*: ἐνώγεων, *a refectory*, or *dining room*: ὑπόχρεως, *a debtor.*

4. The compounds of γέλως, *laughter*; as κατάγελως, ωτος, *laughter*: φιλόγελως, ωτος, *one that loves to laugh.*

ANNOTATION.

The reaſon why the compounds of γέλως follow this analogy of the accent, is becauſe they are often declined pariſyllabically, like the foregoing: for as we ſay γέλως, γέλωτος, and γέλως, γέλω; ſo we ſay φιλόγελως, ωτος, and φιλόγελως, ω. But the reaſon why theſe Attic nouns in ως and ων, declined pariſyllabically, are accented on the antepenultima, is becauſe they were thus accented in the common termination ος and ον. Juſt as the Attic genitive ὄφεως and others are accented on the antepenultima, becauſe this was the accent they had in the common ὄφιος: and ſo the Ionics in εω, as Αἰνείω, are accented on the antepenultima, merely to retain the accent on the ſame ſyllable, on which it was placed, in the common Αἰνέω. Inſomuch that this rule is in ſuch a manner an exception to the foregoing, that it ſerves to corroborate the firſt, which is that of always retaining the accent on the ſame ſyllable. Whereto we may add, that thoſe words which have the laſt long, and are accented on the antepenultima, do conform to the analogy of the Latins, inaſmuch as the penultima is always ſhort; wherefore, if it ſhould happen to be long, they ſhorten it, as Μενέλαος, Μενέλεως.

RULE IV.

Of the circumflex Accent in particular.

When the penultima is long, and followed by a ſhort ſyllable, either it has no accent, or it muſt have a circumflex.

EXAMPLES.

EXAMPLES.

A circumflex accent can never take place but on a ſyllable long by nature; becauſe, as we have obſerved, it neceſſarily includes the elevation and depreſſion of the voice on the ſame ſyllable. Now the long ſyllables are η, ω, and all the diphthongs (except αι and οι final, which were excepted in Rule II.) and ſometimes the common ones, α, ι, υ, as we have ſhewn, when treating of quantity.

Therefore if the penultima being long, and followed by a ſhort ſyllable, is to have an accent, it muſt abſolutely be a circumflex; as μῆσα, *muſa*: φιλῆντα, amantem, *loving*.

I ſay, if it is to have an accent, for it may by its nature be without one; as ἄνθρωπος πλούσιος, *a rich man*. But if the final is long, the penultima cannot be circumflexed, though it may be acuted, purſuant to the analogy explained in the preceding chapter. Thus μῆσα changes its circumflex into an acute in the genitive and dative, μέσης, μέσῃ.

ANNOTATION.

It follows from this rule, that the adjectives and participles of the imparisyllabic declenſion, which are accented on the laſt, have a circumflex in the feminine, which is of the pariſyllabic declenſion, by reaſon of its terminating in α ſhort; as ταχὺς, *ready, ſwift*, ταχεῖα: βραχὺς, *ſhort*, βραχεῖα: εἰπὼν, *ſaying*, εἰποῦσα: τμηθεὶς, *cut*, τμηθεῖσα. We muſt except however the following three: ἐλαχὺς, *little*, ἐλάχεια: λιγὺς, *reſounding, harmonious*, λίγεια: ἥμισυς, *half*, ἡμίσεια, which are accented on the antepenultima.

But it is obſervable, that the circumflex may be placed even upon a long penultima, when the laſt happens to be long by poſition only; as αἶλαξ, *a ridge*; πῆδαξ, *a fountain*; becauſe there was a very wide difference even in pronunciation between a ſyllable long by nature, and one long only by poſition; therefore a penultima, long by poſition only, is incapable of receiving this accent.

RULE V.

Of Pariſyllabic Nouns acuted.

All nouns that are declined without Increaſe, and have an acute or grave accent on the laſt, retain it through all their caſes, except the three genitives and datives, which are circumflexed.

EXAMPLES.

Nouns of the pariſyllabic declenſion, that have an acute on the laſt (whoſe place, as we obſerved, is ſupplied, in the middle of a ſentence, by a grave) retain it through all their caſes, according to the firſt rule. But they take a circumflex on the laſt of the genitive and dative, in the three numbers; as,

Sing. ὁδὸς, ὁδοῦ, ὁδῷ, ὁδὸν. Dual ὁδὼ, ὁδοῖν. Plural ὁδοὶ, ὁδῶν, ὁδοῖς, ὁδοὺς, *a way, a journey*.

RULE

RULE VI.

Of the Genitive plural of Pariſyllabics following the feminine Article.

1. *All other nouns of the feminine article take a circumflex in the genitive in* ῶν :
2. *But the adjective in* ος *gives to its feminine, in this caſe, the accent of the maſculine.*

EXAMPLES.

1. Beſides the nouns juſt now mentioned, all thoſe that are declined like the feminine article, of whatſoever gender they be, and whatſoever accent they have in the nominative, are circumflexed on the laſt of the genitive in ῶν, that is, of the plural; as ὁ ταμίας, *a ſteward*, ταμιῶν : ἡ ἄκανθα, *a thorn*, ἀκανθῶν : βαρεῖα, *heavy* : βαρεῖῶν.

2. Nevertheleſs the adjectives in ος always retain the ſame accent in this caſe, as well for the maſculine as for the feminine; as ἅγιος, *holy*; genitive plural ἁγίων, *ſanctorum* : ἡ ἁγία, *holy*; genitive plural ἁγίων, (and not ἁγιῶν) *ſanctarum*. Οὗτος, *he*; αὕτη, *ſhe*; genitive plural τούτων, for all genders. Σφέτερος, σφετέρα, ſuus, ſua, *theirs*; genitive plural σφετέρων, as well for the maſculine as the feminine.

RULE VII.

Monoſyllables declined with Increaſe.

1. *Monoſyllables declined with Increaſe have the final ſyllable of the genitive and dative circumflexed, if it happens to be long, and acuted, if it be ſhort:*
2. *But participles, and* τίς *interrogative, retain the accent on the ſame ſyllable:*
3. *Likewiſe* τρῶς, θώς, δᾶς, πάς, ἅς, πᾶις, *and* φῶς, *in the genitive in* ωτ, *are acuted on the firſt ſyllable.*

EXAMPLES.

1. Monoſyllables declined with increaſe, have always an accent on the laſt, in the genitive and dative of all numbers. And this accent is a circumflex, when the laſt ſyllable happens to be capable of it, that is to ſay, when it is long by nature; otherwiſe they have an acute.

In all other caſes, the accent remains on the ſame ſyllable where it was in the nominative, purſuant to the firſt rule: but if it was an acute in the nominative, it is changed into a circumflex in theſe caſes, when the ſyllable is long, becauſe the ſyllable added by increaſe is there ſhort, according to the analogy of the fourth rule.

Thus ἡ χείρ, *the hand*, makes χειρός, χειρί, χεῖρα. Dual χεῖρε, χειροῖν. Plural χεῖρες, χειρῶν, χερσί, χεῖρας.

Τὸ πῦρ, *the fire*, makes πυρὸς, πυρὶ. Plural πύρα, πυρῶν, &c.

ANNOTATION.

1. We likewiſe ſay πυρὰ, incendia, *burnings*: and Paſor pretends, that to ſignify *ignes*, it is written juſt in the ſame manner, with the accent on the laſt, by reaſon of the letter ῥ, which draws the accent to it. But πυρὰ, ᾶς, *pyra*, is *a funeral pile.*

2. Nouns declined with a ſyncope, conform in ſome meaſure to the analogy of the preceding; as κύων, *a dog*, κύονος, κυνὸς, κυνὶ, κύνα, &c. becauſe theſe caſes are formed, as if the nominative was κὺν. It is pretty near the ſame thing in ἀνὴρ, *a man*, ἀνδρὸς, (inſtead of ἀνέρος) ἀνδρὶ: πατὴρ, πατρὸς, πατρὶ. In like manner μητρὸς, μητρὶ: Θυγατρὸς, Θυγατρὶ, from μήτηρ and Θυγάτηρ, though theſe are accented on the penultima. In the dual Θυγατροῖν, plural genitive Θυγατρῶν: but the dative Θυγατράσι has the accent on the penultima. For the other caſes of theſe nouns, ſee Rule II. Annot. numb. 3.

Γυνὴ, mulier, *a woman*, takes its caſes from the unuſual nominative γυναῖξ, and follows this analogy, having the accent on the laſt in the genitives and datives, γυναικὸς, γυναικὶ, γυναικῶν, γυναιξὶ.

2. The monoſyllable participles, and the interrogative τίς, retain the accent on the ſame ſyllable in the genitive and dative, as well as in the other caſes: ὢν, ens, *being*, ὄντος, ὄντι, ὄντα, &c. θεὶς, *having put*, θέντος: φὺς, *born, produced*, φύντος, &c.

Τίς, quis? *who?* τίνος, τίνι, τίνα, &c. But when it is not interrogative, but indefinite, it is accented on the laſt: τὶς, aliquis, *ſomebody*, τινὸς, τινὶ, τινὰ, &c.

ANNOTATION.

Sometimes however, when it is neither interrogative, nor properly indefinite, being rather inſtead of the relative ὅς, as we have obſerved in the preceding book, it has alſo the accent on the penultima: λάχωμεν τίνος ἔσται, ſortiamur cujus ſit, *let us ſee whoſe it ſhall be*: οὐκ ᾔδει τίνες εἰσὶν, *he did not know who they were.*

3. There are likewiſe ſome particular nouns that have an acute accent on the firſt in the genitive plural: Τρὼς, plural gen. Τρώων, Trojanorum, *of the Trojans*: ἡ δὰς, fax, *a torch*, τῶν δάδων: ὁ Θῶς, *lynx*, τῶν Θώων: φῶς, *lumen*, τῶν φώτων, to diſtinguiſh it from φῶτων, from the noun φὼς, vir, *a man*, though ſome write alſo φώτων, virorum. But φώδων comes from the plural αἱ φῶδες, *red ſpots in the legs, cauſed by being too near the fire*: πᾶς, *all*, πάντων: τὸ οὖς, τοῦ ὠτὸς, *the ear*; plural τῶν ὤτων: παῖς, *a child*, τῶν παίδων.

ANNOTATION.

We might have mentioned ſome others, which are not much uſed, or concerning which there are different opinions; as ὁ χλοὺνης, *a wild boar*, τῶν χλούνων; ὁ χρήστης, *an uſurer*, τῶν χρήστων, &c. We likewiſe ſay λάων, κράτων, from λᾶς, ὁ, *a ſtone*; κρᾶς, τὸ, *the head*, &c.

RULE VIII.

Of the Accent of contracted Words.

The circumflex accent is on contracted words, when it reſults from an acute joined with a grave: otherwiſe it remains as it was before, as in φιλεοίμην, φιλοίμην.

EXAMPLES.

Thoſe ſyllables, which have no accent over them, are ſuppoſed to be *barytons*, that is, to have a grave; as in the laſt of τύπτω,

to

to beat; and in the laſt of φιλέω, *to love:* becauſe, as we have made appear in the foregoing chapter, the voice which was raiſed on the precedent ſyllable, muſt neceſſarily ſink on theſe.

Therefore if in contraction you join a ſyllable marked with an acute, ſuch as (´), to the following, on which you ſuppoſe a grave (`); from theſe two there reſults a circumflex, which, as we have obſerved, is a compound of both, and uſed to be marked even with the connexion of theſe two accents, thus (^), till it came afterwards to be rounded in this manner (῀). Hence of φιλέω, you make φιλῶ, of φιλέετον, φιλεῖτον, &c. In like manner in the nouns: νόος, νοῦς, *the mind*; γέα, γῆ, *the earth*, &c.

But if the contraction is formed from any thing beſides an acute before a grave, this figure (^) cannot reſult, and conſequently the accent will remain the ſame as before; as in φιλοίμην, φιλοίμην, *that I had loved:* πλήρεις, πλῆρεις, pleni, *full:* ἑσηκώς, ἑστηώς, ἑστώς, ſtans, *ſtanding:* γεγαώς, γεγὼς, natus, *born.*

ANNOTATION.

1. From this rule we may infer, that the greateſt part of thoſe nouns, which have a circumflex on the laſt, are formed by contraction. For example, in the pariſyllabic declenſion, the maſculines in ῆς, as Ἑρμῆς; from Ἑρμέας, *Mercury*; Ἀπελλῆς from Ἀπελλέης, *Apelles*, &c.

The feminines in α or in η; as Ἀθῆνα for Ἀθηνάα, &c. γῆ for γέα, *the earth*; χρυσῆ for χρυσέη, *golden.*

Thoſe in οῦς and in οῦν: νοῦς from νόος, *the mind*; ὀστοῦν from ὀστέον, *a bone*, &c.

There are alſo a great many in the impariſyllabic declenſion; as κῆρ, στῆρ, ἦρ, from κέαρ, *the heart*; στέαρ, *fat*; ἦαρ, *the ſpring*; τιμῆς from τιμήεις, *precious*; πλακοῦς from πλακόεις, *a cake*; Ποσειδῶν from Ποσειδάων, *Neptune*, &c.

But there are ſtill ſeveral others in this declenſion, as thoſe in αῦς: the monoſyllables in ῦς, genit. ὸος: thoſe in ῦς, ῦρ, ῶξ, and thoſe in ῶν, ῶντος, which are circumflexed upon the laſt, though they are not formed by contraction: ναῦς, *a ſhip*; βοῦς, *an ox*; μῦς, *a mouſe*; πῦρ, *fire*; πτῶξ, *fearful*, &c.

Δᾷς, *a torch*, admits of a circumflex, according to Suidas, as coming from δάϊς, though others commonly write δᾶς, δᾶδος, pretending that we ought to ſay δαΐς, with the accent on the laſt.

2. Some except from the rule all the accuſatives of the feminine contracts in ως and ω, which never admit of a circumflex on the laſt after contraction; as τὴν αἰδόα, αἰδώ, pudorem, *baſhfulneſs*; τὴν μιμώ, ſimiam, *an ape.*

The ſame obſervation they make alſo in the neuter dual of the pariſyllabic maſculines in ος that are contracted, as νόω, νὼ, *minds*; τὼ χρυσέω, χρυσὼ, duo aurei, *two golden crowns.* Several adjectives of the ſame declenſion and termination, particularly the derivatives of names of metals, having an acute on the antepenultima, require, nevertheleſs, a circumflex after contraction through all their caſes; as χρύσεος, χρυσοῦς; χρύσεα, χρυσᾶ; χρύσεον, χρυσοῦν, *golden*, from χρυσὸς, *gold*; σιδήρεος, σιδηροῦς, *of iron*; χάλκεος, χαλκοῦς, *braſen*; ἀργύρεος, ἀργυροῦς, *of ſilver*; τὰ μολίβδεα, μολιβδᾶ, *leaden.* Likewiſe ſome others; as λίνεος, οῦς; ίη, ῆ; εον, οῦν, *of thread*; πορφύρεος, οῦς, *of purple*; φοινίκεος, φοινικοῦς, *puniceus.*

The ſame is practiſed in regard to ſome ſubſtantives; as ὁ ἀδελφίδεος, οῦς, fratris filius, *a nephew on the brother's ſide*; θυγατρίδεος, οῦς, filiæ filius, *a grandchild on the daughter's ſide.*

But we muſt except the compound nouns, which, as we ſhall obſerve in the 11th Rule, always draw back the accent: thus from μνᾶ comes δίμνους, *of two pounds weight*, or *worth.* From ῥοὸς, ῥοῦς, *a courſe*, or *ſtream*, comes καλλίῤῥους, *having a fine ſtream.* From χνόος, *lanugo*, comes ἄχνους, *ſine languine, imberbis*, &c.

Ἀθρόος is irregular, for having the accent on the penultima, it throws it back, when contracted, as ἄθρους, *thick, cloſe.*

RULE

Rule IX.

Of Prepoſitions, and of Words that have the laſt Syllable cut off.

1. *Prepoſitions have the accent on the laſt Syllable:*
2. *But when they follow their caſe, the accent is drawn back.*
3. *Except* Ἀνὰ *and* διὰ.
4. *They all loſe their accent, when the final ſyllable is cut off.*
5. *A declinable word loſing its final ſyllable, does not loſe its accent, but draws it back.*

Examples.

1. Prepoſitions of two ſyllables have alſo the accent on the laſt; as ἀπὸ, ab, *from:* παρὰ, with, *from:* ἐν, *in*, among poets.

But ἐν ſyncopated for ἔνεσι, μέτα for μέτεσι, παρὰ for πάρεσι, &c. retain the accent of the word from which they are taken, and which may be conſidered as their primitive, according to what we have ſaid in the firſt rule.

2. The prepoſitions draw back their accent to the penultima, when they are preceded by the caſe which they govern; as τέτων πέρι, *concerning this:* Διὸς πάρα, *from Jupiter.* In like manner ὧν ἔφυ ἄπο, *from whom he ſprung.*

3. But διὰ and ἀνὰ, *per*, do not draw back the accent; and the reaſon is, that they may be diſtinguiſhed from the vocative, ὦ ἄνα, *ô rex*; and from the accuſative, τὸν Δία, Jovem, *Jupiter.*

4. Prepoſitions loſe their accent, when there is an eliſion of the ſyllable on which it was marked; as παρ' ἐμοῦ, *from me:* κατ' ἀνθρώπου, *againſt the man.*

5. But when this eliſion happens to a declinable word, the accent which was on the laſt is drawn back to the penultima, and always continues acute, even if this penultima ſhould happen to be long, becauſe the laſt is no longer conſidered; as in πολλ' ἔχω, *I have many things:* δείν' ἔπαθεν, *he has ſuffered hardſhips:* χαλέπ' ἐστὶ, *they are difficult.*

Rule X.

Of Nouns in ος formed from the preterperfect Middle.

1. *Nouns in* ος *formed from the preterperfect middle, and joined to another noun, raiſe the penultima when active:*
2. *And the penultima when paſſive.*

Examples.

1. Nouns in ος, compounded of a preterperfect middle and a noun, have the accent on the penultima, when they are taken actively;

actively; as σπερμολόγος, *a prater, a chatterer*; ἀνδροφόνος, *a murderer*; οἰκονόμος, *one that has care of a family*; ξιφοκτόνος, *one that kills with a sword*; λαοτρόφος, *one that maintains the people*; Θεοτόκος, *the mother of God*; λιθοβόλος, *a stone-slinger*; ἰχθυοφάγος, *a fish-eater*.

2. But when they are taken passively, the accent is thrown back on the antepenultima; as ἰχθυόφαγος, *one who is devoured by fish*; λιθόβολος, *one that is struck with a stone*: Θεότοκος, *born of God*; λαότροφος, *maintained by the people*.

ANNOTATION.

If they are compounded of a preposition, they draw back the accent to the antepenultima; as κατάλογος, *a catalogue* or *roll*: δίπολος, *twice ploughed*. Which agrees with the general analogy of the compounds of the following rule.

RULE XI.

Of Words compounded with some Particles.

Nouns compounded with α, ευ, δυς, ὑπὸ, δι, *draw back the accent to the antepenultima.*

EXAMPLES.

Compound words often draw back the accent to the antepenultima, and particularly those compounded with some particles; as ἄσοφος, *ignorant, imprudent*, from σοφὸς, *wise*; εὔπαις, *one that has good children*, from παῖς, *a son* or *daughter*; δυσεύρετος, *hard to find*; ὕπανδρος, ος, ον, *a woman subject to her husband*; δίψυχος, *double-minded*. In like manner ἀντίχριστος, *antichrist*; σύνδουλος, *a fellow-servant*; περίεργος, *curious*; κατάσκοπος, *a spy*, &c.

To these we may add the compounds of two nouns; as φιλόσοφος, *a philosopher*, from φίλος, *a friend*, and σοφὸς, *wise*; δήμαρχος, *a ruler of the people*; δεκάλογος, *the decalogue*. But here it will not always hold true. For instance, we say with the accent on the last, περικαλλὴς, *very beautiful*; ἀηδὴς, *rough, unpleasant*; εὐσεβὴς, *pious*; ἀσεβὴς, *impious*; ἀρχιλῃστὴς, *a captain of robbers*; θαυματουργὸς, *a worker of miracles*; and others, which cannot be reduced to particular rules, but must be left to observation.

CHAP. VIII.

Of the ACCENTS of VERBS.

RULE XII.

General for all Tenses.

The accent of verbs is drawn back as far as it can go, except some particular rule interferes.

EXAMPLES.

THE most general rule that can be given for the accents of verbs, is, that they are always removed as far back as possible, that is, to the antepenultima, unless there be some particular

rule that requires them to be put forwarder, as when the laſt ſyllable happens to be long; in which caſe the accent muſt be on the penultima, purſuant to Rule II.

But if the verb happens to be a diſſyllable, then the accent muſt be of courſe on the penultima, be it circumflex or acute, according to the capacity of the word; where ſpecial regard is to be had to the υ final, which though ſeldom long, yet is commonly ſo in ſome tenſes of the verbs in μι, as ἐζεύγνυν, ἐζεύγνυς, ἐζεύγνυ, for which reaſon they are accented on the penultima.

There are only ſome tenſes, which naturally are accented contrary to this general rule, and which the three following rules will render eaſy to retain.

RULE XIII.

Of the Tenſes that have a Circumflex on the laſt.

1. *The laſt ſyllable of the ſecond future in* ῶ, *with all its derivatives, is circumflexed:*
2. *As alſo the ſecond aoriſt of the infinitive active:*
3. *Likewiſe the ſecond aoriſt middle of the imperative:*
4. *Together with the paſſive aoriſts in the ſubjunctive; as alſo the ſubjunctive aoriſts of verbs in* μι.

EXAMPLES.

The ſecond future of the indicative active has a circumflex on the laſt, as alſo the firſt future of verbs in λω, μω, νω, ρω, which is always like the ſecond. And this accent is continued on the ſame ſyllable, or that which anſwers to it, through all perſons, in the ſeveral dependent tenſes; provided, however, they are capable of it; otherwiſe the accent is changed, purſuant to the general rules above mentioned.

1. Thus we ſay τυπῶ, τυπεῖς, τυπεῖ, verberabo, -is, -it, *I will beat*; plur. τυπεῦμεν, &c. in the optative τυποῖμι, οῖς, οῖ; in the infinitive τυπεῖν; participle τυπῶν, ῶντος, *verberaturus*; ſecond future middle τυπεῦμαι, τυπῆ, τυπεῖται; infinitive, τυπεῖσθαι.

2. The ſecond aoriſt of the infinitive active alſo requires a circumflex, τυπεῖν, in the ſame manner as the ſecond future. But the ſecond aoriſt of the participle has an acute, τυπών, qui verberavit, *having beaten*.

3. The ſecond aoriſt of the imperative middle is likewiſe circumflexed, τυπῦ, τυπέσθω, τύπεσθε, &c. Where we ſee, that in the other perſons the accent is changed, purſuant to the general rule, as above mentioned.

4. In regard to the verbs in μι, as we have made appear that they conform almoſt in every thing to the paſſive aoriſts in the conjugation of their active, ſo they agree with them in the accent. Now the paſſive aoriſts have a circumflex in the ſubjunctive τυπῶ, ῇς, ῇ, &c. conſequently the verbs in μι require it alſo, τιθῶ, ἰῶ, διδῶ, &c.

ANNOTATION.

We have mentioned nothing here concerning the preterfect of the ſubjunctive and optative, becauſe theſe tenſes are ſo very little uſed without a circumlocution, that the grammarians are not even agreed about their accent. Though, generally ſpeaking, they are accented on the penultima, either with an acute or a circumflex, according to the capacity of the ſyllable; as νενεμῆμαι, *that I had been divided*; τετιμῶμαι, *that I had been puniſhed* or *honoured*; πεφιλήμην, ῆο, ῆτο, *that I had been beloved*; λελύμην, ῦο, ῦτο, &c. *that I had been delivered.* See Book III. Chap. xviii.

RULE XIV.

Of the Tenſes of the Infinitive that are accented on the Penultima.

1. *The perfect infinitive,*
2. *And the aoriſt in* AI, *are accented on the penultima;*
3. *Except the aoriſt in* ΑΣΘΑΙ.

EXAMPLES.

1. The infinitive, having ſeveral tenſes terminating in αι, requires them to be accented on the penultima: and this accent is a circumflex, if the ſyllable happens to be long by nature; otherwiſe it is an acute.

This happens, firſt, to all its preterits, as to the perfect active, τετυφέναι: to the perfect paſſive, τετύφθαι, πεφιλῆσθαι, *to have been beloved:* to the perfect middle, τετυπέναι.

2. To all aoriſts terminating in αι, of what verbs ſoever, as to the firſt active τύψαι, ταράξαι, φιλῆσαι, ἁμαρτῆσαι, *to have beaten, troubled, loved, ſinned,* &c.

To the two paſſive, as τυφθῆναι, συσχεθῆναι, τυπῆναι, μανῆναι.

To the ſecond aoriſt middle, τυπέσθαι, γενέσθαι, θέσθαι, συνθέσθαι.

3. There is only the firſt aoriſt middle terminating in ασθαι, that is excepted from this rule, having the accent on the antepenultima, as τύψασθαι, τίσασθαι, &c.

The verbs in μι likewiſe, as they follow the paſſive aoriſts, require an acute in the preſent, and a circumflex in the ſecond aoriſt, according to the capacity of the ſyllable; which is only to be underſtood of the active.

In the preſent, as τιθέναι, ἰέναι, ἱστάναι, ἐφιστάναι, διδόναι, &c. In the ſecond aoriſt, as θεῖναι, εἶναι, στῆναι, δῦναι, &c.

As for the paſſive of theſe verbs, they follow the general rules of the other paſſive verbs in their accent, as well as in their conjugation. And with regard to the ſecond aoriſt middle, it is included above, in the examples of the aoriſts in αι.

ANNOTATION.

We may therefore take notice here of the difference of accent, whereby the three firſt aoriſts, which agree in termination, are often diſtinguiſhed; as

φιλήσαι, *amaverit*; { IN THE OPTATIVE ACTIVE, with an acute on the penultima, becauſe the laſt is long, according to Rule II.

φίλησαι, *ama*; { IN THE IMPERATIVE MIDDLE, with the accent on the antepenultima, by reaſon that the laſt is ſhort, according to the ſaid Rule II.

φιλῆσαι, *amaviſſe*; { IN THE INFINITIVE ACTIVE, the accent on the penultima, by this preſent rule; which is a circumflex, becauſe αι is reckoned ſhort, except in the optative, according to Rule II.

But

But you are to obſerve, that in τύψαι, and the like, the accent is the ſame through all the three tenſes, becauſe, having no more than two ſyllables, it cannot throw it further back in the imperative; and as the υ is ſhort, it cannot be circumflexed in the infinitive.

RULE XV.

Of the Accent of Participles.

1. *The participle in ως of the middle and active voice; as alſo the ſecond aoriſt active, and the two aoriſts paſſive, muſt have an acute on the laſt ſyllable:*
2. *But the participles in σας and μένος are acuted on the penultima:*
3. *And the participles in όμενος, on the antepenultima.*

EXAMPLES.

1. The participles terminating in ὼς, with *omega*, have either a grave or an acute accent on the laſt. Such are thoſe of the preterit, as well active, τετυφὼς ότος; ἡμαρτηκὼς, ότος, &c. as middle, τετυπὼς, ότος.

The ſecond aoriſt active requires alſo the ſame accent, τυπὼν, όντος: as alſo the two aoriſts paſſive, τυφθεὶς, έντος; τυπεὶς, έντος.

The verbs in μι muſt have alſo the ſame accent, τιθεὶς, or θεὶς, έντος; ἱστὰς, άντος; ᾶσα, άσης, &c. ὀλλὺς, ῦσα, &c.

2. The firſt aoriſt active, terminating in σας, takes an acute on the penultima, as τύψας, φιλήσας.

As alſo the preterit paſſive in μένος, as τετυμμένος, πεφιλημένος.

3. The other participles paſſive, terminated in όμενος, have the accent on the antepenultima; as the preſent τυπτόμενος, the firſt future τυφθησόμενος, the paulo-poſt-future τετυψόμενος.

RULE XVI.

Of ſome particular Imperatives.

1. *An acute upon the laſt makes a diſtinction between the ſecond aoriſt indicative, and the following imperatives,* εἰπὲ, ἐλθὲ, εὑρὲ, ἰδὲ, λαβὲ.
2. *Theſe ſecond aoriſts,* ἀφίκε, τράπε, *and* ἐπιλάθε, *are accented on the penultima.*

EXAMPLES.

1. The above imperatives ought to be accented on the firſt ſyllable, purſuant to the preceding rules; but, contrary to the cuſtom of the reſt, they have either an acute or a grave on the laſt, as may be ſeen in the rule: thus εἰπὲ, *ſay*; ἐλθὲ, *come*, &c. to diſtinguiſh them from the ſecond aoriſt indicative of the ſame verbs, εἶπε, *he has ſaid*; ἦλθε, *he is come*; εὗρε, *he has found*; ἴδε for εἶδε, *he has ſeen*; λάβε for ἔλαβε, *he has taken*.

Nevertheleſs, theſe very imperatives draw back their accent, when compounded, according to the practice of other verbs, of which we ſhall treat in the following rule; as δίελθε, *do thou run about*; ἔξευρε, *do thou find*.

2. Theſe ſecond aoriſts of the imperative middle ſhould naturally have a circumflex on the laſt, purſuant to the third rule, whereas they have an acute on the penultima: ἄφικυ, *perveni*, from ἀφικνέομαι: τράπυ, *converte*, or *convertere*, from τρέπω, verto, *I turn*; ἐπιλάθυ, *oblivisce*, from ἐπιλανθάνω, *to forget*.

RULE XVII.
Of compound Verbs.

1. *Compound verbs frequently draw back their accent*;
2. *But, contrary to this rule, the circumflex keeps its place, when it happens to be upon the laſt, or when it proceeds from a* craſis *or contraction.*
3. *The aoriſt and the preterperfect retain their accent in the infinitive*;
4. *As likewiſe in the participles*;
5. *And in the other moods, when the verbs happen to be diſſyllables, and have the firſt ſyllable long.*
6. *To theſe we may join the verbs in* MI *in the ſubjunctive and the optative:*
7. *And the compounds of* εἰμὶ, *except the preſent and the imperative.*

EXAMPLES.

1. Compound verbs draw back the accent of their ſimple to the antepenultima, as well as the nouns: as from ἧμαι, ſedeo, *I ſit*; κάθημαι, the ſame: κεῖμαι, jaceo, *I lie down*; περίκειμαι, *circumjaceo*: τρέψον, *turn thou*; πρότρεψον, *exhort thou*: φάθι, *ſay thou*; σύμφαθι, *confeſs*, &c. Ἕς, mitte, *ſend thou*; ἄφες, κάθες, dimitte, *let go*; θὲς, *put thou*; κατάθες, *quit thou*: δὸς, *give*: ἀπόδος, *reſtore*.

2. But the circumflex accent remains oftentimes on the ſame ſyllable, or that which is correſponding to it, as well in the derivatives as in the compounds, when it happens to be on the laſt: from χεῶ, *I will ſend*, it remains in χεῦμαι: ἀποχεῶ, ἀποχεῦμαι, &c. or when it reſults from a craſis or contraction; as συνθλῶ, συνθλᾷς, συνθλᾷ, *to break*: περισπῶμαι, *to bend, to ſhorten*: ἐποχοῦμαι, *to leap upon*: ἐπανορθοῖν, *to correct, to rectify*: προχεῖ, *he pours all out*, &c.

3. The aoriſts and preterits retain alſo the accent of their ſimple, in the firſt place, in all ſorts of infinitives; as εἶναι, *to be, to go*; ἀπεῖναι, *to retire*; εἰσεῖναι, *to enter* (but if the penultima happens to be ſhort, the accent is changed into an acute; as ἀπιέναι, εἰσιέναι, becauſe the circumflex cannot be upon a ſhort ſyllable): ἀναβῆναι, *to have aſcended*: παραδιδόσθαι, παραδοθῆναι, *to be given, to be delivered*; παραδοῦναι, παραδόσθαι, *to give, to deliver*: ἀνεῖνται, *they have been ſent away*.

4. In the participles; as εἰκὼς, *one that has ſent*: ἀφεικὼς, *one that has ſent back*: εἱμένος, *having ſent*; ἀνειμένος, *having releaſed*

or

or *diſmiſſed*: γεγονὼς, born; πρωτογεγονὼς, *firſt-born*: βὰς, ἀναβὰς, καταβὰς, *having mounted, having deſcended*: συλλῃφθεὶς, *taken, comprized, conceived*, &c.

5. Thoſe two tenſes retain likewiſe the accent of their ſimple in the other moods, when they are diſſyllable, and the firſt happens to be long; as εἶχον, *I had*; κατεῖχον, *I contained*: ἀφεῖκα, in the preterperfect, and ἄφηκα, in the aoriſt, *I have diſmiſſed*: ἧφα, *I have touched, I have faſtened*: καθῆφα, the ſame: ἵγμαι, from ἱκνέομαι, *to come*: ἰφῖγμαι, *I am come*: ἀφεῖλον, *I have carried away*: κατεῖπον, *I have accuſed*: συνῆκα, *I have underſtood*: πρόσθεινα, *to adjoin*: περιέσχον, *I have taken, I have comprehended*: μετέσχον, *I have partaked*. But σύνοιδα, conſcius ſum, *I am conſcious, I am guilty*, has an acute on the antepenultima, though its ſimple οἶδα, *I know*, has a circumflex.

6. Verbs in μι retain alſo the accent of their ſimple in the ſubjunctive and the optative; as προστιθῶ, *addam* or *adderem*; ἐπιδιδῶ, ἐπιδῷ, *ſuperaddam, ſuperaddiderit*.

But it is to be obſerved, that they write ἀποθείμην, ἀποθεῖο, ἀποθεῖτο, according to the conjugation of the verbs in μι, or ἀποθοίμην, ἀπόθοιο, ἀπόθοιτο, according to the barytonous conjugation. In like manner ἀποθῶμαι, θῇ, θῆται, or ἀπόθωμαι, ἀπόθῃ, ἀπόθηται; and ſome others that draw back the accent, in the ſame manner as the barytonous verbs. For which reaſon we meet with πρῶμαι, πρόῃ, and πρόωμαι, πρόῃ, πρόηται, *præmiſerim, is, it*, &c.

7. The verb εἰμὶ retains its accent in its compounds, except the preſent and the imperative: ἀπῆν, *aberam*; ἀπῆς or ἀπῆσθα, *aberas*; ἀπέσται, *aberit*; ἄπω, *abſim*, &c.

But the preſent and the imperative draw it back; as ἄπειμι, *abſum*; ἄπει, ἄπεστι, ἄπιθι, or *abi*, &c.

ANNOTATION.

Οὖ, the imperative middle of the verb ἵω, mitto, *to ſend*, preſerves its circumflex in the compounds of a monoſyllable prepoſition, according to the etymologiſt; as πρόσσῡ, admittito, *receive* or *admit thou*; πρόῡ, præmittito, *ſend before*. But it is drawn back in the compounds of a prepoſition of two ſyllables; as ἄφυ, *let go*; κάθυ, *ſend down, ſwallow down*, taken from the diſſyllable prepoſitions κατὰ and ἀπὸ.

CHAP. IX.

Of Enclitics.

ENCLITICS are certain particles, which ſo adhere to the preceding word, that they ſeem united to it, and to make but one. Hence the word that ſuſtains them, ſuſtains alſo, as much as poſſible, the accent that governs them.

Hence it follows, that as after the acute there cannot be more than two ſyllables, nor after the circumflex more than one, when by this union of enclitics there is an addition of ſyllables at the end of a word, its accent being no longer capable of reaching ſo far as

the end of theſe ſyllables, it is proper it ſhould have a new one, if poſſible.

Thus it happens, that when the acute is on the antepenultima, or the circumflex on the penultima, the enclitic, which is joined afterwards, ought to lend its accent to this word, in order to be united to it; as ἄνθρωπός μου, σῶμά μου; ἄνθρωπός ἐστι, σῶμά ἐστι. Where it is to be obſerved, that μοῦ, which of its own nature has a circumflex, throws back only an acute (which, as Quintilian obſerves, is what is moſt predominant in the circumflex) as well becauſe the preceding ſyllable is frequently incapable of a circumflex, as becauſe this accent cannot be followed by a ſyllable long by nature, ſuch as μου, which is joined to the ſame word.

But if the penultima happens to have an acute accent, then the enclitic of two ſyllables preſerves its accent, as ἀνθρώπου ἐστί, λόγος ἐστί, by reaſon that this acute cannot reach ſo far as the end of theſe two additional ſyllables.

But if the enclitic is a monoſyllable, it ſeems then to be a diſputable point. Modern grammarians maintain that this monoſyllable always loſes its accent, as λόγος μου, ἀνθρώπου μου. But the ancients have not declared themſelves ſufficiently upon the ſubject: and I do not know whether this rule will not bear a diſtinction, in order to conform to the general analogy of pronunciation; which is, that if after this acute on the penultima, there follows a ſhort monoſyllabic enclitic, it really loſes its accent, λόγος τις, τύπτω σε; not only becauſe the preceding accent may very well govern theſe ſyllables, but moreover becauſe the enclitic cannot poſſibly throw its accent on the laſt ſyllable of this word, it being contrary to all ſort of reaſon, that there ſhould be two acutes ſucceſſively, that is, two elevations of the voice, without an intermediate depreſſion. Whereas, if there follows an enclitic long by nature, after this acute on the penultima, it being contrary to the analogy of the Greek tongue, that when there is a depreſſion of two ſyllables after the accent, the laſt ſhould be long; it ſeems then that the enclitic ought to preſerve its own accent, as λόγος μοῦ: which appears ſtill more reaſonable, when the final of the word itſelf is long, as ἀνθρώπου μοῦ; becauſe otherwiſe there would be four meaſures of depreſſion after the accent, which never happens any where elſe, either in Greek or Latin, But herein I ſubmit to the judgment of the learned, as well as to the general practice of printing.

If the accent happens to be on the laſt, either acute or circumflex, undoubtedly the following enclitic, whether of one or two ſyllables, always loſes its own accent; becauſe the accent of the word being thus on the final ſyllable, has ſtrength ſufficient to ſuſtain the voice ſo far as the enclitic, whether it be of one or of two ſyllables.

Thus much is ſufficient for the analogy of enclitics in general, though we ſhall endeavour to give a more particular explication of them in the following rules.

RULE

RULE XVIII.

Which are the Enclitics.

The enclitics are τίς, τινός, *and* τεῦ, τῶ,
Πέρ, ποθὲν, τοὶ, ποθὲ, γὲ, τὲ, πῶς, πῆ, πεῦ, πῶ;
The preſent of φημὶ *and* εἰμὶ, *except* φῆς, εἶ;
Monoſyllable pronouns, except σὺ, *and* σφὼ *the dual of the ſecond perſon; and among the poets* θὴν, ῥὰ, κὲν, *with ſome others.*

EXAMPLES.

There are enclitics almoſt in all parts of ſpeech: thus
NOUNS; as τὶς, *aliquis*, τὶ, *aliquid*, through all numbers and perſons, when it is not interrogative; as alſo the article τεῦ, τινὸς, *alicujus*; τῶ, for τινὶ, *alicui*.
PRONOUNS: all the primitives that are monoſyllables, except σὺ; as

μεῦ,	μοὶ,	μὲ,	mei,	mihi,	me,	*me.*
σεῦ,	σοὶ,	σὲ,	tui,	tibi,	ſe,	*thee.*
εὗ,	οἷ,	ἓ,	ſui,	ſibi,	ſe,	*himſelf.*

σφὲ, σφὼ, σφωὶ, in the dual of the third perſon.

(For σφὼ of the ſecond perſon is not an enclitic.)
Σφίσι, σφὶν and σφὶ, in the dative plural of the third perſon.
Some add here alſo σφᾶς taken from σφίας.
VERBS; as εἰμὶ, ἐστὶ, *ſum, eſt,* (εἶ, *es,* is excepted.)

ἐστὸν,	ἔστον,	*eſtis* or *ſunt duo.*
ἐσμὲν,	ἐστὲ,	εἰσὶ, *ſumus, eſtis, ſunt.*
φημὶ,	φησὶ,	*dico, dicit,* (φῆς, *dicis,* is excepted.)
φατὸν,	φατὸν,	*dicitis,* or *dicunt duo.*
φαμὲν,	φατὲ,	φασὶ, *dicimus, dicitis, dicunt.*

ADVERBS; as ποθὲν, ποθὲ, *from whence*; ποτὲ, *ſometimes*; πῶς, *how*; πῆ, *which way*; ποθὶ and πεῦ, *in ſome place*; πῶ, *alſo.*
But when theſe adverbs are uſed in interrogation, they are no longer enclitics; as πόθεν ἔρχεται; *whence comes he?* πεῦ ἔθανε; *where did he die?*
CONJUNCTIONS; as πὲρ, *although, indeed*; γὲ, *at leaſt, indeed*; τὲ and θὲν, θὴν, ῥὰ, νὺ, τοὶ, and ſuch like expletive particles, which are particularly uſed by the poets, or in compound words; as ὄγε, ἤτοι, εἴπερ, &c.

ANNOTATION.

There are other enclitics, which may be obſerved in poetical writings, and eſpecially in Homer; as μεῦ, σεῦ, or τεῦ, τοὶ, εὖ, ἕο, μὶν, νὶν, νὺ, κὲ, κὲν, ἐντὶ, φατὶ, φαντὶ, τεῦ for τῦ or τινὸς, indefinite, with ψὲ for σφὶ, and perhaps ſome others.

RULE

RULE XIX.

When the Circumflex is on the Penultima, or the Acute on the Antepenultima.

1. *When the circumflex is on the penultima, or the acute on the antepenultima, the enclitic gives its accent to the preceding word;*
2. *Except* ἕνεκα, εἵνεκα, οὕνεκα.

EXAMPLES.

1. The enclitic coming after a word that has a circumflex on the penultima, or an acute on the antepenultima, throws back its accent on the laſt ſyllable of this ſame word; as δοῦλός σου, *your ſervant*; ὁ Κύριός ἐστι, *it is the Lord.*

2. Nevertheleſs, after ἕνεκα, εἵνεκα, οὕνεκα, the enclitic preſerves its accent; as ἕνεκα σοῦ, *becauſe of you*, &c.

ANNOTATION.

The reaſon of this is obvious: for σοῦ being governed by ἕνεκα, it ought not to be joined together in one word with it; it being very proper that that which governs, and that which is governed, ſhould be two diſtinct things.

Wherefore, after the prepoſitions, the enclitic retaineth alſo its accent, as likewiſe when it is preceded by a disjunctive conjunction; as κατά με, ἢ σέ, *according to me* or *thee*: περὶ σοῦ, ἢ ἐμοῦ, *of you* or *me*: ἀντὶ ἐμοῦ καὶ σοῦ, *for you and me.* Of which there are innumerable examples in Stephen's New Teſtament, and in all the other books which they printed from the excellent manuſcripts of the King's library, and which have been faithfully copied by all the reſt.

RULE XX.

When the Acute is on the Penultima.

When the penultima is acuted, the monoſyllable enclitic loſeth its accent; but the diſſyllable preſerves it; as ἄνδρα σου, λόγος ἐστί.

EXAMPLES.

When a word hath an acute on the penultima, the enclitic of one ſyllable loſeth its accent; as λόγος μου, *my diſcourſe*; ἄνδρα σου, *your huſband*; μέρος τι, *ſome part.*

But a word of two ſyllables keeps its accent; as λόγος ἐστί, *it is a diſcourſe*; πᾶν ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστι, Rom. i. *whatſoever proceeds not from faith, is ſin.*

ANNOTATION.

I follow here the common opinion, concerning which I refer the reader to what has been ſaid in the beginning of the chapter.

There are ſome who think, that if the penultima be long by poſition, and the laſt ſhort, the enclitic throws back its accent on the laſt ſyllable of this word; as ἄνδρά μοι, ἄνδρά τινα: but this rule is exploded by many; and we may venture to ſay, that it is viſibly falſe, and contrary to the nature and general analogy of pronunciation, becauſe it puts two acutes and two elevations ſucceſſively.

RULE XXI.

When the Acute or the Circumflex is on the Final.

When an acute or a circumflex is at the end of a word, the following enclitic hath no accent; but then the acute is not, as uſually, changed into a grave.

EXAMPLES.

When a word is marked with an acute or a circumflex on the final ſyllable, the enclitic, which follows, loſeth its accent. But then the acute continues without being changed into a grave in the middle of a period, as is uſually practiſed: becauſe it muſt raiſe this final ſyllable of the word, in order to predominate in the following enclitic, ſo as to make, of the two, but one word, at leaſt with reſpect to the pronunciation; as Θεός φησι, *God ſays*, and not Θεὸς φησι, nor Θεός φησί. In like manner, Θεῷ μου, *to my God:* ἀαί σοι, *woe be to thee:* Θεῶ γάρ ἐσμεν, *for we belong to God*, &c.

ANNOTATION.

I comply here likewiſe with the common opinion, though it is very probable, that when after a circumflex on the laſt, there followeth an enclitic diſſyllable, it ought to preſerve its accent; as Θεῷ φησὶ, ὀξῶ τινὰς: becauſe this circumflex having already had a depreſſion on the laſt ſyllable of the preceding word, it is difficult to conceive how it can have two ſyllables more of depreſſion.

RULE XXII.

When there happen to be ſeveral Enclitics ſucceſſively.

When two enclitics go together, the accent of the laſt muſt be transferred to the firſt.

EXAMPLES.

When two or more enclitics follow one another, the accent of the laſt is given to that which precedes; that is, an acute or a circumflex, if the ſyllable require it; as τύπτουσί μέ τινες, *ſomebody ſtrikes me:* σῶμά μου τινα σώζειν δύναται.

Κύριός μου ἐστι, *it is my Lord:* and then theſe enclitics throwing back their accents upon one another, the laſt muſt of courſe go without, as may be ſeen in the laſt example.

ANNOTATION.

I ſpeak here according to the common opinion, and to the practice which now obtains; though, according to the general principle above explained, it appears to me, that it is really the general analogy of the language, never to have two ſucceſſive elevations: purſuant to which I ſhould chooſe to ſay, Κύριός μου ἐστὶ, without accenting μου, rather than Κύριός μοῦ ἐστι, &c.

And my conjecture may be ſupported by ſeveral examples of the New Teſtament, in the royal editions of the Louvre of Rob. Stephen and Plantin; and in Paſor's Remarks; as Μαθηταί μου ἐστέ, Joan. xxi. Μάρτυς γάρ μοι ἐστὶν ὁ Θεὸς, Rom. i. 9. Ἰσχυρότερός μου ἐστὶν, Matth. iii. 11. Ὁ παραδιδούς με σοὶ, Joan. xix. 11. Μή τις μὲ δόξῃ ἄφρονα εἶναι, 2 Cor. xi. 16. where μέ retains its accent; and ſeveral others, which are not errors of tranſcribers, but remains of the old pronunciation.

Theſe authorities may be further corroborated from reaſon, if we do but conſider well the nature of enclitics. For ſince an enclitic implies no more, than to adhere

adhere in ſuch a manner to the preceding word, as to make, as it were, but one word with it; one would think that this property cannot eaſily agree with ſeveral words ſucceſſively, and therefore when one of theſe enclitic words has preceded, and is joined to the foregoing word, the following can no longer be conſidered as an enclitic, but as a ſeparate word, which therefore ought to retain its own particular accent, in the ſame manner as they retain it in the government of prepoſitions, as we have already obſerved. Though in this, as in every thing elſe, I ſubmit to the judgment of the learned.

I have only one thing further to add, as a proof of theſe rules having been frequently forged by modern grammarians, or adapted to their conveniency, which is, that not only the ancients, but even thoſe of the laſt century, do not always agree with them, as appears from Vergara, a very learned grammarian, who flouriſhed about a hundred and fifty years ago.

II. *Whether we ought to pronounce the two Accents, which are marked upon a Word followed by an Enclitic.*

It is proper to take notice here, that whenſoever an enclitic throws back its accent on the end of a word, it ought always to be pronounced, notwithſtanding the opinion of modern grammarians. Vergara ſays, that they ought both to be pronounced as much as poſſible, and I believe he is in the right. But if one only is to be pronounced, I think it ought rather to be the laſt than the firſt.

III. *When the Enclitic does not throw back its Accent.*

The enclitics frequently retain their accent, without throwing it back on the preceding word, which happens,

1. To avoid a cacophony; as ὅτι εἰς Καίσαρα τὶ ἥμαρτον, Acts xxv. *I have committed no crime againſt Cæſar:* where τὶ retains its accent, by reaſon that if it caſt it back, the ſound would be very diſagreeable.

2. To give a greater emphaſis; as ἀλλ' ἡ ῥίζα σέ, Rom. xi. *but it is the root that bears you:* where σέ retains its accent: ὁ ἐδόθη σοί, 1 Tim. iv. *which has been given you:* where σοί retains it alſo.

The enclitics preſerve likewiſe their accent in the beginning of a period, and even after a comma, becauſe then they are no longer enclitics, ſince they do not adhere to the preceding word; as σοὶ δώσω, Luke iv. *I will give thee.* Νεανίσκε, σοὶ λέγω, ἐγέρθητι, Luke xiv. *Young man, I ſay unto thee, ariſe;* σοὶ retains its accent, becauſe it cannot be joined to νεανίσκε in the conſtruction, but to λέγω, which governs it; hence it does not adhere to the preceding word, but agrees with the following, and therefore is not an enclitic.

But I fancy, that if the foregoing inſtances be properly conſidered, they will greatly corroborate what we have advanced above, namely, that thoſe enclitics are not always enclitics, and that the rules which are given concerning them, are not always agreeable to the practice of the ancients: inſomuch that we have reaſon to be upon our guard, whenever we ſee them repugnant to the natural principle abovementioned.

RULE XXIII.

When ἔϛι takes an Accent.

When ἔϛι *is at the beginning of a period, its firſt ſyllable is marked with an acute; as alſo when it follows theſe words,* οὐκ, ἀλλὰ, εἰ, ὡς, καὶ, τοῦτο, ἔϛι, μὲν; τοῦτ' ἔϛι.

EXAMPLES.

When a period begins with ἔϛι, its firſt ſyllable is marked with an acute; as ἔϛι μὲν, *eſt quidem.* Likewiſe when ἔϛι follows theſe words, οὐκ ἀλλὰ, &c. as οὐκ ἔϛι θνητὸς, *he is not mortal:* ἀλλ' ἔϛιν εἰπεῖν, *but we may ſay:* τοῦτ' ἔϛι; but we ſay alſo in one word τουτέϛι, *it is even this.*

But

But if the final is not cut off, τοῦτό ἐστι, then ἐστι has no accent, but throws it back upon τό, according to the foregoing rule.

Rule XXIV.

Of Words that have no Accent.

1. Ὁ, ἡ, οἱ, αἱ, εἰ, εἰς, ἐς, ἐν, ἐκ, ἐγκ, ἐγχ, ὡς, ἐκ, ἐξ, *have no accent:*
2. *But* ἐκ *takes an acute at the close of a period; as likewise* ἐξ *at the end of a verse.*

Examples.

1. All the above monosyllables are without an accent; but the four first, which are the nominative masculine and feminine of the prepositive article singular and plural, and ὡς, ut, *as*, have a rough breathing, the rest a smooth one.

2. Nevertheless ἔκ takes an acute at the end of a period, as also ἔξ at the end of a verse.

Annotation.

All those words however may have the accent of the following enclitic, pursuant to the preceding rules, ὥσπερ, sicut, *as*; εἴτις, si quis, *if any body*, &c.

Ὡς admits also of an accent on divers occasions. 1. When it follows the word to which it refers: πίλνκνς ὥς, *like an hatchet.* 2. When it is employed in similes; as ὡς εἰπὼν, ὡς φάτο, ὡς ἄρα φωνήσας, *having thus spoke*, &c. 3. When it is joined to οὐδὲ or μηδὲ. Ἀλλ' οὐδ' ὡς, *but not even so.* 4. When we say, ἔστιν ὡς, *this may be in some measure.*

And the reason of this is, because ὡς *with the accent is taken for* τώς, *which used to be put instead of* οὕτως, thus, *as Henry Stephen observes, and as may be seen in several passages of Homer. For which reason when* ὡς *is put also for* ὅμως, *tamen*, nevertheless, *it requires an accent, and some even insist upon its being a circumflex, as resulting from the juncture of two syllables; but Henry Stephen is of a different opinion, and it is more probable that it is a syncope, than a contraction.*

Rule XXV.

Of Breathings.

1. *The article and the relative,* 2. *the letters* ὑ, 3. *and* ῥ, *require a rough breathing.*
4. ἑ *at the beginning of pronouns has a smooth breathing; as also* αὐτὸς.
5. *All the other pronouns have a rough breathing; as also* ἑ, se, *himself.*
6. *The syllabic augment* ἐ *has a smooth breathing, except* ἑσακα.
7. α *in compounds has also a smooth breathing, except* ἀδης, ἄλυσις:
8. *The Attic* ε *reduplicated, takes the breathing of the verb.*

9. *Prepo-*

9. *Prepoſitions are marked with a ſmooth breathing;*
10. *As alſo conjunctions, except a few.*

EXAMPLES.

We ſhall only mention a word or two in regard to breathings, leaving the reſt to the uſe of authors, or dictionaries. Only obſerve, that the breathing of the nominative goes through all the other caſes, as that of the preſent is generally continued in all the tenſes; and that of the primitive through all the derivatives and compounds.

But we muſt alſo obſerve,

1. That the article ὁ, ἡ, and the relative ὅς, ἥ, ὅ, have always a rough breathing. For ὦ, which is in the room of a vocative, is not an article, but an adverb. The article has only a breathing in thoſe caſes which begin with a vowel; and only an accent in thoſe which begin with a conſonant, as τῷ; whereas the relative has always a breathing and an accent together, as ᾧ, &c.

2. All words beginning with the vowel υ, have alſo a rough breathing; the other vowels and diphthongs have more frequently a ſmooth one.

3. Among the conſonants there are four which take a rough breathing, viz. the three mutes π, κ, τ, (for which there have been characters purpoſely invented, φ, χ, θ, ſo that there is no occaſion for our treating further of them here) and the letter ῥ in the beginning of words, as ῥώμη, robur, *ſtrength.* But if in the middle of a word, there happens to be two ſucceſſively, as in πόῤῥω, the former takes a ſmooth breathing, becauſe it terminates the preceding ſyllable; and the latter has a rough breathing; concerning which I refer the reader to what has been ſaid Book I. Chap. viii.

4. All pronouns that begin with an ε, have a ſmooth breathing; as ἐγὼ, ἐμὲ, *me*; ἐκεῖνος, *he:* as alſo αὐτὸς, ipſe, *himſelf.*

5. All the other vowels of the pronouns have a rough breathing; as ἡμεῖς, nos, νυε; ἕτος, ille, *he*; likewiſe ἑ, ſe, *himſelf:* whence its compound ἑαυτὸ, and by aphæreſis αὑτὸ, *ſui ipſius,* takes alſo a rough one.

6. A in compoſition has commonly a ſmooth breathing; as ἄπαις, *without children.* Theſe two however are rough: ἅλυσις, *a chain:* ἅδης for ἀΐδης, pluto, *hell.*

7. The ſyllabic augment ε has alſo a ſmooth breathing; as ἐτυπτον, ἐτετύφειν, &c. But ἕστακα, the preterperfect of ἵστημι, ſto, *to ſtand,* as well as its derivatives ἑστὼς, ἑστὼς, *ſtans,* have a rough one: from thence alſo comes ἑστήκω, *to ſtand ſtedfaſt.*

8. The Attic ε prefixed to verbs, which begin with an ο or ω, retain the breathing of the preſent; as ὁράω, *I ſee*; ἑώρακα, *I have ſeen*; οἰνοχοέω, pincerna ſum, *I am a cup-bearer*; ᾠνοχόουν, *I did pour out wine.*

9. Prepoſitions and conjunctions have likewiſe a ſmooth breathing, except a few, ſuch as ἵνα, ὅπως, ἕνεκα, &c. which muſt be learnt by practice.

CHAP.

CHAP. X.

Divers Obſervations in regard to Accents and the Diſtinction of Words.

I. *That the Accents are uſeful in pointing out the Quantity, and how.*

IT is proper to obſerve here, that as the rules of quantity are the foundation of the rules of accents: in like manner the accents are frequently of uſe, in leading us to the knowledge of quantity, by riſing from the effect to the cauſe. For inſtance, when the acute is on the antepenultima, we may infer that the laſt ſyllable is ſhort, ſave only the Attic words, which have been already excepted.

The laſt is likewiſe ſhort, when the penultima is circumflexed; and, on the contrary, it is long itſelf, when marked with a circumflex.

The laſt is alſo long, when a penultima long by nature is only marked with an acute; by reaſon that if the laſt was ſhort, the penultima would be circumflexed.

But when the laſt is ſhort by nature, and the penultima is only acuted, we may conclude that the penultima is alſo ſhort; becauſe if it were long, it would have a circumflex. Of all which, examples may be ſeen above, without there being any neceſſity for repeating them here.

We may likewiſe find out the quantity of the nominative ſingular by the accent of the other caſes, or of the other numbers; and that of a primitive by its derivatives, or *vice verſa*. Thus we ſee, that the nouns in ἴτης, not formed of a verb, have the penultima long; as πολίτης, ου, *a citizen*, becauſe in the plural this ῑ is circumflexed, πολῖται: wherefore the feminine, which is taken from theſe nouns, has alſo a circumflex, πολῖτις, *a ſhe citizen*. Thus νεᾶν, juvenis, *a young man*, has the laſt long by nature, becauſe we ſay νεᾶνος in the genitive, with a circumflex on the penultima: as νεανίας, and νεανίσκος, ου, *a young man*, have alſo α long in the ſecond ſyllable.

II. *That the Etymology oftentimes leads us to the Knowledge of Quantity and Accents.*

By the knowledge of etymology, and the origin of words, we may attain to that of quantity and accents, and frequently even of orthography. Thus we ſee that ῥᾴθυμος, *idle, effeminate*, muſt be written with an ᾳ ſubſcribed in the firſt ſyllable: and a θ in the ſecond, becauſe it comes from ῥᾴδιος, *eaſy*, and θυμὸς, *heart* or *mind*. Thus we ſay αὕτη with a rough breathing, becauſe it comes from ἡ αὐτὴ, hæc, *ſhe*: τέτυ, becauſe it comes from τοῦ αὐτοῦ: ἅτοι, as coming from οἱ αὐτοὶ, &c.

But the dialects frequently change the accent and the breathing, as alſo the orthography, as we ſhall ſee hereafter.

III. *That*

III. *That the Accent and Breathing help to diſtinguiſh ſeveral Words.*

The accent and breathing are frequently of uſe in diſtinguiſhing ſeveral words from one another; as εἰ, *if*; εἶ, es, *thou art*: ὁ, hic, *he*; ὅ, quod, *which*: ἡ, hæc, *ſhe*; ἥ, quæ, *which*: ἤ, vel, *or*, quam, *than*, alioqui, *otherwiſe*; ἦ, dixit, *he has ſaid*, *or* erat, *he was*; ᾖ, ſit, *he may be*; ᾗ, cui, *to whom*; ſuæ, &c. quâ, *which way*; ubi, *where*; as alſo *how*, *in order to*, *inaſmuch as*, &c.

In like manner, ἀλλὰ, *but*; ἄλλα, alia, *other things*; ὦμος, ου, *the ſhoulder*; ὠμὸς, *cruel*: ἐχθρὰ, *hoſtile things*; ἔχθρα, *enmity*: εἶσι, *he goeth*; εἰσὶ, *they are*: κρίνω, *I judge*; κρινῶ, *I will judge*; τρίβλη, *rack* or *torment*; τριβλὴ, ῆς, *crooked*: ζωὸν, *alive*; ζῶον, *an animal*: κῦδος, τὸ, *glory*; κύδος, ὁ, *diſgrace*: μόνη, *alone*; μονὴ, *a manſion*.

IV. *That ſome Words happen to have the ſame Accents in different Significations.*

Sometimes words are neither diſtinguiſhed by the accent, nor by the breathing; the difference therefore muſt be found out by the ſenſe, and by the context; as οὗ, ubi, *where*; οὗ, cujus, *of whom*: ἦτε, eratis, *ye were*; ἦτε, ſitis, *ye may be*: ἐρευνᾶτε, inveſtigatis, *ye ſearch*; ἐρευνᾶτε, inveſtigate, *ſearch ye*: γινώσκουσι, cognoſcunt, *they know*; γινώσκουσι, cognoſcentibus, *to thoſe that know*: ἐν τῇ θλίψει (in the dative ſingular) ἢ θλίψει (third ſing. fut. act. indicat.) σε ὁ ἐχθρός σου, Deut. xxviii. 57. *in the affliction wherewith thy enemy will oppreſs thee*: πείσομαι, *I will perſuade*, or *I will believe* or *obey*, taken from πείθω; πείσομαι, *I ſhall ſuffer*, for πήσομαι, taken from πήθω, whence comes πάσχω, *to ſuffer*: ἡ πόσις, εως, *a potion* or *draught*; ὁ πόσις, ιος, *a huſband*: μὴν, *nevertheleſs*; μὴν, νὸς, *a month*: ἔσησαν δύο (aoriſt of the firſt active) *they preſented two of them*, Acts i. 23. οἳ ἔστησαν πόῤῥωθεν (aoriſt of the ſecond active) *who ſtood at a diſtance from him*, Luke xvii. 12.

V. *Other Means to diſtinguiſh Words.*

Since we are upon this ſubject, it will not be improper to obſerve, that there are ſeveral other methods of diſtinguiſhing between words: as by the gender; ἅλς, ἁλὸς, ὁ *ſalt*; ἅλς, ἁλὸς, ἡ, *the ſea*: βάτος, ου, ἡ, *a bramble-buſh*; βάτος, ου, ὁ, *a ſort of liquid meaſure*.

By the vowel: νῶτος, ου, with an omega, *the back*; νότος, ου, *the ſouth wind*.

By the conſonant: νόθος, ου, ſpurius, *a baſtard*; νότος, ου, *the ſouth wind*.

By the diphthongs: ἐπὶ, *upon*; ἐπεὶ, *whereas*.

And thoſe who follow the right pronunciation, as pointed out and explained in the firſt book, have this advantage, that not only they contract in a very ſhort time the habit of diſtinguiſhing a vaſt multitude of words; but that even in pronouncing they render the diſtinction ſenſible to their hearers.

THE

THE

THIRD PART *of this* BOOK,

Of DIALECTS *and* POETIC LICENCES.

CHAP. XI.

Of the Four Dialects in General.

WHAT regards the particular of each dialect, has been already ſufficiently explained in its reſpective place in the preceding books: yet it is proper to make a recapitulation, in order to give the reader a general idea thereof; and to point out at the ſame time the different countries or provinces where thoſe dialects obtained, as alſo the authors that made uſe of them.

1. The Attic is that which was uſed at Athens, and in the adjacent country. The principal writers in this dialect, are Thucydides, Ariſtophanes, Plato, Iſocrates, Xenophon, and Demoſthenes.

2. The Ionic differed very little from the ancient Attic; but having afterwards found its way to ſome towns of Aſia Minor, and to the adjacent iſlands, which were colonies of the Athenians and Achaians (among which are reckoned Samos, Miletus, Epheſus, Smyrna, and ſome others) it imbibed, as it were, a new tincture, and fell greatly ſhort of that delicacy, which the Athenians afterwards attained to. Hippocrates and Herodotus made uſe of this dialect.

3. The Doric was uſed firſt among the Lacedæmonians, and the inhabitants of Argos; afterwards in Epirus, Libya, Sicily, Rhodes, and Crete. This dialect was uſed by Archimedes and Theocritus (both of Syracuſe) and Pindar.

4. The Æolic was ſpoken at firſt among the Bœotians and their neighbours; it paſſed afterwards into Æolia, a province of Aſia Minor, between Ionia and Myſia, which included ten cities, all Greek colonies. The chief writers were Sappho and Alceus, of whoſe works very little is now extant. But we find it alſo occaſionally mingled in Theocritus, Pindar, Homer, and others.

The difference of times has introduced a great difference into theſe very dialects. For inſtance, in the Attic, the ſtile of Demoſthenes is quite another thing from that of Thucydides: and the Ionic dialect, as obſerved above, has not continued invariably the ſame; thoſe of Aſia ſpeaking it differently from the old Ionians of

Greece, who followed the ancient language of Athens. The ſame may be ſaid of the Dorians and Æolians.

But as to what regards theſe four dialects in general, we ſhall comprize all that is proper to remark upon the ſubject, in the four following rules.

RULE XXVI.

General Properties of the Attic Dialect.

1. *The Attic dialect loves contractions,*
2. *As alſo the joining of words:*
3. *It often changes* σ *into* ξ, ϱ, *and* τ:
4. *It caſts away* ι *from* αι, ει:
5. *It changes* ο *into* ω:
6. *It joins* ξν *to the end of words:*
7. *And* ι *to the end of adverbs.*

EXAMPLES.

1. The Attics love contractions; and to their dialect principally belong the contracted nouns, and circumflex verbs, of which we have treated in the ſecond and third books.

2. But they are not only fond of contracting ſyllables in the ſame word, they likewiſe unite different words by a figure called SYNALÆPHA, of which there are ſeven different ſorts.

The 1ſt by eliſion, when a vowel or diphthong between two words is cut off: τ'αὐτὸ for τὸ αὐτὸ, idem, *the ſame:* κεἰς for καὶ εἰς, & ad, *and to.*

The 2d by craſis, when two vowels or diphthongs are mingled, ſo as not to retain the ſound: τ'ἀμὰ for τὰ ἐμὰ, mea, *my goods:* ϖροὔργου for ϖρὸ ἔργου, operæ pretium, *worth while:* ϖροὐτιθέμην for ϖροετιθέμην, *proponebam.*

The 3d by ſynæreſis, when the ſyllables are united, ſo as to retain, nevertheleſs, all their letters: Νηρηΐδες, Νηρῇδες, *the Nereids.*

The 4th by eliſion and craſis both together, when one vowel is dropt to make a contraction of the other two: ἐμοὶ ἐδόκει, ἐμοὶ δόκει, *it ſeemed to me:* τῦ ἄλγιος, τώλγιος, doloris, *of pain.*

The 5th by eliſion and ſynæreſis: ἐμοὶ ὑποδύνει, ἐμυποδύνει, mihi ſubit, *it comes into my mind.*

The 6th by craſis and ſynæreſis: ὁ αἰπόλος, ὠπόλος, *a goat-herd:* ἐγὼ οἶδα, ἐγῶδα, *I know very well.*

The 7th by eliſion, craſis, and ſynæreſis: ἐν τῇ Αἰθιοπίᾳ, ἐν τ'Αθιοπίᾳ, *in Æthiopia.*

ANNOTATION.

This ſynalæpha happens alſo without contraction, when the firſt vowel of the ſecond word is rejected: μὴ ὕρω for μὴ εὕρω, *I do not find:* μὴ ϖιφέρειν for μὴ ἐπιφέρειν, *not to impoſe:* ὦ 'νερ for ὦ ἄνερ, *ô man:* ὦ 'γαθὲ for ὦ ἀγαθὲ, *my good friend.* But this is practiſed chiefly by poets. See Book I. Rule ix.

Several of theſe contractions may occur likewiſe in the other dialects. But that which the Attics make in α, is rather in η, according to the Dorics; as εἶπε for καὶ εἶπε, *and he ſaid.*

The Dorics make alſo in ω the contraction, which the Attics have in υ: τώνδυμα for τὸ ἐνδυμα, *garment:* ὠ 'γὼ for ὁ ἐγὼ, *I:* ὠ 'ξ for ὁ ἐξ, *qui ex.*

3. The

3. The Attics change σ into ξ: ξὺν ἐμοὶ for σὺν ἐμοὶ, *with me*: ξυνετὸς for συνετὸς, *wise, prudent.*

Into ρ: θαῤῥεῖν for θαρσεῖν, confidere, *to confide*: ἄῤῥην for ἄρσην, *male*, &c. Nevertheleſs the ancient Attics uſed to put σ inſtead of ρ.

Into τ: eſpecially when there happen to be two σσ: θάλαττα for θάλασσα, *the ſea*: πράττω for πράσσω, *to do.*

4. They ſometimes caſt off the ſubjunctive of the diphthongs αι, ει: κλαίω, κλάω, fleo, *to weep*: καίω, κάω, uro, *to burn*: ἑταῖρος, ἑτάρος, *a friend.* Likewiſe ἐς for εἰς, ad, *towards*: πλέον for πλεῖον, *more.*

ANNOTATION.

The etymologiſt adds alſo οι; as ποῶ for ποιῶ, *to do*: but this is ſeldom met with, except among poets; no more than ποεῖτε for ποιεῖτε, *ye do*: ποῶν for ποιῶν, *doing*; and the like.

5. They change ο into ω: λαὸς, λεὼς, *the people*: Μενέλαος, Μενέλεως, *Menelaus*: ναὸς, νεὼς, *a temple*: and ſuch like. Where you may likewiſe obſerve the change of α into ε in the penultima, but this happens only when the α is long, for the reaſon above mentioned, Rule III.

6. They add the ſyllable ὲν to the end of ſeveral words, giving it a circumflex accent, except in ὄχθην, *non*, (to diſtinguiſh it from ὀχθῶν, *therefore*) and ὔμμιν, *imo vero.* Thus they ſay, ὁτιῶν for ὅ, τι, quid, *what*: ὁντινῶν for ὅντινα, quem, *which*: ὁποιοςῶν, qualiſcumque, *whichſoever*: ὁποςῶν, *each, which you pleaſe*: ὡσπερῶν, *in the ſame manner as*, &c.

7. They frequently join ι to the end of adverbs: ὧτωσὶ, *thus*: νυνὶ, nunc, *now*: οὐχὶ, *non*, and Ion. οὐκὶ. Which they alſo practiſe in regard to the pronouns ὅτος and ἐκεῖνος, *ille*, as we have made appear elſewhere.

They ſay alſo νυνδὶ for νῦν δὴ, *nunc vero*: ὀψὲ for ὀψὲ in compounds; as ὀψιμαθὴς, *one that begins to ſtudy late in life.*

ANNOTATION.

Beſides this, the Attics have ſeveral phraſes and expreſſions quite peculiar to themſelves; ſome of which have been taken notice of in the Syntax, and the reſt muſt be learned by practice.

RULE XXVII.

Of the Ionic Dialect in general.

1. *The Ionians, on the contrary, extend and reſolve words: therefore,*
2. *They drop a conſonant,*
3. *Or aſſume an* ε;
4. *And make two ſyllables of one.*
5. *They change* ει *and* αι *into* ευ:
6. *Likewiſe* α *and* ε *into* η.
7. *They add* σι *to the dative:*
8. *Sometimes they aſſume, and ſometimes they drop* ι:
9. *They reject the aſpirates:*

10. *And put* κ *for* π:

11. *And change the genitive* ε *into* οιο.

EXAMPLES.

1. The Ionians are quite oppoſite to the new Attics in this, that they delight to extend and reſolve words; inſomuch that they conſtantly reſolve the contraction, ſaying Ἑρμέας for Ἑρμῆς, *Mercury*; νόος for νοῦς, *the mind*; and always put the nouns and verbs uncontracted.

2. They frequently reject a conſonant, in order to produce a concourſe of vowels; as κρέατος, κρέαος, *carnis*: τύπλεται, τύπλεαι, *verberaris*: λείβω, εἴβω, *libo*.

3. And if they cannot reject the conſonant, they inſert an ε, in order to effect this hiatus or gaping: Αἰνείω for Αἰνέω, Æneæ, *of Æneas*; μουσέων for μουσῶν, muſarum, *of the muſes*. In like manner, κρίνεον for κρίνον, *the lily*: ἀδελφεὸς for ἀδελφὸς, *a brother*: εὐμαρείς for εὐμαρὲς, *facile*: ἡμέες, *we*; and ſuch like.

4. By the ſame analogy they reſolve α long into αε; as ἄεθλος for ἆθλος, *a battle*: and they put αε or εε before η in nouns ending in this long vowel, which is ſometimes changed into α; as ἀναγκαίη, or ἀναγκαία, for ἀνάγκη, *neceſſity*.

In ſhort, by the ſame analogy they reſolve the diphthongs,

ει into ηϊ: μνημεῖον, μνημήϊον, *a monument*: ἀληθήϊα for ἀλήθεια, *truth*: κληΐω for κλείω, *to praiſe*, *to ſhut*.

α into ηϊ: ῥᾴδιος, ῥηΐδιος, *facile*: Θρᾷξ, Θρηΐξ, *a Thracian*.

ῳ into αοι: ᾠδὴ, ἀοιδὴ, *a ſong*.

αυ into ωϋ: ἐμωϋτέω for ἐμαυτῷ, *mei ipſius*: θώϋμα for θαῦμα, *a miracle* or *wonder*.

5. They change εο and ε into ευ: πλέον, ἓν; πλεῦν, *more*: πλέονες, πλεῦνες, *plures*: ποιῆσι, ποιεῦσι, faciunt, *they do*.

6. They change α into η: ταμείης for ταμείας, *a ſteward*: πρηΰς for πραΰς, *mild*: διήκονος for διάκονος, *a miniſter* or *deacon*.

Likewiſe into ι: θηέομαι from θεάω, the ſame with θεάομαι, *to contemplate*, *to admire*: Τιτὴν for Τιτὰν: ἴρηξ for ἴῤαξ, *a ſpar-hawk*: λίην for λίαν, *very much*.

7. They form the dative plural of pariſyllabic nouns in σι: λόγοισι, μούσῃσι for λόγοις, μούσαις, &c. See Book II. Chap. iii. and iv.

8. Sometimes they inſert ι: κεινὸς for κενὸς, *empty*: εἷως for ἕως, *until*: εἵνεκα for ἕνεκα, gratiâ, *for the ſake of*: ποία, or ποίη for πόα, *graſs*.

Sometimes they reject it: ἀπόδειξις for ἀπόδειξις, *demonſtration*: μίζων, κρίσσων, πλέων for μείζων, *bigger*; κρείσσων, *better*; πλείων, *more*: θήλεια for θήλεια, *female*, &c.

9. They reject the aſpirates: ἰπορᾶν for ἱπορᾶν, *to ſee*, *to look into*.

10. They put κ for π: κῶς for πῶς, *how*.

11. They form in οιο, inſtead of ε, the genitive of the pariſyllabics in ος; as λόγος, λόγε, λόγοιο, *diſcourſe*.

RULE

RULE XXVIII.

Of the Doric Dialect in general.

1. *The Dorians change* η, ω, ε, ο, *and* ε *into* α:
2. *They likewiſe change* ει *into* η:
3. ε *and* αυ *into* ω:
4. *They caſt away* ι *from the infinitive*;
5. *And put the feminine plural inſtead of the ſingular.*

EXAMPLES.

1. The Dorians make the vowel α predominate almoſt every where: hence they put

α for ε: μέγαθος for μέγεθος, *bigneſs*: τάμνω for τέμνω, *to cut*: τραχω for τρέχω, *to run*: and herein they and the Ionians agree.

Hence alſo they put α inſtead of ει, becauſe the ſubjunctive vowel is not then conſidered; as κλείω, κλέω, *claudo*, future κλάσω, or κλάξω, for κλείσω: κατεκλάσθην for κατεκλείσθην, *I was lacked up*. Thus for κλεὶς, *a key*, they ſay κλὰξ, whence comes the accuſative plural κλᾶδας, *keys*: but they ſay likewiſe κλαῖς, taken from the Ionic κληῖς, *clavis*.

Or, if they do conſider the ſubjunctive vowel, they change ει into αι: εἴκα, αἴκα, *ſi*: αἴτε, ſive, *whether*, coming from αἰ for εἰ, *ſi*: φθαίρω for φθείρω, *to corrupt*, &c. which however is more rare.

α for η: μὰν for μὴν, *a month*: ποιμὰν for ποιμὴν, *a ſhepherd*: κᾶρυξ for κῆρυξ, *a herald*: ἰλοίμαν for ἰλοίμην, from αἰρέω, *to chooſe*: ἴφαν for ἴφην, *I have ſaid*. Which happens not only to the ſecond ſyllable, but to the reſt alſo: φάμα for φήμη, fama, *renown*: δάσας for δήσας, *qui ligavit*: ἀμᾶς for ἡμεῖς, *nos*, &c. And this change is common to them with the Æolians, with this difference, that the Æolians make α ſhort, whereas the Dorians have it long.

α for ο: εἴκατι for εἴκοσι, *twenty*: ἄσσα for ὅσα or ὅσσα, *quæcumque*.

α for ε: Αἰνία for Αἰνίε, *Æneæ*: χρύσα for χρύσε, &c.

α for ω, in the genitive plural of nouns that follow the feminine article: Αἰνείαν for Αἰνειῶν: τιμᾶν for τιμῶν, *honorum*, &c. And elſewhere, Ποσειδᾶν for Ποσειδῶν, *Neptune*: πρᾶτος for πρῶτος, *firſt*, &c.

2. They change ει into η ſubſcribed: καθεύδην for καθεύδειν, *to ſleep*: λαβῆν for λαβεῖν, *to take*.

3. They change ε into ω: μώσας for μέσας, *muſas*: λόγως for λόγες, *ſermones*, &c.

Likewiſe αυ into ω: ὦλαξ for αὖλαξ, ſulcus, *a ridge*, and by ſyncope ὦλξ: τρῶμα for τραῦμα, *a wound*, from τρώω for τραύω.

4. They caſt away ι from the infinitive: λαβέν for λαβεῖν, *to take*.

5. They frequently put the plural of the feminine inſtead of the ſingular: καλὰς for καλὴν, *pulchram*: σοφὰς for σοφὴν, *ſapientem*, &c.

RULE

RULE XXIX.

Of the Æolic Dialect in general.

1. *The Æolians reject the aſpiration;*
2. *And draw back the accent:*
3. *They change* α *into* αι:
4. *Likewiſe* ων *into* αων:
5. *For* ϱσαν *they take* οισαν;
6. *And put* β *before* ϱ:
7. *They change two* μμ *into two* ππ:
8. *In ſeveral things they agree with the Dorians, and are followed by the Latins.*

EXAMPLES.

1. The Æolians reject the rough breathing, and are ſatisfied with the ſmooth one: ἡμίϱα for ἡμέϱα, *the day.*

2. They generally draw back the accent: πόταμος for ποταμὸς, *a river:* κάλος for καλὸς, *handſome.*

3. They put αι for α only: καλαῖς for καλὰς, *pulchras,* μίλαις for μίλας, *black;* τάλαις for τάλας, *miſerable.* In like manner πεινᾶῖς for πεῖνας, πεινᾶῖ for πεινᾷ, from πεινάω, *to be hungry.*

4. They put ἄων for ῶν in the genitive plural of nouns that follow the feminine: αἰνειάων, μεσάων, for αἰνειῶν, μεσῶν; juſt as in the ſingular they reſolve ᾱ into αο.

5. They put οισα for ϱσα: πύπλοισα for τύπλϱσα, *quæ verberat:* μοῖσαν for μῶσαν, *muſam,* &c.

6. They put β for ϱ inſtead of the rough breathing: βϱόδον for ῥόδον, *a roſe:* βϱυτὴϱ for ῥυτὴϱ, *a bridle.* Whence the poets ſay, ἤμβϱοτον for ἥμαϱτον, *I have tranſgreſſed,* from ἁμαϱτάνω, *to ſin,* changing the breathing; where you have alſo a tranſpoſition of ϱ, and a change of α into ο.

7. They change two μμ into two ππ: ὄππατα for ὄμματα, *the eyes, the ſight.*

8. They agree in a great many things with the Dorians, and are followed by the Latins almoſt in every thing, as we have obſerved in the Latin grammar. Inſomuch that if the writings of thoſe who uſed this dialect had been tranſmitted down to us, we ſhould probably diſcover a very great agreement between it and the Latin, not only with regard to the words, but alſo to the phraſeology.

ANNOTATION.

We may therefore obſerve, according to Strabo, that, properly ſpeaking, there are only two principal dialects; the Æolic referring to the Doric, and the Ionic to the Attic. For the Ionians, as we have obſerved already, were of Attica. Hence it is, that to this very day we give the name of *Ionian Sea* to that between Greece and Italy.

CHAP.

CHAP. XII.

Of Poetic Licences.

AFTER having treated of the principal dialects in general, it is proper to take notice of the licences commonly used by poets, which are much greater in the Greek than in the Latin tongue; which made Cicero, 2. de Oratore, say, that they spoke a sort of foreign language quite peculiar to themselves, and hardly at all understood by those who were not used to it.

1. They lengthen the short syllables, which is called ἔκτασις, *extension*, or διαστολὴ, diastole, *lengthening*.

2. They shorten the long syllables, which is called συστολὴ, systole, *shortening*. Whereto we may refer as well the change of long vowels into short, as the resolution of diphthongs, though it be made not only in order to shorten, but likewise to multiply the number of syllables, which is called διαίρεσις, *diæresis*, or *division*.

3. They cut off, add, or transpose the letters or syllables, as we have already hinted in the ninth chapter of the first book, and as we shall shew here more particularly, in such a manner as will render the writings both of poets and orators more easy to be understood.

I. *Of the Manner in which Poets lengthen Syllables.*

1. By changing the short vowels into their proper long ones, and α into η, as we have seen on several occasions.

2. By lengthening the three common vowels, α, ι, υ.

3. By changing εα or εε into η; as φρῆτος for φρέατος, *putei*, from τὸ φρέαρ, *a well*: κρῆς for κρέας, *flesh*.

4. By changing the short vowels, ε, ο, as likewise α or υ, into diphthongs.

Whether into ει: Ἑρμείας for Ἑρμέας, *Mercury*: ἐμεῖο for ἐμέο, mei, *of me*: ἡμεῖις for ἡμέις, *nos*: εἶαρ for ἔαρ, ver, *the spring*: which is taken from the Ionians.

Or into ευ: as δεύομαι for δέομαι, indigeo, *I want*: εὖα for ἔα, fine, *let thou, permit thou*: which comes from the Æolians.

Or into οι: as γελοίων for γελόων, ridens, *laughing*: ἠγνοίησεν for ἠγνόησεν, ignoravit, *he did not know*.

Or into ου: οὐλοὸς for ὀλοὸς, *hurtful*: εἰλήλουθα for ἐλήλυθα, *I am arrived*.

Or into αι: αἰετὸς for ἀετὸς, aquila, *an eagle*.

Or into αυ: αὔως for ἄως, *the aurora*: αὐτὰρ for ἀτὰρ: which comes from the Æolians.

5. By reduplicating the same consonant; as δ, ἴδδισεν for ἴδισεν, *he was afraid*: λ, ἴλλαβεν for ἴλαβεν, *he has received*: μ, ἄμμορος for ἄμορος, *unhappy*; and in like manner the rest.

6. By inserting another consonant: πῶλις, πῶλεμος, for πόλις, *a city*: and πόλεμος, *war*: ἐρίγδουπος for ἐρίδουπος *latisonus*, where the γ is inserted purposely to give a more distinct sound to the word.

II. *Of*

II. *Of the Manner in which Poets ſhorten Syllables.*

1. By changing the long vowels into ſhort ones, and η alſo into α.

2. By ſhortening the three comman vowels, α, ι, υ.

3. By reſolving η into εα or αα; as ἦγνυ, ἰάγην, *fractus ſum*, from ἄγνυμι, *to break*: ἤσθην, ἀάσθην, *læſus ſum*, from ἄτω, lædo, *to hurt*.

Or α long into αε; as ἄθλος, ἄεθλος, *a combat*: likewiſe ω into αο; as φῶϛ, φάος, lux, *light*.

4. By putting two points on the top, and dividing the diphthongs into two ſyllables; as ἀΐσθω for αἴσθω, *to hear, to breathe*; ἀΰτω for αὔτω, *to cry out*: ἰϋμελίης for ἰυμελίης, *fraxineæ haſtæ peritus*; and in like manner the reſt.

But ει is ſometimes reſolved into two εε; as ἰέργω for εἴργω, *to ſhut up, to incloſe*: or into νϊ, κληΐς for κλεὶς, *a key*.

In the improper diphthongs, ᾳ is changed into αϊ; as ἀΐδης for ᾍδης, υ, *Pluto*: or into αει; as in ᾄδω, ἀείδω, *to ſing*.

ῃ is changed into νϊ: ληϊστὴς, λῃστὴς, *a robber*.

ῳ into ῶι; λῷον, λώϊον, *better*, &c.

5. By rejecting one of the vowels; as ἰδήσω for εἰδήσω, *I ſhall know*: ἡδία for ἡδεῖα, *ſweet, agreeable*: δορὶ for δουρὶ, formed from δόρυϊ, by metatheſis, which comes from δόρυ, haſta, *a ſpear*.

Whereto we muſt refer the rejecting of the temporal augment, according to the Ionians; as ἐγειρόμην for ἠγειρόμην, from ἐγείρω, *to awake*: ἄγον for ἦγον, *I have conducted*: ἶλον for εἷλον, *I have taken*, &c. See Book III. Rule xxi.

III. *Of Addition or Pleonaſm.*

This addition is made IN THE BEGINNING, either by adding a vowel; as ἀάσχετος for ἄσχετος, *intolerable*: ἔην, Ion. for ἦν, *eram* or *erat*; ἤην for ἦν, *eram*: ἠιρα for εἶρα, *I have entangled*, from εἴρω, *to intangle*.

Or an augmentative particle; as ἴρι, ἄρι, ζὰ, and others, which have been mentioned, Book VI. Chap. ii.

IN THE MIDDLE, viz. after the firſt letter or elſewhere, either by adding a vowel; as φαάνθην for ἐφάνθην, *apparui*. Likewiſe in the third perſon plural paſſive in ται or το. See Book III. Rule lxi. In the patronymics in δης: Πηληϊάδης for Πηλείδης, *Achilles*.

Θέιος for θεῖος, *divine*: ἠέλιος for ἥλιος, *the ſun*, (where the rough breathing is changed according to the Æol.) τιῖν or τιἶν for τὶν or σοὶ, *tibi*.

Πηδάω for πηδῶ or πηδάω, *to leap*: ἀλοώμενοι for ἀλώμενοι or ἀλαόμενοι, *wandering*, from ἀλάω, *to wander*.

Θόωκος, *a ſeat*, for θῶκος: ὅϐ for ὅ, *cujus*: βεϐολήατο for βεβλήατο, third perſon plural Ion. of βάλλω or βλίω, *to caſt*.

Ὁμοΐϊος for ὅμοιος or ὁμοῖος, *like*: λόγοιϊν for λόγοιν, *ſermonibus*.

Πολιήτης for πολίτης, *a citizen*: κρήηνον for κρῆνον, *perfice*, from κραίνω, *to finiſh*.

Or by adding a conſonant; as ἴσπω for ἴπω, *to ſay:* ἔσσαν for ἔσαν, inſtead of ἦσαν, *erant.*

Or a ſyllable; as ἰτητέον for ἰτέον, *eundum.*

AT THE END, by adding a vowel: ἠὲ for ἢ, vel, *or*; ἠπεὶὴ for ἐπεὶ, *after that*: τίη for τί, *for what.*

Λαγῶο for λαγὼ, from λαγὼς, *a hare.* And in like manner all the genitives of pariſyllabics in ως or ων.

Τιτάνεσι or Τιτάνεσσι, for Τιτᾶσι, *to the Titans:* and in the ſame manner all the other datives plural of impariſyllabics.

Or by adding a ſyllable; as φι: of which mention was made, Book II. Chap. vii.

δὶ, to the prepoſitive article, Book II. p. 90.

σι, to the third perſon ſingular of the Ionic ſubjunctive, Book III. p. 160.

μεναι and μεν, to the infinitive, Book III. Rule xlv.

θι, σι, δι, σε, ζι, θι, θιν, according to the Attics, to nouns taken adverbially, Book VI. Chap. i.

The poets likewiſe diminiſh or leſſen words.

IV. *Of the diminiſhing of Words, called Aphæreſis.*

This happens IN THE BEGINNING, either by cutting off a vowel, as the ſyllabic augment: λάβεν for ἔλαβεν, *he has taken:* ἦν for φῆν, or ἔφην, *he has ſaid:* νίρθε for ἔνιρθε, *below.*

Whereto we may refer the ſynalæpha, when a vowel is caſt away; as ὕρω for εὕρω, *to find.*

Or by cutting off a conſonant: φὶν for σφὶν, *ipſis, ſibi*; αἶα for γαῖα, *the earth.*

Or by rejecting a ſyllable: δέχθαι for δεδέχθαι, *to have received:* ἄλτο, *Hom.* formed from ἄλατο for ἤλατο, *he has leapt.*

IN THE MIDDLE, either by cutting off a vowel; as α from the perfect active: δίδιμεν for δεδίαμεν, from δείδω, *to fear.* Likewiſe κάτθανε for κατέθανε, *he is dead:* ἔπλετο for ἐπέλετο, *erat* or *fuit:* ἴἴκτην for εἰκέτην (the ſecond aoriſt of εἴκω) *they are like:* γέντο for ἐγένετο, *he has been:* ϛεῦται for ϛεύεται, *he promiſes:* σεῦτο for ἐσεύετο, *he was moved* or *carried:* ἔγρετο for ἐγείρετο, *he was ſtirred up:* ἔγρε for ἐγείρε, excitare, *riſe up:* ἀγρόμενος for ἀγειρόμενος, *gathered together*; and theſe we meet with even in proſe.

Διακρινθεῖτε for διακρινθείητε, *be ſeparated:* ἔρυντο for ἐρύοντο, *they were delivered,* from ῥύω; or *they were drawn,* from ἐρύω, without the augment: ἐπιπίθμεν for ἐπιπίθομεν, *we have obeyed:* γεύμεθα, for γευόμεθα, *we taſte:* ἄρχμενος for ἀρχόμενος, *beginning:* ἄρμενος for ἀρόμενος, *fitting:* ἐλέμεν for ἐλόμεν, *we did waſh.*

Or by caſting away a conſonant: ἔριπον for ἔριπτον, *they did throw:* φάρυξ for φάρυγξ, *the throat.*

Or by rejecting a ſyllable: ἔξαιτος for ἐξαίρετος, *choſen:* μώνυξ for μονόνυξ, *ſolidas ungulas habens,* where the ω makes up for the length of the ſyllable rejected.

Or by dropping two ſyllables, πέπρωται for πεπερώται, *it is determined,* from περατόω, *to determine:* κύντερος for κυνιώτερος, *bolder, more impudent.*

AT THE END, either by dropping a vowel; ἄρ for ἄρα, *therefore, indeed:* βασιλῆ for βασιλῆα, Ion. *regem:* γλὴν for γλήνη, *the apple of the eye.*

The like is practiſed with regard to the prepoſitions ἀνὰ, παρὰ, κατὰ, which reject their final vowel, even before conſonants: but then ἀν for ἀνὰ changes its ν, as we have obſerved in the ſixth book, Chap. ii.

Or by omitting a conſonant; as πάλι for πάλιν, *again.*

Or by cutting off a ſyllable; as Ἀπόλλω for Ἀπόλλωνα, *Apollinem;* κρῖ for κρῖμνον, or κριθὴ, *barley.*

Or even two ſyllables; as ῥα for ῥᾴδιον or ῥᾳδίως, *eaſily;* ἄνα for ἀνάστηθι, reſurge, *riſe.*

Sometimes we find this aphæreſis in the beginning as well as the end of a word, at the ſame time; as σάω for ἐσάωζε, *he did preſerve,* or for σάωζε, *do thou preſerve.*

V. *Of Tranſpoſitions and Changes.*

Theſe changes, which are called metatheſes or tranſpoſitions, happen,

1. In the mere diſpoſition of the letters: which is often done, either to lengthen the vowel; ἀταρπὸς, βάρδιστος, ἴκπαγλος, ἴμμορα, ἵσσυμαι, &c. for ἀτραπὸς, *a path:* βράδιστος, *very heavy;* ἴκπλαγος, *terrible;* μίμορα, *I have divided;* σίσυμαι, *I have moved.*

Or to ſhorten it; ἴπραθον, ἴδρακον, κραδία; for ἴπαρθον, *they have deſtroyed;* ἴδαρκον, *they have ſeen;* καρδία, *the heart;* and ſuch like.

Or to augment or diminiſh a ſyllable; δορὸς for δόρυος, from δόρυ, *a ſpear.*

2. In the change of the declenſion, taking a caſe in the analogy of the imparisyllabic declenſion for the parisyllabic, or *vice verſâ;* as ἀλκὶ for ἀλκῇ, *ſtrength, power,* &c. See Chap. VIII. Book II. p. 68.

3. Changing the termination, together with the common and received analogy of a word; κικλήγων, οντος, for κικλήγως, οτος, *reſounding.* In the ſame manner the indeclinable particles ὑπαὶ, παραὶ, ἀπαὶ, for ὑπὸ, παρὰ, ἀπὸ, &c.

4. In the change of the analogy of the conjugations; as τρέφω, τροφάω, *to turn:* πίτομαι, πιτάομαι, volo, *to fly.*

As likewiſe when the circumflex verbs are changed into barytons: πλέω, ῶ; πλώω, *to ſail:* ζάω, ῶ; ζώω, *to live:* χόω, ῶ; χώω, *to make angry:* χίω, ῶ; χώω, *to raiſe a bank of ground.*

Or when the verbs continuing circumflexed, change their characteriſtical vowel; as γηρέω, and γηράω, *to grow old.* See Book III. Chap. xxii.

5. Changing one diphthong into another; τραπήω for τραπείω, taken from τραπῶ, the ſecond aoriſt of the ſubjunctive of τρέπω, *to turn:* or a diphthong into a vowel; χίρνϊ, for χιρείονι, *pejori,* where there is beſides a ſyncope. See Book II. Chap. x. p. 80. Or, finally, one conſonant into another; ἔγμεν for ἔχμεν, inſtead of ἐχέμεν for ἔχειν, *to have.* See Book III. Chap. xii. Rule 45.

In all theſe changes it is obſervable, that there is almoſt always ſome foundation in the relation of letters, and in their mutual affinity, which has been ſufficiently explained in the firſt book.

The poets moreover make tranſpoſitions and changes in the conſtruction, whether as to the order of words, as ὃ ἔπι for ἐπὶ ᾧ, ſuper quo, *concerning which:* or to their government, μετὰ τοῖς δὲ for τῶν δὲ, *therewithal:* or to the extraordinary terms they make uſe of: or to the phraſe and expreſſion peculiar to themſelves: all which may be eaſier learnt by reading the principal poets, than by any diſcourſe whatever.

But we muſt not finiſh without ſaying a word or two in regard to the liberties they aſſume in the ſtructure of their verſes.

CHAP. XIII.

Obſervations on the Liberty of the Greek Verſification.

THIS would be a very proper place for treating of the Greek poetry, of the different feet, meaſure, cadence, and ſpecies of verſe. But as they agree for the moſt part with the Latins, who borrowed theſe things of the Greeks; and as we have moreover deſcanted largely upon the ſubject in the Latin grammar, it is unneceſſary to make a repetition here.

We may only obſerve, that their verſes commonly take their name, either from the feet of which they are compoſed, or from the meaſure that regulates them.

As for the denomination from the feet, there are as many ſorts as there are different feet, ſuch as iambic, trochaic, dactilic, anapæſtic, choriambic, &c.

As for the meaſure, ſome are hexameters, others pentameters, trimeters, dimeters, &c. that is to ſay, they are compounded of ſix, five, three, or two meaſures. Concerning which, ſee the Latin grammar.

But we muſt obſerve, that the Greeks allow themſelves much greater liberties in the ſtructure of their verſes, than the Latins do.

For they do not follow the ſame rules of poſition with the Latins, either of a vowel before a conſonant, or of a vowel or diphthong before a vowel, as may be ſeen above, Chap. I.

They never cut off a vowel before another vowel of the ſubſequent word, except when they put an apoſtrophe.

They do not reject the μ before a vowel, as the Latins do. Beſides it may be ſtrictly ſaid, that they have no ſuch letter at the end of a word, becauſe it is never found there, but when another letter has been dropt; as ἰμ' for ἰμὲ, &c.

But they make a more frequent uſe than the Latins of the ſynalæpha, that is to ſay, the contraction of two ſyllables into one in the ſame word.

Their verſes are frequently without any cæſura at all.

Spondaic verſes, that is, hexameters with a ſpondee in the fifth foot, inſtead of a dactyl, are more uſual among the Greeks than among the Latins.

They have acephalous or headleſs verſes, which begin with a ſhort ſyllable inſtead of a long one; as

Ἐπιδὴ

Ἐπεὶδὴ νῆας τε καὶ Ἑλλήσποντον ἵκοντο. Il. 23.
As ſoon as they got to their ſhips, and to the Helleſpont.

Where we find an iambus inſtead of a ſpondee in the beginning: becauſe, in the opinion of ſome, the beginning of the verſe was as indifferent to them as the end.

They have alſo cropped verſes, μύυροι, *without a tail*, that is, which have not their juſt meaſure or quantity at the end; as

Τρῶες δ' ἰρρίγησαν, ὅπως ἴδον αἶολον ὄφιν. Il. 12.
The Trojans were frightened when they ſaw this ſpotted ſerpent.

Though ſome will have it, that the ο is long there by virtue of the accent; and this is the opinion of the commentator of Hephæſtion.

Some even go ſo far as to ſay, that the rough breathing produceth this effect; as

Ὣς ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν.
Whilſt he revolved theſe things in his mind.

Where ὣς is drawn into one ſyllable, and ὁ becomes long by virtue of the aſpiration. And this is alſo the opinion of Euſtathius.

They have likewiſe redundant verſes: ὑπέρμετροι, *that have over and above their meaſure.*

In a word, the liberty of their verſification is ſo vaſtly great, that every thing ſeems to be allowed them. In which reſpect the Latins are tied down by much ſeverer laws, as Martial witneſſeth, when he apologizes for not having been able to uſe the word *Earinus* in verſe.

Dicunt Ἐαρινὸν *tamen Poëtæ,*
Sed Græci, quibus eſt nihil negatum,
Et quos Ἄρεις, Ἄρεις, *decet ſonare:*
Nobis non licet eſſe tam diſertis,
Qui muſas colimus ſeveriores. Lib. 9. Epig. 12.

This is not however ſo much owing to the defect of their poetry, as to the natural copiouſneſs of their language, which has a prodigious facility of diverſifying things in a thouſand forms, either in the inflexion of nouns and verbs, or in the derivation and compoſition of words, or in the ſtructure of their verſes, which ever preſerve their beauty, and ſeem to be particularly adapted to join all the embelliſhments of art with the majeſty of eloquence.

Graiis ingenium, Graiis dedit ore rotundo
Muſa loqui, præter laudem, nullius avaris. Hor. in Art. Poet.

FINIS.

To the British Museum,
from E. S. Dodgson, A.M.,
of Oxford, May 30, 1916.